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# Herald of Truth.

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"How beautiful are the feet of them that preach the Gospel of Peace."

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## HYMN FOR THE NEW YEAR.

Our New Year song of praise we bring  
To Thee in whom we live and move;  
Oh, make our life, thou gracious King,  
A life of faith, hope, prayer, and love.

A life of FARM—may we receive  
Jesus as Savior, Guide, and Friend;  
And while his word our hearts believe,  
Confiding trust him to the end.

A life of MORT—though present days  
May often dark and clouded be,  
Give us thine help our eyes to raise  
To heaven our treasures there to see.

A life of PEAK—to tell to thee  
Our sins and sorrows, griefs and fear,  
Till soothed by thy kind sympathy,  
Thy hand shall wipe away our tears.

A life of LOVE—oh, bid loves fire  
Within our souls its flame to raise,  
Our zeal and courage thus inspire,  
And fill this new year with thy praise.

For the Herald of Truth.

## ADDING TO AND TAKING FROM.

"I testify unto every man that hear-  
eth the words of the prophecy of this  
book, If any man shall add unto these  
things, God shall add unto him the  
plagues that are written in this book;  
and if any man shall take away from  
the words of the book of this prophecy,  
God shall take away his part out of the  
book of life, and out of the holy city,  
and from the things that are written in  
this book." Rev. 22: 18, 19.

The book of Revelations, with all its  
prophetic declarations, many of which  
even the most learned theologians do not  
understand, contains, notwithstanding, a  
great deal that is plain enough for the  
simplest mind and profitable for all to  
read and meditate upon. The writings  
of this book fully harmonize and agree  
with the general principles and doctrines  
of salvation through faith in the Lord  
Jesus Christ, as set forth in other parts  
of the Scriptures; in fact the book of  
Revelations, seems to be only the closing  
chapter of the great Book which God has  
given us to show us the way to the glories  
of the "Beautiful Zion built above," and  
as such, comprehends within itself a reflection  
of all the truths, directly connected  
with our salvation, contained in the entire  
Scriptures. Hence we must understand

by "the words of the prophecy of this  
book," as contained in the text, not only  
the words of the single book of Revela-  
tions, but the *entire doctrine of salva-  
tion* as contained in all the Scriptures of  
the Old and New Testaments, and in this  
sense we shall use the text in this dis-  
course.

The word of God comes to us from  
high authority, from the very highest  
authority that exists in the Universe. It  
comes from heaven, from God, from the  
King of kings and the Lord of lords, and as  
such it recommends itself to our respect  
and demands our attention and obedi-  
ence. He who framed the heavens and  
shaped the earth; He who made the  
worlds and every living thing; who cre-  
ated man, "so fearfully and wonderfully  
made," must certainly know best by what  
laws and commands the creatures formed  
by his own hand, should be governed, and  
these he has declared unto us in his  
word, and Jesus adds this promise, that  
"he that heareth my word and believeth  
on Him that sent me, hath everlasting  
life, and shall not come into condemna-  
tion; but is passed from death unto life." *John 5: 24.*

When earthly princes or rulers issue  
their mandates, laws or proclamations,  
they attach their state seal as a guarantee  
of their genuineness and the mark or  
sign of their office, power and authority.  
Without this seal, their words would have  
no more virtue than the words of any  
other person; but when they come, bear-  
ing the seal of the state, or kingdom,  
they indicate authority and power, and  
threaten punishment to the disobedient.  
Thus the word of God comes to us from  
the great Creator and Ruler of all things;  
from Him by whom all things were  
made, and without whom nothing was  
made that was made (*Ju. 1: 3*), who de-  
clared, "All power is given unto me in  
heaven and on earth; go ye therefore and  
teach all nations, baptizing them in the  
name of the Father, and of the Son, and  
of the Holy Ghost; teaching them to ob-  
serve all things whatsoever I have com-  
manded you; and, lo, I am with you  
always even unto the end of the world," and  
this word bears the great seal of the  
heavenly kingdom and proclaims his di-  
vine right, power and authority, over all

the children of men; not only his authority  
over our physical, earthly and present  
life, but the divine authority over the  
inner and spiritual life, over the life of  
the soul, and this Seal is his own blood.  
The blood of Him who is the Alpha and  
Omega, the Beginning and the End, which  
is and which was, and which is to come,  
the Almighty, Jesus Christ the faithful  
Witness, the first begotten of the dead,  
the Prince of the kings of the earth, who  
loved us and washed us in his own blood,  
as the apostle also testifies, "The blood  
of Jesus Christ the Son of God cleanse-  
th us from all sin." *Rev. 1: 5, 8; 1 Pet. 2: 24; 1 Ju. 1: 7.*

This word of God given to us from the  
King of heaven, the Father of Lights, the  
great Jehovah, the Almighty, and sealed  
with the precious blood of his own Son,  
whom he gave as a ransom for our sins, is  
an abiding and unchanging word. It can  
never be altered nor set aside. If men  
will disobey it they must suffer the conse-  
quences; if they accept and abide therein  
they shall be saved.

With what zealous care God marks  
every deviation from the declarations and  
requirements of his law or word we may  
readily learn from the history of his deal-  
ing with his people in the ages past.

In the wilderness, on Mount Sinai, God  
showed Moses a pattern after which the  
tabernacle and all the instruments there-  
of should be made, and said, "Even so  
shall ye make it." "And look that thou  
make them after their pattern, which was  
shewed thee on the Mount." *Ex. 25: 9, 40.*

God commanded Saul to destroy the  
Amalekites, not only men, women and  
children, but also oxen and sheep, camels  
and asses, but Saul and the people spared  
Agag the king, and the best of the sheep,  
and of the oxen, and of the fatlings, and  
the lambs, and all that was good, under  
the pretense of offering sacrifices unto  
the Lord; but Samuel said, "Has the  
Lord as great delight in burnt offerings  
and sacrifices, as in obeying the voice of  
the Lord? Behold to obey is better than  
sacrifice, and to hearken than the fat of  
rams. For rebellion is as the sin of with-  
craft, and stubbornness is as iniquity and  
idolatry. Because thou hast rejected the  
word of the Lord, He has also rejected thee  
from being king." *1 Sam. 15: 9, 21, 22.*



When Moses was commanded to speak to the rock at Meribah that water might come forth, that the people might drink, and he was so sorely tried with their disobedience and continual murmurings, in his impatience he said, "Hear now, ye rebels, must we fetch you water out of this rock?" and instead of speaking to the rock as the Lord had commanded him, he smote it twice, thus not only not obeying the word of the Lord, but also attributing the action of bringing out the water to himself instead of giving God the glory as he should have done, and for this violation and disregard of the word of the Lord, neither Moses nor Aaron was permitted to enter the promised land. Jonah, because he refused to obey the word of the Lord and go and preach to the threatened city of Nineveh, was caught in a great storm—must be cast into the sea, and be imprisoned for three days and three nights, in the belly of a great fish. Ananias and Sapphira, because they sold their possessions and brought only a part of the price and laid it down at the apostles' feet, and said it was the whole amount which they had received, were stricken of God and died instantly.

In the Garden of Eden, when God had said to Adam, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die," we see how strictly his word was kept, and the threatened penalty enforced when our first parents, contrary to the command given them, partook of that forbidden fruit and did eat thereof. Every step of our lives bears testimony to the sad consequence of that terrible transgression and the unchangeable character of the word of Him "with whom there is no variableness neither shadow of turning." Jas. 1: 17.

The Savior, concerning his teachings, says to the Jews, "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle, shall in no wise pass from the law until all be fulfilled." Matt. 5: 17, 18. Again he says, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35.

Thus we see the exalted and eternal origin of the word of God; its unchangeableness; its high and unquestionable authority; its quick and penetrating power; the impossibility of escaping its penalties, if we fall under its condemnation; and consequently the danger to which we expose ourselves, if we disobey its requirements and demands.

From these circumstances we must also learn, with what solemn reverence, with what holy fear, we should value, esteem, respect and cherish it. It is a treasure worth more than gold; it holds within its

bosom the gift of eternal life; it shows our feet the way to heaven and happiness; it reaches down to us the sunbeams of our heavenly Father's love, and these he sends to draw us away from under the power of sin, and lift us to the enjoyments of a glory, such as eye has not seen, such as ear hath not heard, neither hath it entered into the heart of man, the things which God has prepared for those that love him; but to them that despise him and reject his word; to them that say in their hearts, "We will not have this man to reign over us, and continually cry, 'Crucify him, crucify him,'" this word "is a consuming fire," and as Agag, the king of Amalek whom Saul spared, contrary to the word of the Lord, must afterwards be brought before Samuel and there cut in pieces, so these enemies of Christ who disregard the word of the Lord and his offerings of mercy, in the day of final account must be brought before the great Judge, and hear the dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," which is the second death. In that great day when the Lord shall appear against them with the sword of his mouth, which is the word of God, then these rebellious souls will be compelled to cry out and call "to the mountains, Fall on us; and to the hills, Cover us." (Luke 23: 30), but it will be too late to do them any good—the word of the Lord is unchangeable; they have of their own accord, freely and voluntarily chosen their portion, and taken to the refuge of lies, under the leadership of the Old Serpent, the father of lies and the enemy of souls, and now that the day of grace is fled and the door of mercy is closed they must abide the consequences.

From these things then we see how important it is that we take God's word as it is; that we strictly follow its instructions and teachings without changing them, without trying to explain them away or give them a different meaning; or casting aside a portion of them as our fancy, or the inclinations of our wayward flesh would dictate. On this point the Savior commands his disciples to teach his followers *all things* whatsoever he commanded them; and further says, "If ye continue in my word then are ye my disciples indeed." And again, "Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 18, 19.

We have no right, as the reader will already have plainly seen, to change, alter, or in any way pervert the meaning of the word of God; it is our duty to accept all its teachings and instructions as God has given them. Yet notwithstanding all the rich rewards promised

therein to those who faithfully accept and obey all its precepts, and the severe penalties declared against those who refuse to accept it, and are disobedient to its unchangeable and eternal teachings, men have, through all the ages of time, been seeking to avoid its strict requirements, and find out some better way to happiness than the humble path which Jesus our great Example trod himself and in which he also asks us to follow; and in the present age especially, men exert themselves with a zeal worthy of a better cause, to improve the teachings of Christ and find out a better and an easier path to heaven. Men have many times sought to level up a new, and widen out a more pleasant highway that should be more agreeable to the flesh and cost less self-denial, but they have always failed; they spend labor in vain; they only build cisterns that hold no water; they build towers of Babel which bring confusion and spend their money for that which is not bread and satisfieth not; for Jesus the great King, the lowly Lamb of God, who trod the winepress alone, wore the crown of thorns and bore the burden of our sins in his own body upon the shameful cross, has laid out the road and made it just what it is, and if it often leads over steep declivities, through dangerous places; if it is sometimes only a narrow, thorny path, and lions stand in the way to make us afraid, we have no right to doubt or shrink back in fear or go round some other way; Jesus has gone before and He only asks us to follow, giving us the blessed promise that He will be with us and never leave us nor forsake us; He is the stronger Man, who has overcome the power of the evil one, and no one shall be able to pluck his followers out of his hands.

If we should look about us to see who these biblical tinkers are, who continually add or take from the word of God as their desires or inclinations may dictate, or policy may suggest, we might name, first, those who deny the doctrine of a future punishment, which the Scriptures so plainly teach, and claim that all men, without regard to the manner in which they have lived, will be, eventually, saved; a doctrine which the Bible most emphatically and clearly denies. Again we find those who deny the divinity of Christ, known under the name of Unitarians. The Bible teaches that Jesus Christ was the Son of God; that he was a divine being; that he was truly God as well as man, and that this union of God and man alone could bring about a reconciliation between a pure, righteous and holy God, and a sinful, fallen human race; the broken law could only be fulfilled and satisfied by a sacrifice that was without sin. Now when Unitarianism rejects the doctrine of the divinity of Christ, they have no Savior at all, and how they propose to be saved remains a

mystery. It is true they have their self-invented way, but not a scriptural one, and human inventions cannot avail, because no man cometh to the Father except through Christ. And by denying the divinity of Christ, they take from the Scriptures, while in devising a plan of salvation for themselves out of Christ, they add to the Scriptures, so that they fall under the condemnation of the words of the text in a two-fold sense; and the same is true of Universalism; on one side they take away what the Bible teaches, and on the other, they add what it does not teach, and thus a great many persons are misled.

The Mennonites have sometimes been accused of being Unitarians, from the fact that they do not acknowledge three separate persons in the God-head, as popular theology teaches, neither do they admit the term *person* as being proper to be applied to this Divine Being. But the accusation is unjust. They do not strictly and sincerely believe in one, eternal and true God, Father, a true Son and a true Holy Ghost, and that "these three names, operations and powers" are one God and are equal in all their attributes. (See Menno Simon's Confession of the Triune God.)

Again we meet with a very large majority of the professed followers of Christ who teach and believe in the doctrine of infant baptism. If any doctrine could be proved right, because practiced and believed in by a great number, we would necessarily have to admit that infant baptism was right. But the Savior tells us that many will seek to enter in and shall not be able; many will say unto Him in the great day, "Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7: 22, 23. When the little children were brought to Jesus that he should bless them, he took them up into his arms, and declared that they were fit subjects for his kingdom, without saying one word about baptism. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Again he tells his disciples that "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Again we are taught that faith must precede baptism; "he that believeth and is baptized, shall be saved. A little child cannot believe, and hence cannot be a fit subject for baptism, and if as the Savior says, that "of such is the kingdom of heaven," there is no need of it; and if faith must precede baptism as the Scriptures everywhere teach, then it is most assuredly contrary to the word of God to baptize an infant at all—and hence, he who teaches infant baptism, teaches more than the Scriptures teach,

and consequently adds just that much to the word. I have heard an instance of a clergyman in his instructions to the young, rendering the passage, Mark 10: 16, "And he took them up in his arms, put his hands upon them, and blessed them," thus, "He put his hands upon them and baptized them."

Some of the advocates of immersion tell us that nothing except immersion will answer the requirements of the word of God as Christian baptism. Others tell us, that one immersion even is not sufficient; christian baptism can only be performed by dipping the subject, three times forward under the water. When we come to examine the Scriptures we find that in the entire New Testament we do not find either the word dip or immersion used a single time in connection with the subject of baptism; but we very frequently find the word baptism used to signify a pouring out, a shedding forth, a falling upon, &c. And in order that their doctrine may gain the more plausibility men have gone to work and changed the translation and use the word *dip* and *immerse* instead of the original. We greatly fear that such are casting themselves under the condemnation of the text and adding to God's word that which was not originally there, and which it was not intended to signify.

We might say the same thing of those who retain, in connection with the communion of the Lord's Supper, a *full meal*. The Savior did eat the passover with his disciples, but he, with the eating of that passover, completed and closed up the old Dispensation, and for the new Dispensation, he instituted the bread and wine, and the passover which he eat with his disciples was done away with the ceremonial rites of that institution.

Other additions are made to the word of God by the claim of having authority therein for the consecration of various articles to sacred uses, as for instance, the holy water, the altar, churches, church bells, and many other similar articles. The claim that the bread and wine in the Sacrament of the Lord's Supper is changed into the real flesh and blood of the Savior is an unscriptural doctrine, and the forbidding to marry as practiced by the Roman Catholic church is likewise an injunction not found in the word of God.

Let us briefly enumerate a few things wherein christian professors, in part reject the word of God, and take from its precious precepts. Among these we consider those professors of christianity who, contrary to the teachings of Christ, engage in war and bloodshed and teach men so; those who swear oaths contrary to God's word; those who go to law, those who deny the visible Supper or Sacrament, and baptism, who reject the ordinance of feet-washing as enjoined by our Savior; those who claim that

Christians may mingle with the world in all her follies and vanities, who can dance and drink, and play and dress, and in every respect conform themselves to the world, and yet be faithful followers of the Lamb; all these are taking from the word of God just in the measure as they mingle with the world and engage in these things, which in the word are so plainly forbidden.

We had intended to write more especially on some of the foregoing points, but our limits will not allow us to do so here; we must hasten on to a close, and so shall briefly refer to the consequences of adding to, or taking from the precious precepts given us.

To him that addeth to the words of the prophecy of this book, to him shall be added the plagues that are written in this book. What are these plagues?

We are taught that the way of transgressors is hard, and that the way of the ungodly shall perish. The apostle says that the "wages of sin is death," and in the prophecy of Daniel it is said that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. The Psalmist says, "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9: 17. In Rev. 21: 18, we read, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." From these passages we see what the end of the ungodly, the disobedient shall be; and in Rev. 14: 9—11, we have the following plain declarations of the sorrowful condition of those who worship the beast of sin and his image, and regard not the pure law of the word of God: "And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. The smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." From these passages we see the end of the ungodly and the reward of the disobedient, and how the *plagues that are written* in this book shall be added unto them that would change, corrupt or add to the solemn teachings of that word which was sent as a divine commission from heaven, for our acceptance and observance.

And if any man shall take away from the words of the prophecy of this book,

God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book.

When the seventy disciples returned to Christ and rejoiced that even the devils were subject to them, in his name, he said unto them, "Rejoice not that the spirits are subject to you, but rather rejoice that your names are written in heaven." Luke 10: 20. "And spake of his fellow laborers (Phil. 4: 3) whose names "were written in the book of life." In the 3d chapter of the Book of Revelations, in speaking to the church in Sardis, the Spirit says, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels;" and again in the 20th chapter of the same book, in speaking of the final judgment, it is said, "And I saw the dead small and great stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things, which were written in the books according to their works, \* \* \* and whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 20: 12, 15.

From the foregoing passages we learn that the book of life is the record of God's faithful children. Those who are written there are heirs of heaven, and heaven is designated as the Holy City; the New Jerusalem, the Father's house where there are many mansions, and the description, the way to obtain them, and the promise of them to the children of men, are all written in this book, and if any man will not receive the word of God, rejects it, or parts of it, and is not willing to serve God according to his revealed will and the teachings of his word, even though he be a professor, then God will take away his part out of the book of life; he will blot out his name there; he will take his inheritance, his part in the holy city, his part of the promises and good things written in the Scriptures, which would have belonged to him, had he been faithful unto God, away from him and another shall possess it. His crown is taken from him and another shall wear it; he, by his unfaithfulness, has lost all his inheritance, and shall be cast out as a disobedient child; as one who has forfeited his claim to the glory of his Father's kingdom; he is cast out into outer darkness where there will be weeping and gnashing of teeth; where the worm dieth not and the fire is not quenched, and where no ray of light, no gleam of hope or happiness shall ever beam on his lost and ruined soul.

Thus beautifully explaining the parable of the talents, where he who had received but one talent, went and hid it in the earth, and at his Lord's coming he gave

back only what he had received, and his Lord censured him as an unfaithful, a slothful and wicked servant, and commanded the talent which he had, to be given to him who had ten talents, for to him that hath shall be given, and from him that hath not, shall be taken even that which he hath. He that is unfaithful, loses his inheritance in heaven and the enjoyments that were in store for him there; and he who is faithful gains not only his own share in the inheritance of glory, but he will also enjoy that which would have belonged to the unfaithful. That is, if four persons should be heirs to a very large estate, consisting of fine farms, houses, gardens &c., of which they were to take possession and occupy them, and one, by his unworthy conduct, should be disinherited, and cast out, the remaining three would possess the whole; that is, they would enjoy, with their own shares, also the part which should have been enjoyed by the disinherited one. J. F. FUNK.

#### LAW AND POLITY OF THE JEWS.

DUTIES TO FELLOW CREATURES, OR FIFTH, SIXTH, AND SEVENTH COMMANDMENTS.

##### FIFTH COMMANDMENT.

In Exod. 20: 12.—Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

In Deut. 5: 16.—Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

Thus, there is a special blessing promised to the keeping of this commandment, an outward and visible blessing. It has been frequently remarked that the fulfillment of this promise has been very observable in all ages; that where parents have been honored in the spirit, as well as in the letter of the command, there has been outward prosperity remarkably manifested in the children. It is necessary to say, in the *spirit* as well as in the *letter*, for more is requisite than merely caring for their bodily wants; this often may be done without a right feeling and desire to act according to this precept in its full extent.

The system of the patriarchal life was based on parental authority; but the cases of Esau and the sons of Jacob plainly show, that then, as now, something more than customary observance was needed. The spirit, therefore, as well as the letter of this command, was impressed upon the Jewish nation. Not only striking parents, (Exod. 21: 15,) but even angry and irreverent language was forbidden. The cursing of parents was punishable with death, Exod. 21: 17; Lev. 20: 9. Observe in the first of these passages, "shall surely be put to death;" and in the second the

marginal reading for "cursed" is "reviled." Our blessed Lord chose this command when giving an instance of the manner in which the degenerate Jews of his days upon earth, perverted the whole scope and meaning of this Divine precept, Mark 7: 10. Michaelis notices that our Lord, when exposing their wickedness, expressly referred to the law of Moses on the subject, and that this act was cursing the parents most effectually, not by mere words which pass away, "but it is a fulfilling of the curse, and making it to all intents and purposes effectual."

Under this commandment may be classed the law, Deut. 21: 18—21: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of this city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." Here should be noticed the express mention of drunkenness, as though the other crimes could not exist without that, and showing that then, as now, drunkenness leads to the worst enormities.

Let it also be remembered how fully the Savior himself, when on earth, fulfilled the law of God as to the fifth commandment. Whilst a child he was subject to Joseph and his mother, Luke 2: 51. In his after life he submitted to earthly rulers, and his apostles have left plain directions for a similar course of conduct. "Children, obey your parents in all things; for this is well-pleasing unto the Lord," Col. 3: 20. "Submit yourselves to every ordinance of man for the Lord's sake," 1 Pet. 2: 13.

Reverence to those in authority was taught, Deut. 17: 8—13. In the Theocracy then existing, the priest was especially authorized to declare the Divine will in all "matters too hard for thee in judgment," where the recorded precepts were not plainly applicable; and in those where "the sentence of the law" could be applied, they were to listen to those authorized to enforce it. Due respect to them was commanded, Exod. 22: 23; "Thou shalt not revile the gods," (margin, judges,) "nor curse the ruler of thy people." Here, as in Judg. 9: 13, and some other places, the word "god" denotes those in authority. Deut. 1: 13—15, shows that those who then were made rulers were divinely appointed. It is hardly needful to say how, in the New Testament, obedience to those in authority is enforced, even under heathen rulers, Rom. 13: 1; Titus 3: 1; 1 Pet. 2: 13, 14.

#### THE SIXTH COMMANDMENT.

This is the same in Exod. 20: 13; and Deut. 5: 17.

"Thou shalt not kill."

This commandment is explained by our Lord, Matt. 5: 21, 22; 1 John 3: 15.

Among heathen nations there was little or no discrimination as to the circumstances under which life was lost. If any one was slain, the slayer immediately became a marked object for destruction by the relatives of the deceased, who pursued him with unrelenting activity till he also was slain: and then again the executor of vengeance became a marked object for avengement in turn. Thus did Satan pervert the precept given to Noah, Gen. 9: 6; so that instead of repressing violence, it was made the cause for extending it. These practices continued under the corrupt Christianity of the middle ages, and were a part of the feudal system. In the details of the law given to Moses, this matter is set right, the original precept is confirmed, but definitions are given to prevent it from being misapplied. MURDER is distinctly marked as proceeding (1) from hatred or enmity, Num. 35: 20, 21; Deut. 19: 11; (2) from a thirst for blood, or desire for revenge, Num. 35: 20; (3) when designed or done with premeditated deceit or lying in wait, Exod. 21: 14; Deut. 19: 11. The punishment of death to the offender in cases of murder is most distinctly stated, Exod. 21: 12—14.

MANSLAUGHTER, as distinguished from murder, is very plainly marked in these laws, as (1) when the death is caused without hatred or enmity, Num. 35: 22; Deut. 19: 4—6; (2) without desire for revenge, Num. 35: 23; also Exod. 21: 13, where there is the first mention of the intended appointment of cities of refuge; (3) when death is caused by mistake, Num. 35: 15; (4) or by accident, Deut. 19: 5. It is to be observed that these distinctions are principally stated as a part of the law instituting the cities of refuge, a blessed institution under the Mosaic law, not only as regulating the administration of justice, and restraining the bursts of passion, but as shadowing forth the blessed truths of the gospel, and a type of the Lord Jesus Christ, as the refuge for sinners. But observe, there is not a trace of any ideal sanctity attaching to the place:—"And this is the case of the slayer which shall flee thither that he may live: Whoso killeth his neighbor ignorantly, whom he hated not in time past; as when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die; he shall flee unto one of these cities and live; lest the avenger of blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated

him not in time past." In the law instituting cities of refuge, (Num. 35: 16—21,) the circumstances that tended to define the difference between murder and manslaughter are important, and are distinctly marked.

The same regulations are again noticed, Josh. 20. The spiritual import of these cities is, however, in the present day far more striking than their political purpose. They are not indeed directly pointed out with this view by any of the Old Testament writers, yet surely they were among the types and shadows of good things to come; Heb. 6: 18; Isa. 25: 4; Zech. 9: 12. REFUGE! Refuge! that welcome term, was inscribed, at every cross-road, in characters so large and plain, that he who ran might read.

The roads leading to these cities were always kept in good repair, the gates stood open, and the fugitive was safe as soon as he entered their suburbs. No weapons of war might there be made, and the height of the hills on which these cities were built, must have made them conspicuous to the surrounding country. And is not Jesus exalted in like manner, to receive all who come to him? Matt. 11: 28; John 6: 37. Are not his ministers employed to direct sinners to him, Isa. 57: 14; 62: 10; while all who are in Christ Jesus are at once secured from all condemnation? Rom. 8. Three other cities, as it appears from Deut. 19: 8, might also have been added, if the Israelites had carried out their conquests; they neglected the Divine word.

The punishment for manslaughter was banishment, or confinement to the city of refuge; this indefinite, perhaps long and irksome restraint, must have been a severe punishment in many cases; nor was there any provision made that the offender should eat the bread of idleness, as in the sanctuaries attached to the abbeys and monastic establishments of Popery. Also every facility was given to ascertain the real facts of the case.

The exceptions in which homicide was allowed were, (1) a burglar, one breaking into a house by night, might be slain with impunity, Exod. 22: 1, 2; but if the sun had risen, it was unlawful to slay him. He then might be made to pay full restitution for his theft; or if unable to do so, might be sold for a slave. (2) Another exception was to meet the habits of the times, but still with discrimination. If the person near of kin, who was the avenger of blood, overtook the fugitive before he reached the city of refuge, "while his heart was hot," (Deut. 19: 6,) and slew him without stopping to inquire into the particulars, he was excused for so doing; or if the offender, after having found refuge, presumptuously left the limits appointed for his restraint, he might then also be put to death. (3) Another exemption was, if a master struck a slave, so as to cause his death, but he had con-

tinued to live a day or two after the injury, (Exod. 21: 20, 21,) a reason is assigned, because the slave was "his money." This seems to have been a concession like that our blessed Lord mentions, "because of the hardness of their hearts;" and he it observed, that the whole of the laws as to punishment for the manslayer, and as to slavery, were great improvements on the laws of heathen nations. Nor was the Jewish refuge like the sanctuaries of The Church of Rome, where, as already mentioned, inquiry was forbidden, no officer of justice being allowed even to enter the precincts. Also it was expressly ordered, that the murderer, Deut. 19: 11—13. Another law, tending strongly to mark the Divine abhorrence for shedding blood, was the solemn manner in which the chief persons of a city nearest to where a murdered body was found, were required to declare their ignorance of the matter, Deut. 21: 1—9.

Under this important command, also, are to be classed various precepts as to the avenging or punishing for lesser injuries. Without dwelling upon each, it may be observed that they show the wisdom and discrimination ever seen in these Divine precepts. In several cases they were milder than many modern enactments.

Under the Sixth Commandment also must be included the directions given in Deut. 25, for the expiation or putting away of the guilt of murder, when the real murderer remained unknown. The heifer that was slain on this occasion was not a sacrifice, for it was not brought to the altar, but was made a victim, to show that the man who had done the deed should have bled in like manner, if he could have been found. It seems to have been one untrained to the yoke, as the murderer had refused to bear the yoke of God's laws, Jer. 31: 18; and was slain in a valley, probably one where there was some running stream of water, in which the neighboring inhabitants washed their hands, as a token of innocence, Psa. 26: 6. A similar protestation, but not in the spirit of prayer, was made by the wretched Pilate, (Matt. 27: 24,) that he might cast off from himself on others the guilt of the murder of Jesus. He was mistaken, and so are all they who think that because their misdeeds are now hid they shall escape the righteous judgment of God, Rom. 2: 3; Isa. 29: 15.

#### THE SEVENTH COMMANDMENT.

In Exod. 20: 14.—Thou shalt not commit adultery.

In Deut. 5: 18.—Neither shalt thou commit adultery.

This crime itself was to be punished with death, Lev. 20: 10; as well as others which come under this head, and are always marked with the deepest abhorrence in the word of God, though permitted by the heathens, and even sometimes sanctioned by them, or even practiced as rites

of their false religions. There were numerous and various precepts given, which are to be classed under this head, generally marked by the severest punishment; these would take much space to explain, and need not be entered into here. If the reader should have occasion to examine into the particulars, he can consult larger works, or authors who have written expressly on the subject. A full examination will show that these precepts all tended to the same broad and comprehensive view taken by our blessed Lord, in the sermon on the mount, Matt. 5: 27, 28. The plain enactment against the most obvious breach of the law, included all other or more complicated offenses, also lesser departures from that purity repeatedly taught in the Mosaic law. The requirement of God is, "Ye shall be holy: for I the Lord your God am holy." Lev. 19: 2; 20: 26; which is emphatically repeated by the apostle, 1 Pet. 1: 15.

Even an impure thought or desire is a breach of this command, Matt. 5: 27-28. Yet the Scriptures give no encouragement to a state of convent seclusion, nor do they anywhere represent single life as meritorious, which is one of the errors of the Church of Rome, 1 Tim. 4: 3. On the contrary, among the daughters of Israel, who longed for the birth of the promised Messiah, marriages were earnestly desired, and occasions of great festivity. The husband and wife were usually espoused or betrothed to each other for a twelvemonth before they were united. To this state the relation between Christ and his Church on earth has been compared, Song 4: 11; Eph. 5: 26; Rev. 19: 7; 2 Cor. 11: 3; and the numerous rebukes and warnings of the prophets against the Jews of old for their idolatry, and departing from the living God, are frequently expressed in terms suited to this comparison, Ezek. 16; Jer. 3. Hereby, also, the sins connected with the neglect of the seventh command were shown to be hateful and disgraceful, however common such practices might be among the heathen.

With the seventh commandment was connected the trial by bitter water, Num. 5: 12-31; the only species of ordeal allowed among the Jews, which was so directed, that the innocent could not be injured, while the honor of God was solemnly appealed to, to punish the guilty—a very different case from the trial by ordeal in England, and elsewhere, during the dark ages, when the numerous ceremonies and conditions gave room for much mistake and deception. The Jewish trial fell into disuse in the latter years of their state, when their morals had become exceedingly corrupt. In the time of our Lord, not only was divorce or separation on slight grounds very common, (Matt. 19: 3-11,) but men and women were often known to come together, arranging that it should be but for a time. Hosca. 3: 3. All this was forbidden

under the Christian dispensation, Matt. 10: 5-9; Eph. 5: 31; 1 Cor. 7: 2. Thus the Christian religion has conferred blessings even on Jewish females, in the lands inhabited by the followers of Jesus of Nazareth, who are freed from the jealous and the debased condition to which their sisters in Mohammedan and pagan countries are still exposed, where the same laws are not observed, and more wives than one may be taken.

#### THE PENNYPACKER FAMILY OF PENNSYLVANIA.

The Pennypacker family of Pennsylvania is an old Mennonite family and was among the early Mennonite settlers of that state. This family, like many others, in the course of four or five generations are found settled over a large portion of the country, and the great majority of them have departed from the quiet, humble ways of their Mennonite ancestors, to mingle with the great tide of those who seek worldly honor and high places among the great ones of earth. The self-denying principles of Menno and his followers make a path too narrow for those who would seek the enjoyments of the present life, in preference to that which is to come, and the doctrine of the cross to-day is, to the vast multitude, now traveling the path of life, just what Paul said it was, when he declared that, to the Jews it was "an offense and to the Greeks, foolishness," and thus multitudes of families who were reared in the Mennonite faith, have gradually departed from the doctrines of their fathers, and, choosing a more popular path, may have forgotten entirely their noble ancestry, and the glorious record of a royal race of martyrs, who endured the cross, despised the shame, and for the love of Jesus, regarded not the prison, nor the stake, and in the face of sword, fire, and blood, have won the crown and are set down with their Savior triumphant in His own glorious kingdom, having by their terrible sufferings obtained a good report and been made kings and priests to God. Who indeed would not be willing, for such honor and exaltation, to endure for a little while?

We are, however, glad to learn, that among the family above referred to, though few of them remain in the faith of their fathers, there are those who hold dear in their memories the remembrance of their pious ancestors, and are not ashamed to speak of their virtues and of the principles which they maintained and for which they contended. They feel themselves honored by the noble, historic record these plain old people have left to the world, and at least one of them, has already by dint of great exertion and close research, brought to light a great deal that is, indeed, very valuable and

full of the deepest interest, not only to the church, but to every one in sympathy with her, as giving a history of her first settlements in this country, her growth and progress; her comforts and trials; her steadfastness and triumphs during a period of nearly two hundred years of her existence in America. I refer to Samuel W. Pennypacker of Philadelphia, who for years, has been engaged in collecting historical facts and incidents connected with the emigration, settlement and progress of the church, and who has already a large collection, and purposes to give the result of his labors to the public in the form of a book.

On the 4th of October 1877 the family held what they termed a "Reunion," at Schwenksville, in Montgomery Co., which is built on the place once occupied by Peter Pennypacker, one of the early ancestors of the family.

On this occasion many interesting historic events, in which our readers will be deeply interested, were referred to, and therefore we take the liberty to make some extracts from the report of the proceedings, and lay them before our readers.

Many of our readers are familiar with the incidents connected with the martyrdom of Leonard Keyser, a Mennonite who lived and sealed his faith with his blood in 1527. Of the descendants of the Keyser family some are still living in Montgomery County and by intermarriages have become allied to the Pennypacker family. For the occasion above referred to, Isaac R. Pennypacker, one of the younger descendants of the family, composed and arranged the following beautiful hymn.

[ARGUMENT.—In 1527 was the learned and good Leonard Keyser taken and condemned to be burnt. As he neared the fire, bound in a cart, he brake off a flower that grew in the field and said to the judges, for they rode along with him, "If ye can burn the little flower and me, then have ye judged aright; if not, take heed and repent." Thrice the great fagots were heaped around him at the stake and kindled. Nevertheless, when they had burned away, his body was found unmarked save that his hair was singed and his nails were a little brown. Likewise the little flower yet lay in his hand unchanged. Thereupon, the sheriffs cut his body into pieces and cast them into the Inn. But a judge was so moved thereat that he yielded up his office, and one of the sheriffs became a Mennonite brother and ever thereafter lived a pious life.—Van Braght.]

—ISAAC R. PENNYPACKER, 1877.

When Leonard Keyser heard the cries  
Of grief for martyred dead,  
And saw the place of sacrifice,  
Whereto his pathway led,  
He pleaded not with useless prayer,  
To scorn bigots near,  
But plucked a flower that bloomed so fair  
It made the waste more dear.

One flower that had escaped the breath  
That swept the withered land,  
God's symbol of a life from death  
He held it in his hand.  
"If ye have power," he spake, "this hour  
With all the fires ye light  
To burn my body, or this flower,  
Then have ye done aright."

His eyes upraised saw not the glare  
Of torch or hooting crowd,  
But far above the fagots' flare  
A rift within the cloud—  
A promise seen from God on high  
That Hate should surely fall:  
No wrath could then His power defy  
Nor in the end prevail.

We seek not, Lord, to know the spell  
That wrought Thy will divine,  
We know Thou doest all things well,  
The miracle was thine  
To cause the bonds to fall,—to take  
From death all trace of pain  
And mark of fire, and then to make  
The flower to bloom again.

The fagots' blaze like noontide hours  
Gave vigor to Truth's germ,  
And tears but seemed the summer showers  
To make its root more firm  
Upon the Inn's dark ebbing tide  
The Martyr's corse was thrown,  
A witness of his creed he died,  
A faith his children own.

Upon those waves the good ships bore  
Truth's fruitage to the sea  
Whose surges broke upon this shore  
Of peace and liberty.  
And thou, O God! whose hallowed hand  
Upheld the troubled sea  
Whereon our sires sailed to this land,  
We lift our prayers to Thee—

To ask that for these kinsmen here  
Thou wilt extend Thy care  
As when thou mad'st the rift appear  
Above the fagots' flare;  
We thank Thee for Thy blessings given  
To all this gathered throng,  
And sing Thy praises unto heaven  
In one triumphant song.

Samuel W. Pennypacker had also written for the occasion and read an historical sketch of the family from which we make the following extracts. Peter Pennypacker bought a tract of land of Henry DuBois on the 2nd of Dec. 1747 for £340. This was situated where the village of Schwenksville now is located. Here Peter Pennypacker lived the rest of his days, about twenty-three years. "Peter lived in a house where stands the present dwelling of John Detweiler. Here he grew in substance until he was known all over Philadelphia County as a wealthy man.

A grave-yard wall in Germantown was not too distant or unimportant to receive his subscription, nor was Gov. Robert Hunter Morris so exalted as to decline his congratulations. For two years, in 1753 and 1754, he was assessor of the county. In 1755 he added a fulling mill to full cloth, and his mills became an important point on the main Skipack Road. Not a map of the colony was made but they were marked on it, and when the honest yeomanry lost their cattle they described themselves in the advertisements in Saur's newspaper as

living so many miles from Peter Pennypacker's mills. When he died, in 1770, he left the land on which is now built the town of Schwenksville, to his son William, and the mill with the land on the other side of the creek to his son Samuel.

When Samuel was a young man 31 years old with four children about him, he was caught in a tide of events which the quiet Mennonite that he was did not appreciate, but which, while time lasts, will not let him be forgotten, and which brings us here to-day as on a pilgrimage.

It was the gloomiest period of the Revolutionary war. Burgoyne was advancing with an invading army from the North. Washington and Howe had been contending for the possession of Philadelphia, the most important city of the colonies. The Battle of Brandywine on the 11th of September had resulted in defeat. Wayne had been surprised and beaten at the Paoli on the night of the 20th. A series of manoeuvres along the Schuylkill to prevent Howe's passage of the river, being a final effort to save Philadelphia, had been unsuccessful, and fortune had seemed to smile on both the arms and strategy of the enemy. This was the situation of military affairs when on Friday, September 26th, 1777, a cold, rough, windy day, the American Army, numbering about 8000 Continentals and 2000 militia, came down the road from Pott's Grove and encamped here. Washington fixed his headquarters at the house of Samuel Pannebecker, and the tents of the soldiers were stretched along upon the high grounds on both sides of the Perkiomen. The visitation was not very pleasing to the quiet farmers of the neighborhood, who looked with misgivings upon their barns filled with recent crops, the return for a whole year's careful labor. Their horses, they had in anticipation driven away and hidden in the distant woods. The poorly supplied soldier of the Revolution had learned how to forage, and was by no means diffident. It was four o'clock in the afternoon when the army arrived, and before night every fence was carried away for camp fires, the hay and straw in the barn disappeared, and were followed by four stacks of unthreshed wheat, and every fowl perished, save one old hen, which as it chanced was trying to hatch a late brood. So serious were the depredations, and so numerous the complaints, that Washington issued an order saying he would hold the Brigadiers responsible, who in turn notified the Colonels and lower officers that they must, at their peril, prevent the continuance of such infringements of discipline. On Saturday General Smallwood joined the army with a reinforcement of 1000 Maryland militia.

During the night of Monday the 6th, there was an alarm caused by a supposed attack of the enemy. The long roll was beaten and the men called to arms. It

proved, however, to be without foundation. On the afternoon of the 8th, or early the following morning, in the midst of a cold and violent rain, the camp was broken up and the army marched towards Kulpsville. The historical light which for two weeks had been concentrated here was turned upon other scenes, and these mills lifted into an enduring fame were left to pursue their peaceful work of grinding grist and fulling cloth.

And what did their owner think of the events occurring around him? I would be pleased to say that he traced results in their causes, that looking down the long vista of the coming years he foresaw the mighty nation which these struggles portended, and that he lay his offerings on the Altar freely, with the consciousness that a century after hundreds of his kindred would gather to thank him for this, the richest and sweetest act of his life. But the truth is he did not strain his eyes gazing into the future, and he knew no more about it than you and I do. He looked out toward the Perkiomen, saw his desolated fields and empty barn and taking down the large Bible which was his solace under every affliction he entered in German: "On the 26th day of September, 1777, an army of 30,000 men encamped in Skipack township, burned all the fences, carried away all the fodder, hay, oats and wheat and took their departure the 8th day of October, 1777. Written for those who come after me by SAMUEL PANNEBECKER."

It is due to him, however, to say that often afterwards he would tell his children and his grand-children that Washington personally "was a very nice man."

Having now disposed of the first inquiry I approach the second, and shall tell you as well as I can *who we are*. The most bitterly persecuted, and perhaps the most innocent and inoffensive of all the protestant sects at the time of the reformation, were the Mennonites. Their own historians, Von Braght, Schynn, Roosen, Deknatel, and others say that they descended from the Waldenses, those precursors of the reformation, who four hundred years before the time of Luther, bore testimony against the errors of Rome, and that religious communities holding their views, have existed in retired portions of Europe, from the time of the Apostles.

Menno Simon, a native of Witmarsum, in Friesland, joined them in 1536, gathered them into a more certain church government, and gave them the name they have since borne.

They were opposed to infant baptism, warfare, the taking of oaths, and therefore did not hold office or participate in government affairs, and were simple and pure in their manners, and plain in their speech and dress. Converts who had been baptized in childhood, they rebaptized. This was a heresy equally detest-



able to the Catholics and the followers of Luther, and attached to them the hated epithet of *Anabaptists*. The persecutions they suffered were of the most horrible character, and it seems almost incredible that they could have been inflicted or endured. In 1574, fifty-four men and women of this sect were burned to death in the City of Antwerp alone.

Menno himself went from place to place with a reward of 100 gold guilders offered for his capture, and men were put to death for giving him shelter. Catron says with grim satisfaction in *Histoire des Anabaptistes* that at the end of ten years every head of the Hydra had been stricken off. When the reformed at Basle wanted to be merciful they contented themselves with burning out the tongues of the heretics.

Though hitherto much neglected, the sect is of vast historic importance. According to Robert Barclay, a recent English writer who has carefully examined the subject, the Quakers and Modern Baptists both originated in the Mennonites and their views largely influenced the Puritans who went to Holland before coming to America.

Bancroft in speaking of Roger Williams, says: "He was the first person in modern Christendom to assert in its plenitude, the doctrine of the liberty of conscience, the equality of opinions before the law," and compares him to Copernicus, Kepler and Newton, who made similar important discoveries in other fields of investigation.

Bancroft is right as to the measure of praise, but mistaken in the facts. Almost a hundred years before that time, Menno wrote to the Rulers and Judges: "You may not thus freely usurp the kingdom, dominion and jurisdiction of Christ, and judge and punish by your iron swords that which belongs solely to the eternal judgment of the Most High God, as in matters of faith."

When the early Quaker preachers, eager for proselytes, went to Holland and Germany, carrying back to the Mennonites their own familiar doctrines and observances, many were converted, and when Penn obtained his province he offered them great inducements to make Pennsylvania their place of refuge. Many of the earliest emigrants to Germantown, were of these Mennonites and Mennonite-Quakers. Among them appears to have been our ancestor, Heinrich Pannebacker, who came here prior to the year 1702. Concerning the origin of the family I have no definite information.

There is a tradition current among all its branches, however widely separated, that one of our early ancestors was a maker of the tiles used in roofing houses, and from his occupation received the name which in Dutch is *Pannenbakker*. The tradition always asserts that the

change occurred in America, and I have even had pointed out to me the spot where the tiles were made, but this is certainly a mistake. Heinrich, the first who bore the name in Penn'a, was born on or about March 21st, 1674, and came here probably from Crefeld, a city on the Rhine, near the borders of Holland. Tradition, the marriages of his children, and the nationality of the people among whom he lived, would seem to unite in indicating that he was of Dutch lineage, though the only scrap of his writing I have is in the German language. The earliest reference to him my researches have disclosed is in the account book of Pastorious on the 3d of the first month, 1702. At that time he was about twenty-eight years old and unmarried. The same year Matthias Van Bebbler, a merchant from the Netherlands then living in Germantown, but who afterward removed to Cecil county, Maryland, bought a tract of 6166 acres on the Skippack, which he sold out in lots of about 100 acres each to a colony of Dutch Mennonites. For many years it was known as VanBebber's or Bebbler's township. Heinrich owned land there as early as December 25th, 1702, and having settled on it near the present Markley's Mill, one mile from Evansburg, and four miles from here, passed there the greater part of his life. That he was not uneducated is shown by the fact that he wrote a very fine hand, and was paid by the Penns in 1741, three pounds for surveying the manors of Manawtany.

His considerable land purchases which amount in the aggregate to 3462 acres, and include the whole balance of the VanBebber tract, prove that he was not without means. About 1705 he married. The name of his wife was Eve, and an irresistible chain of evidence, amounting almost to certainty, forces me to the conclusion that she was the sister of his neighbor Johannes Umstat, the daughter of Hans Peter Umstat, of Germantown, and the grand-daughter of Nicholas Umstat, who died at Crefeldt, in 1682. Eve Umstat, when a girl about nine years old, came with her father and mother, brother and sister, in the ship "Francis and Dorothy" to Philadelphia, in 1685. They brought with them this Bible printed at Heidelberg, in 1568, and now 309 years old, which came into the possession of Nicholas Umstat, in 1652, and has belonged to his descendants ever since.

On the 8th of June, 1717, Matthias Van Bebbler conveyed 100 acres of land to Henry Sellen, Claus Jansen, Henry Kolb, Martin Kolb, Jacob Kolb, Michael Ziegler and Hiermanus Kuster, trustees, and on it was built the venerable Mennonite Church on the Skippack, the second in America. Heinrich witnessed the deed.

In 1728, much alarm was caused by an incursion of the savages who committed some depredations near Colebrookdale. He and his neighbors on the 10th of

May, sent a plaintive petition to the Governor which says:

"Your Excellency must Knowe That We have Suffered and is like to Suffer by the Indians, they have fell upon ye Back Inhabitants about falkners Swamp and near Coshahopin. Therefore we the humble Petitioners, With our poor Wives and Children Do humbly Beg of your Excellency to Take it into Consideration and Relieve us the Petitioners hereof, whos Lives Lies At Stake With us and our poor Wives & Children that is more to us than Life \* \* \*

In 1730 he was naturalized. The first page of the minute book of the St. James P. E. Church at Evansburg, contains an entry prior to Sep. 10, 1738, in which he is mentioned in connection with some benefaction, but the paper is so much torn that its exact character cannot be ascertained. He died very suddenly April 4, 1754, aged eighty years and about two weeks. He had eight children, among whom were

Martha born circa 1703, died circa Sep. 1761. Adolph born circa 1708, died circa May 1789. Peter born March 8, 1710, died June 28, 1770. John born August 27, 1718, died June 14, 1784. Jacob born circa 1715, died May 27, 1753. Henry born circa 1717, died circa May 31, 1793.

The remaining two who were probably girls I have been unable to identify, though the Keyzers have among their family memoranda whose correctness there seems to be no reason for doubting of the marriage of another daughter Susanna to Peter Keyser, of Worcester.

Time will not permit me to give genealogical details concerning the family which would easily fill a volume, and I shall only attempt to mention a few important facts and to give general results. These generalizations, while they may be accepted as correct, should not be considered complete. The family, has in the course of 200 years, become widely scattered, extending from Canada in the North to Mexico in the South and California in the West. Martha married Anthony Vanderslice and lived in Providence, now Montgomery county. Her descendants are principally there and in Philadelphia, where they are numerous. Adolph was a yeoman of Limerick. His descendants bearing the name, some of whom live at the Trappe and others in the West are comparatively few. Peter married Elizabeth Keyser and with the place of his residence you are now familiar. In his line are gathered the Pannebackers of Montgomery, many of the Pennypackers of Montgomery and Chester, the Pennabackers of Lancaster, and the Pannebackers of Juniata county. John lived in Providence and married Anne Keyser. She attained to the age of 91 years and in the declining period of her long career she did not forget the habits of industry and thrift which had been acquired during her youth. When she died her wardrobe

included a shawl, a silk shawl, a cloak, a beaver hat, 6 pair of cotton stockings, 2 worsted petticoats, 4 linen petticoats, 2 worsted petticoats, 5 cotton petticoats, 3 lawn handkerchiefs, 10 check handkerchiefs, 4 table cloths, 7 short gowns, 12 pillow cases, 16 check aprons, 16 towels, 20 sheets and 48 shifts. If some of her modern descendants could only robe themselves in those old garments who can tell what inspiration might not be the result.

For the Herald of Truth,

#### PREMONITIONS OF DEATH.

I knew an old man whose life had been overcast with shadows of sorrow for many years. Years ago he lost his wife and afterwards married another. Difficulties arose and finally led to a separation. A wayward son grew up and learned to love strong drink and formed a continual cloud of trouble over the aged father's heart. A short time ago the young man had been drinking until taken with that terrible malady, *Delirium Tremens*, and by some means had his jaws badly hurt. The same day that the son was raving in the mad deliriums of the effects of strong drink, the father went to his shop and told an employee to finish some work which he had commenced himself, saying that he did not feel well and would not work. At the same time he said he must get men and have all his property appraised, and then he would sell out everything he had at a discount of ten per cent. He went home and the next day was taken with cramps and on Friday evening closed his eyes in death.

We were just thinking that when the Great Appraiser of heaven shall appraise us and all we have made and all we have done at the great day of final appraisement, will our appraisement reach the standard? Shall we be put down at par value according to the coinage of the heavenly kingdom? "We all have sinned and come short of the glory of God," Rom. 3: 23, and "all we like sheep have gone astray;" we owe ten thousand pounds and have nothing wherewith to pay; we are weighed in the balance and found wanting—altogether too light—and who shall make up the deficit? "Jesus has paid it all" and redeemed us. He has fully satisfied the demands of the broken law, and now let us see to it in good time, that he may grant to us the benefits of his precious blood, and that we be not found at a discount in the day of final reckoning.

Another old man living in the same town was lying sick abed; he was acknowledged by all who knew him to have been a rough, bad man all his lifetime, in fact he acknowledged this himself, and told a neighbor that he had at one time, been almost persuaded to unite with the church, but he was a blacksmith by trade

and feared that if he should profess christianity, he would lose many of his customers, but this is just one of the devices of Satan to hold men under his own bondage and drag their souls to perdition. So he continued in the way of sin, though not without many calls and warnings; many knockings at the door of his heart by that good Spirit whose office work it is to convince the world of sin, of righteousness and of judgment to come. After many years his wife died, professing on her death bed, after a long life of disobedience and sin, to have found peace with God. But all this made no impression on his mind; he continued in his sinful course, and so bad had been his course that one of his sons threatened to do him bodily injury for his cruelty. But the Lord has ways to lead his people and sometimes uses what to us would seem, singular means to bring them to repentance.

The old man had been lying sick for some time, when one day as he was asleep, he had a dream. He was lying with his face towards the window on the east side of his house, and in his dream he thought he was looking out of the window and saw a man with a girdle or belt about his waist, driving a horse hitched to a common express or delivery wagon with the endboard down, such as grocers generally use for delivering goods. He drove up to the house, backed his wagon to the window, and there seemed to be two persons conversing together, but what they said he did not understand. After waiting awhile, the driver of the wagon said, "Well, this man is not dead yet, and I cannot wait for him," and drove away. The above remarks startled the old man and he awoke, and what was especially remarkable, was that after he awoke, he saw the scene before him, just as distinctly as he had seen it in his dream. This made such an impression on his mind that he began to think earnestly upon the realities of the eternal world, and sought for the consolations of the promises of God's word, and before he died he made the confession that he believed in Jesus Christ as the Savior of the world, and as his Savior, and departed from the world with the hope of a better life.

A great many people, especially among our Pennsylvania Germans, speak to their children, of God as "*The Good Man*" in heaven, and that when good people die they go to live with him in everlasting happiness. A little boy, not over four years old if we remember rightly, whose parents live in the state of Ohio and are well known to the writer as faithful members of the church, one day, apparently in deep thought, asked his mother the following serious and important question, "How is it mother, that we get to the *Good Man*?" The mother hardly knew what answer to give her dear boy, but her

mind, no doubt, reverting to the passage in Ps. 55: 6, said, "O, I guess we will get wings like a dove and fly to him." The little boy in a short time took sick, and one morning two strange doves which had never been seen there before and have not been seen since, came to the house and hovered about there for a time, and soon afterwards, the spirit of that dear child left its tenement of clay and went home, to the "Good Man," the kind Father in heaven, where the Savior has prepared a blessed home for all that love him, and who shall say, that the words of that mother, spoken as they were, perhaps almost without knowing what she said, were not true words, that were verified in the death of her beloved boy. When Lazarus died, he was carried by the angels into Abraham's bosom, and David said, "O that I had wings like a dove, for then would I fly away and be at rest."

"O come angel band,  
Come and around me stand,  
O bear me away on your snowy wings  
To my immortal home."

#### CHRISTIAN, WALK CAREFULLY.

Christian! walk carefully, danger is near!  
On in thy journey, with trembling and fear;  
Snares from without, and temptation within,  
Seek to entice thee again into sin.

Christian! walk cheerfully, tho' the fierce storm  
Darken thy sky with the clouds of alarm,  
Soon will those clouds and the tempest be past,  
And thou dwell safely with Jesus at last.

Christian! walk humbly, exalt not in pride,  
All that thou hast is by Jesus supplied;  
Holding thee up, He directeth thy ways,  
To Him be ever the glory and praise.

Christian! walk steadfastly, while it is light;  
Swift are approaching the shadows of night,  
All that thy Master hath bidden thee do,  
Haste to perform, for thy moments are few.

Christian! walk prayerfully, oft wilt thou fall  
If thou forget on thy Savior to call;  
Safe shalt thou walk thro' each trial and care,  
If thou art clad in the armor of prayer.

#### CONTRAST.

I saw the lake of quenchless fire,  
And souls on its billows tossed;  
Despair, remorse, which ne'er expire,  
The worm of the deathless lost.

Grief filled my bursting heart, I cried,  
Shall this distress end never?  
The shrieks of millions loud replied,  
These pains endure—forever.

I saw the countless, happy throng  
In the blissful regions high,  
With robes, gold crowns, and lofty song,  
With their harps in harmony.

Hope brightened at the dazzling sight:  
Shall aught from heaven sever?  
And myriads sang, Our peace, joy, light  
And glory last forever.

By making others happy we make ourselves happy; and by making others sad we make ourselves sad.

## Herald of Truth.

Elkhart, Ind., Jan. 1878.

**To OUR SUBSCRIBERS.**—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything promptly forwarded to its destination.

**How to SEND MONEY.**—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

**TAKERS of our subscribers who do not wish to take the Herald of Truth any longer,** will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

**Title Page to the Herald.**—All who desire a title page and index to the Herald for 1877, will please send in their names and it will be forwarded to them.

**Wanted.**—A Singing Teacher, who understands the art of teaching vocal music, in the English and German languages, and who is strictly a member of the Mennonite Church. Address: Mennonite Publishing Co., Elkhart, Indiana.

**Special Notice.**—We have a few subscribers in arrears. We would ask all those who know themselves indebted to us, to remit the small amount due us, at their very earliest convenience. We have some large payments to meet during the coming months and these scattered dollars will just help us out. So please, dear friends, do not forget that you can, in this way, also do us much good.

**Ministerial List.**—The names and addresses of the ministers are coming in slowly. Let some one in each Church take the matter in hand at once and send them in. We want to make up the list as soon as possible.

**A New Children's Paper.**—Samuel Guengerich, of the Amish Church of Johnson co., Iowa, will commence the publication of a German Children's Paper, with the present month. The first number will be out about the first of the month, and a copy will be sent to each German subscriber of the Herald. The paper will be intended as a children's paper for the home and Sunday-school, and will be conducted in accordance with the Mennonite confession of faith, and will be printed at the office of the Herald of Truth. This is the first attempt at publishing a paper by our Amish brethren, and we hope it may prove a success. We recommend it to all who wish a paper of this kind. For subscription price see the paper.

**Cheap Maps.**—We will again renew our offer of last winter for cheap maps. We have a good map of the United States, the Territories, Canada, and Mexico; showing counties, towns, rivers, railroads, mountains, &c., and

a map of the entire world on the reverse side, with much other useful information. The map is mounted on rollers; is 42 x 48 inches in size, and usually sells for \$2.50 per copy. We have made arrangements that we can furnish our subscribers with a copy of the Herald of Truth for one year and this map for \$2.00. That is, we will give to our subscribers a map worth \$2.50 for \$1.00. To all who send us two dollars we will send the Herald for one year and a copy of the map. We also have a State map of the States of Ohio, Indiana, Illinois, and other States, 34 x 42, which will be sold at the same price to our subscribers. For those who desire a map of this kind, this is an excellent opportunity to get one cheap. Or to any one sending us four new subscriptions with the money, we will send a copy of the map. The map will be sent by express at the expense of the purchaser.

**The Weekly Item** is a neat little newspaper published by N. B. Grubb, at Schwenksville, Montgomery co., Pa., at 75 cents a year.

**The Mount Joy Herald,** published by J. R. Hofer, at Mount Joy, Pa., is one of the neatest, and best conducted newspapers that finds its way to our table. While it gives the news and a variety of miscellaneous reading matter, it is free from the low slang and immoral filth, with which so many of our newspapers, especially here in the west, abound. Subscription price is \$1.50 a year.

**Destroyed by Fire.**—The Grain stacks of the brethren, Peter Kaufman (Bishop) and John J. Garber, of Turner Co., Dakota, were destroyed by prairie fires during the Fall, and all their hopes of being able to provide for themselves were swept away. The loss falls so much heavier on them, since they have for the last three years already been under the necessity of buying their bread.

**Mistakes.**—Printers are very apt to make mistakes, especially in giving figures. In the German edition of the December number it was stated that wheat in Manitoba brought twenty-five cents per bushel. This was rather a bad mistake—it should have been *sixty five* cents. Again, in the account of the printing of the German Martyrs Spiegel by the German Baptists, at Ephrata, on page 191, the figures are made to say that this contract was probably made in the Spring or Summer of 1747; this should be 1774.

**Wilhelm Thielenhaus,** a minister of the German Baptist Church, who for some time has been residing at West Point, Lee co., Iowa, where he taught school, and who has traveled some, and also revised and republished "Des Herrn Fuehrungen im Lebensgange des George F. Mueller of Bristol, England, has had the good fortune of having presented to him quite a large tract of land, lying in Rush co., Kansas, where he is about to move to, and if the Lord prospers him in this direction, he proposes to establish an orphan school, similar to the one maintained by Mueller, in Bristol.

**The New Year.**—We wish all our readers a happy New Year. We wish that they may all be richly blessed, both in temporal and spiritual things; and that during this year, peace, harmony and love may prevail throughout all the world, and especially among God's people that the gospel may find its way to many souls sitting in the darkness of sin, and that many may be converted and brought into the service of Jesus Christ. We also wish that our paper may find many readers, and that its teaching may turn many away from the power of Satan unto God. May the Lord bless us and be with us.

**Minister Elected.**—In the Church, known as "Diller's Church," near Newville, Cumberland co., Pa., a minister was elected recently. The lot fell on Bro. Martin Whisler. May the Lord bless him in his work.

**Another Minister gone.**—Bro. Jacob Driver, of Rockingham co., Virginia, died on the 22nd of November. His death is a sad loss to the Church in Virginia. He died of an affection of the heart. He was a faithful and zealous minister in the Lord's vineyard.

**Mennonites in Oregon.**—Christian C. Wenger writes from Stillwater, Marion co., Oregon, that there is a little settlement of fourteen members of the Mennonite Church now in that neighborhood. We should like to hear from them again.

**From Dakota.**—Bro. Andreas Schraag, from Childstown, Turner county, Dakota, under date of Nov. 11th, writes us, that good health prevails among the brethren generally; that the Lord has blessed them with a reasonable good harvest, and that a considerable quantity of grain had been put out in the Spring. Most of the brotherhood will probably have sufficient till another harvest and also enough for seed. A few had their grain badly injured by hail. Wheat yielded, on an average from 15 to 25 bushels to the acre. In some localities the yield was from 30 to 35 bushels. Oats yielded from 40 to 50 bushels to the acre, and barley from 30 to 40 bushels. The grasshoppers injured the barley and oats somewhat. Corn, potatoes and vegetables all did well. The Brethren in Dakota feel very thankful to God for the blessing of the harvest which he has bestowed upon them.

**Bro. Christian Bomberger,** of Lancaster co., Pa., as we understand from a private letter, recently visited Maryland, and also Franklin and Cumberland counties, Pa. While on this trip, he saw the terrible destruction of property caused by the recent high water along the Potomac River and other streams. On the Potomac the water rose 20 feet above low water mark, and swept away houses and other buildings; even a number of canal boats were taken down the stream. He saw a mill, two stores of which were under water, and a meeting-house in the water to the roof. Persons had to be brought from the upper stories

of their houses in boats. He visited during his trip nine churches and made about fifty visits. May the Lord bless his labors.

**Ministers and Tobacco.**—The Miami Conference of the United Brethren passed a resolution, excluding all ministers who use tobacco from their fellowship. We fear they will have some trouble in carrying it into effect.

**Union of the Mennonite Churches.**—A Brother from Ohio writes us the following on the above subject, "It often occurred to me, whether it was not possible that the Mennonite churches as a body, or in other words, the non-resistant professors of Christianity could not become more united, since we all claim to adhere to the same doctrines. I believe that a general Conference, though it might benefit but little the first time, would at least, not do any harm, especially if due preparation should be made for the purpose. Why could not the differences of opinions, in things which really are only matters of small importance, be more laid aside, instead of magnifying them to such great importance, as is often the case, by which frequently more disquietude and discord than good is brought about? Is it not a sad thing to see that there is not more union among the Churches? or must this be for the purpose of awakening each other?"

Such thoughts have often occurred to us, but our thinking about it does not improve the matter. May God grant that peace, love and union may be increased among us, and that the Kingdom of God may be extended, and that truth and righteousness may prevail, and that the time shall speedily come, when we shall all join hearts and hands in a common union.

**A Reader of the Herald,** from Canada presents the questions whether it is right to vote for Municipal Councils, members of Parliament, the passing of Temperance Acts, the granting of Bonuses, &c.;

What the writer means by *Bonuses* and what Municipal Councils under the Provincial Government are, we do not understand and hence shall say nothing about them.

In regard to voting for any officers at municipal, county, or state elections to which either the citizens of Canada or the United States are privileged, we would advise each one to follow the honest convictions of his own conscience, and the rules of his Church. Our Churches in some parts of the United States allow voting; others do not. We believe if the brotherhood generally would keep themselves strictly within the requirements of the counsels and instructions of the Churches and Conferences to which they respectively belong, and then diligently search the Scriptures and earnestly pray to God for light, wisdom, understanding and guidance in these things, there would be little danger of being led into error.

In regard to Temperance Acts, we believe

that the Gospel contains a very strict temperance code, and all who live under its precepts must necessarily be temperate. No drunkard shall inherit the kingdom of heaven. Hence, our confession of faith, and the rules of our Church, being based upon the precepts and teachings of the gospel, make our Church itself the very best temperance society, and even if all Christians would abide in these gospel principles and govern themselves accordingly, there would be no need of Temperance Acts, or Temperance Leagues, or any other organization of this character.

We have often wondered why Churches must have so many outside organizations. It seems to us as though they had an idea that the Church and the gospel did not cover the whole ground. The tendency of these things on the part of the Churches is to weaken the confidence of men in the Church, and in a measure destroy her influence; and for this reason we do not see the consistency of the true followers of Jesus being members of these kindred associations. Though perhaps if we all were as faithful in our efforts, our walk and conversation, and our prayers, as we ought to be, there would be no need of any such laws or acts, and consequently no need of voting for or against them.

**Reading and Singing.**—This is the season again in which almost everybody has at least some time to devote to the improvement of the mind. This is therefore an excellent time to subscribe for the HERALD, and we would also encourage our people, both young and old, to exercise themselves in singing. You can sing together in the family circle, or you can gather at a neighbor's house, in a little company as you often do, and spend a pleasant hour in singing, or you can perhaps have an hour before services in the meeting house, or a Sunday afternoon and learn to sing those tunes and hymns, which are used in the worship of God. We believe that every Church should take this matter in hand and give her young people an opportunity to learn the hymns and tunes which they are to sing in Church. A little attention to this matter, would soon show you the value of it, and how the people appreciate it, and you would be surprised to see how much it helps a Church both in the singing and in the attendance.

Our singing book, *The Philharmonia*, printed in seven character notes, is becoming more popular all the time. The first edition is just about exhausted, and we shall in a few weeks print a new edition from our new electrotype plates, which we feel confident will compare favorably with any music book now published. This book, because it is made up of the best Church music, is one of the most valuable works now published. In buying this book, you need not spend your money to pay for a large amount of worthless secular tunes, which are entirely unfit for devotional purposes, in order to get a few church tunes; the entire

book is a book of church music. Then, to a great many of the tunes, there are given, both English and German hymns, which make it no less valuable to the English singer, while at the same time it serves the German, and gives the double advantage to those who understand both languages. This is especially arranged for the use of our Mennonite churches; it is pre-eminently a Mennonite book, and was compiled especially for our Mennonite people and adapted to their tastes and their hymn books, and should find its way into every Mennonite household. But at the same time it may be used with equal advantage by all others. Send for a copy and try it. Some persons have a sort of a prejudice against the character or patent note system, but such prejudices arise either from self interest, or an imperfect understanding of the true method of teaching. We prefer the more simple method.

**Prospectus for 1878.**—With the close of the old year, a large number of the subscriptions to the Herald will expire, but we do not wish to lose a single one of our present subscribers, and hope therefore that not only our old patrons will renew, but that many new names also will be added to the list.

We offer as a compensation, to those who are willing to exert themselves in getting new subscribers, the following rewards,

For one new subscriber and one dollar, the person sending the subscription, may select one of the following books, which will be sent to him free of charge: a small Testament, bound in cloth; a Family Almanac for 1878; Pride and Humility, Christianity and War, Angenehme Stunden in Zion, Eine Begebenheit, Menschenfurcht und Gottes Segen, Eher der Christen, Repentance Explained, or any other that does not exceed 10 cents in value.

For two new subscribers and two dollars, we will give one of the following books: Eby's Ger. Spelling Book, Haberman's Prayer Book, Eng. or Ger.; Household Treasure, any one of our books on the subject of Masonry, Gems of Truth, or any book not exceeding 25 cents in value.

For three new subscribers and three dollars, we will give an English or German Hymn Book, a Pilgrim's Progress, Dymond on War, Des Herrn Fuehrungen im Lebensgange von Geo. Mueller, or any book on our list not exceeding in value 50 cents.

For four new subscribers and four dollars, we will give one copy of the Herald for one year, free to the person getting up the club, or to any other person whom he shall name, a Mennonite confession of Faith; or any other book, the value of which does not exceed 75 cents.

For five new subscribers we will send the Wandering Soul or any book from our list not exceeding in value \$1.00.

For six new subscribers we will give a copy of Menno Simon's Foundation, Eng. or Ger.; a copy of Dietrich Phillip, Cruden's Concordance, Spurgeon's Sermons, a Gold Pen and holder. (We have gold Pens ranging from



\$1.25 to \$5.00, and any person preferring a good pen to a book, may select a pen, at a price corresponding with the amount of their premium.) Or any book not exceeding in value, \$1.50.

For ten new subscribers we will give one copy of Menno Simon's Complete Works in English, Scripture Biography for the Young, in 11 vols., 2,929 pages, or Arndt's Wahres Christenthum in German.

For fifteen new subscribers we will give a copy of the Martyrer Spiegel (Ger. Martyr Book), a good Family Bible either English or German, Buechner's Concordance, an Adler's English and German Dictionary, or for twenty subscribers we will give a Webster's Unabridged Dictionary, worth \$12.00.

In order for a person to obtain either of the above rewards, the order must be accompanied with the cash, and the sender must state distinctly which book on the list he wants. The English and German papers can not be put in at \$1.50 under this arrangement, but each paper will be charged full price.

Ministers of the Gospel will receive one copy of the paper for 50 cents, and the English and German together to one address for \$1.00.

Ministers especially, and all others are requested to write for the Herald as often as they can. We also request all ministers to use their influence in favor of the paper and encourage their members to subscribe for it.

In sending for Books or papers please write the NAME and ADDRESS plainly, so that no mistakes may occur, and state distinctly whether the English or German paper is wanted.

If any mistakes do occur, please inform us immediately.

We trust every one will try and send us at least one new subscriber.

MENTONITE PUBLISHING COMPANY.  
(John F. Funk & Bro.)  
ELKHART, IND.

Books Wanted.—We should like to purchase copies of the following books:—

- 1 copy of Menno Simon's Complete Works, published in 1616
- 1 " Spiegel der Taufe, printed in 1744.
- 1 " Ernsthafte Christenpflicht, printed 1745,
- 1 " Gemeinthesgespraech, printed in 1769.
- 1 " English Confession of Faith, printed in 1727.

Any person having any of the above books will please inform us and give price.

J. F. FUNK.

For the Herald of Truth.

#### FROM NEBRASKA.

I feel it my duty to inform the readers of the Herald of my present address, as I receive so many letters which are not addressed to the right office, and consequently are not obtained for a long time. My postoffice now is, West Mills, Seward Co., Nebraska. We made this our place

of residence the 17th of March 1876. As there were a few families here of our faith like sheep without a shepherd, we endeavored to organize a church in the name of the Lord on the 26th of March of the same year. The membership was small, only eight families, but the number has now increased to twenty-two families. A number of families in Illinois, Ohio, and Canada have expressed their intention of moving here next spring.

We desire to build our church on the true foundation and Corner-stone Jesus Christ. I believe that if every brother and sister (and also myself as an unworthy servant), has the true love of Jesus Christ, and possesses the true Spirit of God, we will be enabled to encourage one another, and in lowliness of mind, esteem each other better than themselves, and lay aside all wantonness, and the vanities of the world, as well as the spirit of indifference.

It is also my request and desire that every parent would receive, and seek to follow the injunction of the apostle given in Ephesians 6: 4, in which he says, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." It is desirable that the dear children would also do their duty, as the apostle speaks to them, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." We do not expect to plant a church here on the earth, without spot or blemish; such an one I have not yet found.

When a man plants a vineyard he will learn by experience that he must labor therein and prune it well, if he expects it to yield a bountiful crop of good fruit. How diligent is the careful vine-dresser to keep his vineyard clean! In like manner should we, poor mortals, use all diligence to labor in the Lord's vineyard, and keep it clean. It requires a great deal of care and watching to guard against the evil thoughts to keep them down; but if each one does his duty, much labor may be spared, especially by those who have confessed Jesus Christ to be the Son of God, and that He suffered on the cross to redeem us. O, what a price was paid for man's redemption! We have great reason to mind not high things but condescend to men of low estate. The apostle says, "That which is highly esteemed amongst men, is an abomination in the sight of God."

We know that the dear Savior himself walked in humility, and says, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." While on our earthly pilgrimage, let us strive to walk in the narrow way, for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be

which go in thereat;" hence, the great need of watchfulness. The Scriptures teach us to watch and pray that we enter not into temptation.

My petition is that all God seeking souls, especially my fellow laborers in the vineyard of the Lord, will remember our church in this western land, in their prayers. We comfort ourselves with the hope that we will soon have help to take care of the flock, and make known the ways and blessings of the Lord. Preacher Joseph Gascho, of Livingston Co., Ill., expects to make this his home in the spring, if it be the Lord's will.

We have a beautiful country, with a good soil which produces all kinds of grains and fruits, and besides it has a healthy climate, with good water, and tolerably good market within seven to fourteen miles. God has pronounced all things good, and why shall not poor man? Written out of love to all.

PAUL P. HERSHBARGER.

#### SHOULD THE MENNONITES OF MANITOBA TAKE OUT NATURALIZATION PAPERS AND BECOME CITIZENS OF THE PROVINCE?

[This question is, no doubt, a very important one to our brethren in Manitoba. The following words of warning in reference to this question were sent by one who is a stranger to us, and how far we can rely on the purity of his motives of course is unknown to us, but we feel sure that it can do no harm to call the attention of our brethren to the other side of the question also, and exert themselves to learn the whole truth about the matter, and we would earnestly advise the brethren in Manitoba to proceed slowly and cautiously. There is, at all events, no necessity for being in haste to become citizens and there may much injury result from it. Let them take plenty of time and make themselves fully acquainted with the duties and obligations which they must necessarily assume in becoming British subjects and if there is any advantage that they may gain and enjoy without jeopardizing their non-resistant principles, there will then be time enough to take out their papers. As said above the writer of the following article is a stranger to us. If his representations are correct, it is well for our people to know it; if they are incorrect, it will soon become manifest.]

Province of Manitoba (Canada)  
Winnipeg, Nov. 29th 1877.  
There have about 5000 Mennonites set-

For the Herald of Truth.

#### SEEK GRACE.

Dear readers of the Herald, it is our duty to pray earnestly for the Holy Spirit to dwell within us, that we may have the oil of divine grace, and the love of God in our hearts. He that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love. Let love be without dissimulation; abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love; put on charity, which is the bond of perfection, for charity covereth the multitude of sins.

It is the desire of my soul that youth should give their hearts to Jesus before it is too late. If you become truly penitent, and believe in the Lord Jesus he is willing to forgive all your sins. God is angry with the wicked every day. If he turn not He will whet His sword and bend His bow, and He hath prepared the instrument of death, if he turn not. God will have all men to be saved, and come to the knowledge of the truth. We must examine well and see if we have oil in our lamps, that we be not as the five foolish virgins; and when the Lord cometh we be not prepared.

If we would be the children of God we must unite with His people—His church; but to belong to a church alone will not make a Christian. To be a Christian we must observe whatsoever God has commanded us. The enemy of souls will try to make you believe that all this is not necessary. It will not do to be a mere professor of the meek and lowly Jesus, but a true Christian. He that endureth to the end shall be saved.

A true follower of Jesus will love all around him, and if a brother or sister, or any other person is in need he will assist him, and if he does not, how can the love of God dwell in his heart? The Lord will say to the unrighteous, I was hungry, and ye gave me no meat, I was thirsty, and ye gave me no drink, I was a stranger, and ye took me not in; naked, and ye clothed me not; and in prison, and ye came not unto me. But to the righteous He will say, "He that giveth to the poor shall not lack; but whose walketh wisely, he shall be delivered." Prov. 28: 29.

B. LEGRON.

If we could live without food and clothes and shelter, we would not need to work. Then we could devote all our time to the training of the "inner man," the soul for eternity.

By bridling the tongue, fires of iniquity could be avoided. For the tongue is a fire, a world of iniquity. Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God. My brethren, these things ought not so to be.

ted in the province of Manitoba within the last three years; the Canadian government has treated them with great liberality, and by the Canada Statute at large they are not to bear arms, nor do anything contrary to the peculiar tenets of their faith. Under such auspicious circumstances the Mennonites have become good and thrifty settlers. My object in writing to you is to give these good people, through your valuable paper, a friendly advice and warning about the designs of some unscrupulous politicians in our midst.

They are wanted and advised to take letters of British naturalization in order that they may become electors and exercise political franchise.

I for one have no objection to the Mennonites becoming British subjects; but, I may be permitted to ask:—"Have these people been made sufficiently aware of the consequences that will naturally and necessarily follow their naturalization?"

I think they do not have. Well, permit me, for the sake of the Mennonites misled in this instance, as well as in the interest of peace and good will amongst the various classes of the population of the province, to inform you of the consequences of the act they are pressed to perform.

1. The Mennonites are a very small minority in the province; by their peculiar constitution and usages they are a thoroughly organized community which will thrive and prosper provided it is not interfered with in any way. Their neighbors in any county are perfectly satisfied to let them alone upon the condition of strict reciprocity. By becoming naturalized and exercising the franchise at the polls, they thereby at once announce their desire and readiness to become parcel and part of the people; they express their intention to enjoy all the rights and privileges of British citizens, and to submit to all the public duties and local taxes consequent. Now, and mark this, *Which ever way the Mennonites are led to cast their votes*—conservative or liberal—be sure that the opposite party will see and insist that the provincial laws be applied to them in all their details, provisions and obligations.

2. For instance, every elector is a jurymen in this province, and every British subject is an elector. The jury laws require every elector to be present at each criminal court at Winnipeg to try capital and other cases, in his turn, under the penalty of twenty dollars fine for every day's absence (39th Victoria Cap. 3; Section XLII). Our assizes last from eight to twenty days.

3. If the Mennonites become voters, the school law will be applied to them, and they will have to organize school districts under the supervision and subject to the visits of the Board of Education composed of Protestants and Cath-

olics; and they will be passed under the law.

4. On the other hand, they will become liable to the Statute labor Act, whereby the local authorities will, without any regard to their village organization, divide their settlements into statute labor districts, and impose and levy a tax upon every settler for roads and bridges.

5. If they foolishly allow designing politicians to lead them to the polls, their neighbors belonging to the party which the Mennonites will be told to oppose, will see that they be organized at once into municipalities; and as very few of the Mennonites, if any, are conversant with the system, they run the risk of seeing a municipal council elected upon which they will be very little and very inefficiently represented, and by whom they will be most unmercifully taxed.

These are few of the results in store for our good and simple Mennonites who will allow themselves to be led to the unknown (*terra ignota*) by deceitful politicians whose only recommendation is their knowledge of the German language.

I know that the only possible, although round about, way of reaching my fellow-countrymen is through your paper which widely circulates amongst them; I know also that the above mentioned politicians have enlisted in their ranks a Mennonite paper published in Kansas: in view of all these facts, I trust that by giving publicity to my disinterested remarks, a great evil may yet be avoided, or at least Mennonite opinion sufficiently aroused to defeat the little and selfish political ideas of so-called friends of the Mennonites.

Yours &c. MANITOBA.

#### A VISIT TO KENT CO., MICH.

J. J. Weaver and I left home the 22nd of November, to visit the brethren in Kent Co., Mich. We arrived at Lowell the same day, where we met Bro. Speicher who took us to his home, where we staid all night. The next day we visited the brethren; in the evening we had services at their meeting-house. The next evening we again had meeting at the same place. The next day (Sunday), we had meeting again at the same place. After meeting Bro. Bendler and Pre. Keim took us to another neighborhood about 10 miles from the evening (27th) and found our families well. We felt thankful to the brethren and sisters for their kindness. May they grow in grace and favor with the Lord Jesus Christ. CHRISTIAN S. PLANK.

## Children's Department.

### IS IT TRUE?

"And is it true what I am told,  
That there are lambs within the fold  
Of God's beloved Son—  
That Jesus Christ, with tender care,  
Will in His arms most gently bear  
The helpless 'little ones'?"  
O yes! I've heard my parents say,  
He never sent a child away.  
That scarce could walk or run;  
For when the parent's love besought,  
That He would bless the child she brought,  
He blessed the 'little one.'"

### A HAPPY NEW YEAR TO THE CHILDREN.

We again wish our little readers "A happy New Year." The old year 1877 has passed away, and with it many dear ones whom we loved, have taken their flight from this world of ours, and we hope many of them are gone to live with the blessed in "that beautiful world on high."

How many of you, my little readers who read this, will feel sad and shed tears at the thought of some dear one who was taken from you and laid in the grave the last year? As I write these lines I think of a few who were dear to me, but during the last year they closed their eyes in death, and their bodies are now sleeping in their graves; but my heart is cheered with the hope that they are gone to rest with Jesus, where, if God helps me to be faithful, I shall meet them again.

My dear young friends, let us all try to love the Lord and our dear Savior Jesus, and obey his holy commandments, that we may meet all our friends who loved Him, and be, O so happy with them for ever in heaven. The New Year 1878 has now begun, and if we wish it to be a "happy" year, we must give our hearts to Jesus, then we shall be happy indeed, for none in this world are so happy as those who walk with Jesus.

The Children's Department in the Herald shall be made as interesting this year as we, with God's help can make it; and the children can help us a good deal by writing us little letters and asking questions from the Bible, which we will answer and explain in a simple way, so that you can understand them. We also very kindly ask you to pray for

BROTHER HENRY.

### LITTLE CHILDREN.

I am fond of children, I think them the poetry of the world—the fresh flowers of our hearts and homes; little conjurers, with their "natural magic," evoking by their spells what delights and enriches

all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. Only think—if there was never anything anywhere to be seen, but great, grown up men and women! How we should long for the sight of a little child! Every infant comes into the world like a delighted prophet, the harbinger and herald of good tidings, whose office it is, "to turn the hearts of the fathers to the children," and to draw "the disobedient to the wisdom of the just." A child softens and purifies the heart, warming and melting it by its gentle presence: it enriches the soul by new feelings, and awakens within it what is favorable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist. Infants recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart; they brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life. It would be a terrible world, I do think, if it was not embellished by little children.—*Rev. T. Binney's Both Worlds.*

### THE QUEEN OF SHEBA.

Solomon was a great king, and a very wise man.

And he built a temple for the worship of God, which was so large, and so richly adorned with gold and silver, and precious stones, and all manner of beautiful things, that the sun has never shone on any building which was so fine as this.

Indeed there was no king any where, in all the world, like to Solomon for his riches, and his wisdom.

He had a fine throne of ivory on which he sat; it was covered over with the finest gold. All his drinking vessels, and all the vessels which were in his palace, were of pure gold.

So he reigned in the land of Judah; and every one praised, and loved him very much. And God blessed him in such a manner, that there never was any king so great who lived before him. Those whom God blesses, they are indeed blessed.

Every one who went out of the land into their own country, told of the wisdom and of the glory of Solomon. Indeed, they did not know how to speak of any thing else.

And there was a land which was a great way off, which was called Sheba. A queen was the ruler of it. And when she heard of the glory of Solomon, she took a long journey, on purpose to see, and to talk with him.

And she came to Jerusalem, the city in which Solomon lived, with a very great train of servants, and of camels, that bare spices, and gold, and precious stones.

And, that she might know, whether he was so wise as had been said, she asked him a great many hard questions; and he answered them all.

And she paid particular attention to every thing which she saw. She was very much struck with the number of his attendants, and the splendor of their garments,—and especially with the beautiful temple which he had built for the worship of God,—and the fine flight of steps, which was at the entrance of it. And her mind was full of admiration.

And she said to the king, It was a true report that I heard in my own land, of thy sayings, and of thy wisdom. But I did not believe till I came and saw things as they really are,—and behold the half was not told me. Thy wisdom and prosperity are far above any thing of which I have heard.

Happy, said she, are thy subjects! and happy are these thy servants, who stand before thee, and who hear thy wisdom.

And she praised the great God, for his goodness both to him and to his people. "Blessed," she said, "be the Lord thy God which delighteth in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king; to do judgment and justice."

And she made the king a large present of gold, and of very great store of spices, and of precious stones. The king also gave costly gifts to her. And then she went back to her own land and people.

It would be a great thing to be as fine, and wise, and rich, and glorious as Solomon; would it not?

Indeed it would. Yet we might have all these fine things, and not be happy. Fine clothes, and fine things, cannot make the mind of any one happy. Solomon found that this was the case. We must have the favor of God, and love and serve him, or we shall never gain what we are seeking after.

Solomon died, and left his crown, and his fine throne, and royal robes, and his cups of gold, and all the rest of his treasures behind him. He could not take any of them with him into the world beyond the grave.

I, too, must soon die. But I will ask God to bless me with his favor, through Jesus Christ. Then I shall not be afraid to leave the world. Then I shall be richer than king Solomon was, when on his throne, and in all his glory. Then I shall be rich, and great, and happy for ever.

### ANSWER TO BIBLICAL ENIGMA NO. 3.

Dove, Lot, Endor, Trow, Hor.

"Love not the world." 1 John 2: 1st clause of 15th verse.

Correct answers to No. 3 have been received from John M. Strickler, S. B. Brenneman, John U. Metz, Adam H. Zook.

## Miscellany.

### THE GLAD NEW YEAR.

Oh, thank God for the glad New Year!  
His gift, direct from heaven,  
And by our lives let us declare,  
It is in mercy given;  
Whether we greet it with a smile,  
Or with the falling tear,  
Thank God for all, and from our hearts  
Welcome the glad New Year.

"Time speeds away, away, away;  
Another hour, another day,  
Another month, another year,  
Fall from us as the leaflet ere,  
Time will our choicest strength invade,  
The rose bloom from the cheeks will fade,  
The tresses from the temples fall.  
The eye grows dim. Death comes to all!"

### THE PRINTING OF THE GERMAN MARTYR'S MIRROR IN EPHRATA.

After the Mennonites had settled in Lancaster county and had increased to a considerable number, there was a desire to have the Martyr's Mirror by T. Von Bracht, written in the Holland language, translated and published in the German language. For this purpose, an arrangement was made with the Seventh Day German Baptists, at Ephrata, who had a paper mill and a printing office at that place, to translate and print the work. The conditions of the contract were such that the Baptists should translate and print the work, and after the work was done, the Mennonites should have the privilege of purchasing books or not, as they saw fit. The whole risk of the publication was assumed by the Community of Ephrata. It was reported by their friends, as soon as known that they had taken the contract, that they were making a fortune out of the work, and thereby might be led to serve the mammon of unrighteousness, and warnings were sent them; letters from Germany even came to warn them of the danger of gaining riches in this work.

But when we consider that they had agreed with the Mennonites to furnish the books at twenty shillings, that is, one pound or about five dollars, no one need entertain any fears of a fortune in a work of that character and magnitude.

This agreement was made probably in the Spring or Summer of 1774. On the Sunday, 5th of September, in that year, the Flouring mill of the community was burnt; and to rebuild it, all the strength of the community was summoned to this work, and in six weeks they again started one run of stone, and after the mill was completed, the printing of the Martyr Book was again resumed. Fifteen of the brethren of the community were assigned to this work; nine of whom worked in the

printing office; one to translate and read proofs, four compositors and four pressmen. The other six worked in the paper-mill. They worked at it three years, though the work sometimes had to stop for the want of paper. As this was about the only work on hand, at which the community hoped to obtain any return, they became deeply involved, but the extensive sale which the book had, enabled them in a short time to pay off what they owed. The book, as many of our readers are aware, was a large folio work, and each book required sixteen quires of paper or 384 sheets, each sheet making four pages; 1536 pages were heavily and securely bound in full leather, with wooden boards, and mounted at the corners with brass; also two large brass clasps fastened to the sides with leather holders. The edition was thirteen hundred, and a large number of these books are still found in our older Mennonite families.

A singular circumstance is connected with this book during the Revolutionary war. As there was a great want of almost everything, and also of paper, it was found out that there was a large quantity of printed paper at Ephrata, and soon the printed sheets of the Martyr's Mirror were confiscated.

The Community objected and were unwilling to let the officers have it; they feared that as the British army was so near they might be brought into difficulty about it, and declared they would not voluntarily give it up, consequently they were compelled to take it by force. So they sent two wagons and six soldiers, took all the books, and paid the money for them.

This caused a great deal of offense throughout the country, and many prophesied that the war would be unsuccessful for the colonics, because they had misused the testimony of the martyrs. They were, however, found and returned again by well disposed persons who had purchased what was left of them.

### A FEARFUL RISK FOR GIRLS.

The pastor of a church in one of our large cities said to me, not long ago: "I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk."

Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So, pure, sweet women, kept from the touch of evil through the years of their girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who in base associations, have learned to undervalue all that belongs to them, and then find no repentance in sad after-years. There is but one way out of this that I can see, and that is for you—the young women of the coun-

try—to require in associations and marriage, purity for purity, sobriety for sobriety, and honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as its women, and if the loss of society and love be the price they are forced to pay for vice, they will not pay it. I admit with sadness that not all our young women are capable of this high standard for themselves or others, but I believe there are enough earnest, thoughtful girls in the society of our country to work wonders if faithfully aroused. Dear girls, will you help us in the name of Christ? Will you, first of all, be true to yourselves and God; so pure in your inner and outer life that you shall have a right to ask that the young man whom you marry shall be the same? The awful gulf of dishonor is close beside your feet, and in it, fathers, brothers, lovers, and sons are going down. Will you help us in our great work?—*See.*

### LAWS RELATING TO NEWS-PAPERS.

We have been asked to give the law, as it stands, relating to newspapers and subscribers:

1. Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription:
2. If subscribers order the discontinuance of their periodicals, the publishers may continue to send them until all arrearages are paid.
3. If subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible until they have settled their bills, and ordered them discontinued.
4. If subscribers move to other places without informing the publishers, and the papers are sent to the former direction, they are held responsible.
5. The courts have decided "That refusing to take periodicals from the office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud."
6. Any person who receives a newspaper and makes use of it, whether he has ordered it or not, is held in law to be a subscriber.
7. If subscribers pay in advance they are bound to give notice to the publisher at the end of their time if they do not wish to continue taking it; otherwise the publisher is authorized to send it on, and the subscribers will be responsible until an express notice, with payment of all arrears, is sent to the publisher.

AS THE LORD is the former of our bodies and the Father of our spirits, we may by nature call him Father; but because our race is apostate from him, it is only in Christ that God is such a Father as to convey to us all the blessings of salvation.



## CONSECRATION HYMN.

"Yet, let Him take all."—2 Sam. 19: 30.

Take my life, and let it be  
Consecrated, Lord, to Thee.  
Take my moments and my days;  
Let them flow in ceaseless praise.  
Take my hands, and let them move  
At the impulse of Thy love.  
Take my feet, and let them be  
Swift and 'beautiful' for Thee.  
Take my voice, and let me sing  
Always, only, for my King.  
Take my lips, and let them be  
Filled with messages from Thee.  
Take my silver and my gold;  
Not a mite would I withhold.  
Take my intellect, and use  
Every power as Thou shalt choose.  
Take my will, and make it Thine;  
It shall be no longer mine.  
Take my heart, it is Thine own;  
It shall be Thy royal throne.  
Take my love; my Lord, I pour  
At Thy feet its treasure-store.  
Take myself, and I will be  
Ever, only, ALL for Thee.

## A STEP IN THE RIGHT DIRECTION.

The Western District Conference of the so-called "New Mennonites," which met in Lee County, Iowa, on the 12th of Nov. 1877, passed the following resolutions in regard to the baptism of adults:

"The Western Conference feel constrained and in duty bound to hold firmly to the Bible doctrine of 'Baptism on faith,' and therefore presents for their acceptance and earnest consideration, the following propositions in reference to receiving members from other denominations into the communion of the church.

1. "That such as have been baptized upon a profession of their faith, shall be received on the profession and promise that they acknowledge our doctrine as scriptural, and promise to obey the same, as well as the rules of the church.

2. "Those who were baptized in infancy shall be received only by baptism."

In regard to the doctrine of non-resistance and matrimony, the conference presented the following: "The conference acknowledges the doctrine of non-resistance to be an established gospel doctrine, as Menno and our ancestors also taught and practiced; therefore they request earnestly and urge all the churches to teach this doctrine zealously, and practically illustrate its virtues in their lives and actions, and in no wise to avenge themselves, either personally or by taking up arms, that they may in this manner be a light unto the world.

According to the words of the apostle that marriage should be "only in the Lord," the conference holds that it is not in accordance with the Gospel, that a

follower of Jesus should marry an unbeliever or one who is not a Christian, and in regard to the matrimonial alliances between members of different churches, the conference gives her testimony to the effect that they are not desirable and recommends to all our churches that they use all diligence that such may not occur, and if they do occur, notwithstanding, the ministers are advised, except in special cases, to put them under church censure."

Since the three points above referred to, are more or less disregarded, not only among this division of the church, but also among others, we rejoice to see that an effort is made to return and approach nearer to the true principles of the Gospel truth and the word of God, as well as to the teachings of our beloved Reformer, Menno Simon, and by this, even we Old Mennonites may encourage ourselves to greater steadfastness and a more earnest devotion to the principles of the Gospel and the faith once delivered to the saints.

## FATAL ACCIDENT.

In Grundy County, Illinois, on Sunday Dec. 16th, George Woods, a brother-in-law to Pre. Samuel Yoder, of South Bend, Indiana, was thrown from a horse, and in the fall had his collar bone broken and a blood vessel ruptured, so that he died from his injuries twelve hours after the accident. Sister Yoder started for the residence of her brother, but arrived too late even for the funeral. Truly there is but a step between us and death. How soon, alas, the strength of manhood's years must drop, like a withering flower, into the stillness of the grave. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

**PAINFUL ACCIDENT.**—Benjamin Gish, of East Donegal Tp., Lancaster Co., Pa., a minister of the River Brethren, met with a serious accident on his return from divine services on Sunday a few weeks ago. He stopped to call on his way home at Jeremiah Engle's, and when about leaving his horse became unmanageable and threw him to the ground, dislocating one of his shoulders. He suffers considerable pain.

**ILLUSTRATIONS BY PICTURES.**—One of the great contrasts between the school books used by the fathers and mothers of the land, when young, and those now used by the children, is the use of pictures. As a curious instance of illustrating the meaning of words by pictures, look at the three pictures of a Ship on page 1751 of Webster's Unabridged Dictionary,—these alone illustrate the meaning of more than one hundred words and terms far better than they can be defined by any description in words.

## GOD GAVE ME TO THIS HOME.

One winter evening, not long ago, while the family were, as usual, gathered around the center-table, a neighbor drove up, and entering soon with hearty friendliness, had Kitty on his knee. "Come Kitty," said he, "won't you go home and live with me?" The child looked up into his face; the golden curls fell backwards to her shoulders, and her deep blue eyes met his as she answered: "God gave me to this home."

The tone was simple as the words, and the silvery voice was childhood's; yet for a moment, the sound seemed as if it wafted from a far-off world, where angels only dwell. A shadow—no, not a shadow, but a sober brightness, as of something profound and holy—was cast over the meditative mood of the dwellers in "this house," and every heart within it swelled with gratitude for the great God's gift.—*Knickerbocker.*

The American Peace Society will send "Dymond on War," a book of 124 octavo pages free to any minister, who will send 10 cents with which to pay postage on it. The same offer is made to the librarian of every public library in the country. They will also send specimen numbers of the "Angel of Peace," a capital paper for the young, to Sabbath school workers, and to all who desire to do good, on application for them. Address Rev. H. C. DUNHAM, 1 Somerset St., Boston.

**BEST BOOK FOR EVERYBODY.**—The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the best book for every body that the press has produced in the present century, and should be regarded as indispensable to the well regulated home, reading-room, library and place of business.—*Golden Era.*

## FOR WIDOWS OF CANTON CHURCH.

Isaac Eby.....\$ 2.00  
S. L. Grove..... 1.70  
J. Snicker..... 1.50  
A Friend, Overlook's Station, Ohio.....\$5.00  
John Schmitt..... 1.15

## Married.

Nov. 29th, at the house of the bride's parents, by E. A. Russell, David H. Christoffel and Rea Meadley, both of Elkhardt, Elkhart Co., Ind.  
Dec. 13th, in Lancaster Co., Pa., by D. W. Gerhard, Jonas A. Weaver of East Earl, and Anna Sander of Canton, Pa.  
Oct. 3rd, in Kent Co., Mich., by — Hens, John Knapp, formerly of Canada, and Isabelle Taylor, of the first named place.  
Nov. 29th, in Lancaster Co., Pa., at the residence of the bride's father, Bro. Benjamin Walz and Sister Martha Hutter.  
Nov. 18th, near Leesville, Rockingham Co., Va., at the house of Daniel Switzer, by Jacob Thomas, Daniel Krieger, and Fannie Switzer.  
Nov. 15th, in Lancaster Co., Pa., at the residence of the bride's father, Bro. George Weaver, Bro. David Gory, and Sister Anna Martin.  
Nov. 22nd, by the same, at the residence of the bride's parents, Bro. Samuel H. Musselman, and Sister Anna Zimmerman.

Nov. 25th, by the same, at the residence of the bride's parents, Bro. Israel Baunline and Sister Susanna Weaver.

## Died.

**CORRECTION.**—In the notice, in Dec., of the death of Isaac, one of the children of George Martin, Sept. 21st, his age should have been 25 years, 8 months, and not as stated.

Nov. 18th, near Denton, Holmes Co., Ohio, Bro. ABRAHAM MARY, 54, aged 75 years, one month and 27 days. He was sick about five weeks, but confined to his bed only two days. Thus another saint has gone to his everlasting rest. He was a brother in the Amish Church.

His life was a continuous chain of deeds of charity, and though dead, he yet speaks. He will be missed by all who knew him, and by none more than by his aged and endeared companion. O what comfort in the thought that our loss will be his everlasting gain! He lived the life of a Christian, and as such his light shone to all around. He brought up a family of seven daughters, one of whom was called away before him. Buried in the presence of a very large concourse of relatives and friends. Funeral services were conducted by John K. Yoder, of Wayne Co., and A. Mast and David Reachey.

"Life's labor done as slinks the clay."  
—Light from the land of the spirit flies,  
While heaven and earth combine to say,  
How blest the righteous when he dies."

Dec. 8th, in Louisa Co., Iowa, of the infirmities of age MICHAEL BUEHLER, aged 83 years less three days. Deceased was born Dec. 11th, 1794, near Fountain Inn, Bucks Co., Pa. He moved to Iowa in 1857 to spend his remaining days with his children. He leaves 6 children, 20 grand, and 14 great-grand-children to mourn their loss. Buried the 11th. Services by W. Klinefelter, from Job 5: 25.

Oct. 10th, in Marquette Co., Ohio, Widow Sister BARBARA LEHMAN, of the infirmities of age, aged 80 years, 4 months and 26 days. Buried at Niles, having ground the 11th. Services were conducted by Joseph Bixler and Jacob Kolb, from Rev. 14: 13.

Dec. 8th, in Allen Co., Ohio, Sister NANCY, wife of Joseph BRENNEMAN, aged 35 years, 6 months and 25 days. She was sick one week. She expressed readiness to leave this world to reach a better one. She leaves a stricken husband and 5 children to mourn their loss. May this sore affliction work unto them for good. Funeral services by C. Culp and D. Brower. Text, Rom. 8: 28.

Oct. 25th, in Livingston Co., Ill., BENJAMIN, only son of Jacob and Catherine STRICK, aged 3 months and 10 days. Buried at New Salem, Ill., by Geo. Schmitt, from Isa. 53: 9.

Nov. 30th, in Livingston Co., Ill., very suddenly, MAGDALENA WAGNER, aged 20 years and 20 days. Her disease was bronchial consumption. Buried Dec. 2nd, followed to the grave by many to pay the last tribute of respect. She was a beloved sister of the Amish Mennonite Church. She was at communion on Sunday previous, and said, that would be the last time she would partake. Services by Joseph Gascho and J. P. Schmitt.

Nov. 20th, in Caroline Co., Md., of consumption, SAMUEL PLANK, formerly of Salisbury, Lancaster Co., Pa., aged 64 years, and 27 days. His remains were brought to his son Joseph, at his former residence. Buried the 23rd. Services by Isaac Eby and Gideon Stoltz.

Nov. 8th, near Dayton, Rockingham Co., Va., of dropsy, AMOS T., son of John and Mary WYNER, aged 3 years and 4 months and 13 days. Services by Jacob and Joseph Driver. The boy seemed to know his time here would be very short. He loved to be alone, and when new clothes were made for him, said he did not need them. Two weeks before his death, on hearing the minister say that he wondered who would be the next to be called away, he began to weep. May the bereaved parents receive comfort from the God in whom they trust.

Oct. 31st, in Allen Co., Ohio, Sister BARBARA DILLER, aged 85 years, 4 months and 10 days. Sister Diller was received into the Mennonite church by baptism in 1811, and has continued faithful unto the end, serving her God for 66 years. What a beautiful example is this, and what encouragement for the young. She leaves 4 children to mourn their loss.

Nov. 29th, in LaGrange Co., Ind., of diphtheria, JOSEPH E., son of Moses and Elisabeth MILLER, aged 1 year, 2 months and 22 days. Services by J. J. Weaver, and Christian Miller. The same parents lost their oldest child eight days before, 11 years, 10 months and 22 days.

Nov. 13th, in Elkhart Co., Ind., a son of Jacob and Lucy GABER, aged 11 years, 4 months and 16 days. Buried the 14th, at the Clinton Church. Services by H. A. Miller and J. J. Weaver.

Nov. 15th, in LaGrange Co., Ind., son of Robert and Elisabeth Woods, aged 3 years and 4 months. Services by D. Hooftstetter and J. J. Weaver.

Nov. 22nd, in Rockingham Co., Va., of hemorrhage of the lungs, Bro. JACOB DRIVER. He was sick only two days. He was buried at Mt. Clinton Church-yard, and notwithstanding the heavy rain, a vast multitude attended the funeral to

show their tribute of respect. Services by the brethren Saul C. Coffman, Daniel and Gabriel H. Coffman, from Rev. 14: 13.

Oct. 17th, in West Lampeter, Lancaster Co., Pa., of typhoid fever of nine days sickness, Bro. MARTIN J. DENLINGER Jr., aged 39 years, 10 months and one day. He leaves a bereaved widow and ten children to mourn their loss. Buried the 20th at Mellinger's grave-yard. Services by Elias Groff and Christian Herr, from Job 5: 24, 25.

Nov. 27th, at the same place, after a sickness of twelve days, Sister BARBARA, wife of Martin DENLINGER, aged 63 years, 8 months and 11 days. A bereaved husband and one daughter are left. Buried the 29th at Mellinger's. She bore her sufferings with Christian fortitude until it pleased God to release her. She was a faithful sister about forty years. Sermon by David Buckwalter and Benjamin Herr, from Rev. 7: 16, 17.

Nov. 29th, near Berne, Adams Co., Ind., Sister BARBARA SPRUNGER, aged 80 years, 11 months and 10 days. Services by Peter Neuschwander and S. S. Sprunger, from Job 11: 4.

Dec. 8th, in Allen county, Ohio, Sister NANCY, wife of Bro. Joseph BRENNEMAN, aged 35 years, 6 months and 25 days, having been sick about one week. She was buried on the 9th. She expressed herself willing and ready to leave this world of trouble, hoping to meet a better one. She left a stricken down husband and 5 children to mourn her departure. May God grant that this sore affliction may work unto them for good. Funeral services by C. Culp, and D. Brower. Text: Rom. 8: 28.

Dearest mother, thou hast left us,  
Here thy loss we deeply feel;  
But thy God that hath bereft us,  
He can all our sorrows heal.

Aug. 30th, in Marion Co., Kansas, MARTHA O., daughter of Emmanuel and Anna SHIPP, aged 1 year and 6 months. Buried the 31st at Hornberger's. Funeral services by Henry Hornberger and John Evers, from Isa. 40: 6—8.

Oct. 17th, in Marion Co., Kansas, of diphtheria, ANNA F., daughter of R. J. and Margaret HEATWOLE, aged 2 years, and 3 days.

Dear Anna, thou art gone  
To the happy land above,  
We know that thou art safe  
With Jesus whom we love.

Oct. 25th, in Marion Co., Kansas, of diphtheria, DANIEL E., son of John EVERS, aged 6 years, 6 months and — days.

Since it was hard to part  
With a beloved son,  
Do Thou give grace to say,  
Father, thy will be done.

Nov. 12th, near Litz, Lancaster Co., Pa., Sister MARIA STAUFFER, widow, aged 67 years, 4 months and 10 days. Funeral on the 16th. Text: 2 Kings 20: 1. Buried at Erb's meeting-house.

Nov. 17th, near Petersburg, Lancaster Co., Pa., after a lingering sickness, Sister FANNY H. ZAKER, widow, aged 66 years, 6 months and 27 days. Funeral on the 20th. Text: Heb. 4: 9, 10. Buried at Petersburg meeting-house. A large circle of friends and relatives gathered together to pay the last tribute of respect to the deceased. Sister Hamaker was a consistent Christian. Her mother—Sister Forby—is still living, aged 108 years.

Nov. 19th, near Petersburg, Lancaster Co., Pa., of diphtheria, JACOB SULEINER, aged 13 years, 2 months and 12 days. Funeral on the 21st. Text: Rev. 3: 19, 20.

Nov. 22nd, in Dauphin Co., Pa., of pneumonia, MARTIN NISSELY, aged 68 years, 7 months and 2 days. Funeral on the 25th. Text: Rom. 1: 16, 17.

Nov. 25th, near Petersburg, Lancaster Co., Pa., MARTIN GROFF, aged 74 years, 9 months and 14 days. Funeral on the 28th. Text: Amos 4: 12. Buried at Petersburg meeting-house.

Dec. 7th, in Donegal Twp., Lancaster Co., Pa., suddenly, Mrs. MARTHA YOUNG, aged 66 years, 10 months and 3 days. Funeral on the 10th. Text: Heb. 9: 27, 28; 2 Kings 20: 1.

Dec. 14th, near Union Square, Lancaster Co., Pa., CATHERINE BRANDT, widow, aged 81 years, 9 months and 28 days. Funeral on the 18th. Text: Isaiah 38: 1. Buried at Herley's Meeting-house.

Nov. 30th, in Franconia, Montgomery Co., Pa., of Dropsy, wife of John E. KAATZ, aged 37 years, 4 months and several days. She leaves a bereaved husband and two children. Buried at Franconia Church, at which opportunity Henry Nice and Josiah Clemmer made edifying remarks. Dec. 16th, in Union Tp., Elkhart Co., Ind., DANIEL, infant child of Emmanuel and Martha WEAVER, aged 11 days. Buried on the 17th. Services by Jonathan Smucker, from Matt. 19: 13, 14.

## Letters Received.

## WITHOUT MONEY.

A C Hershey, Abm Theissen, Jacob K Andrews, D M Zook, C B Brenneman, W H Huber, Moses D Rupp, E Suter, Jos Unzicker, Philip Stauffer, J M Berge, Jacob Enns, M L Bueher, J Metzler, John Shank, A Schultz, J M Strickler, John P Schmidt, Mary Snyder, Chr S Plank, P Brehm, Peter D Steiner, Saml K Cassel.

## MONEY LETTERS.

A—Zaob H. Allebach, Jacob S Augspurger, Jacob G Augspurger, Chr Albrecht, Jacob S Augspurger, Peter Albrecht, Jacob Albrecht, D B Allen.

B—Joseph Beery, Conrad Brehm, John Book, John Burkholder, C C Reery, Jos J Borntrager, B Bowman, Daniel Bixler, Chr Bower, Adam Britsch, Benj Barr, Daniel Bowen, Henry Brubaker, Jos Brubaker, Daniel Brubaker, Aaron Brubaker, S D Ream, Jacob B Barker, Christian Brenneman, Jacob Bowman, John Barnhardt, E B Bomberger, Joel Baumgartner, Joseph Borntrager, Daniel E Borntrager, Jacob Borntrager, C B Brenneman, Moses Brenneman, J B Boyer, Henry Boyer, Henry K Blank, G Brown, W H Buzzard, Solomon K Heiler, Lizzie K Brubaker, John K Brubaker, John Beiler, S Burkholder, A M Boyer, John E Borntrager, A L W Bowers, John Baur, Jacob N Brubacher, Moses Brown, M C Boulton.

C—Jessie Clemens, Pres Jas Coyle, Henry Culp, Sarah Culp, Anna Closs, C Culp, S B Cullar, John Cassel, Jacob R Cripe.

D—Jacob Diller, Henry Duval, J N Durr, Henry Detweiler, Mary Deardorf, Tobias Denlinger, J Detweiler.

E—Joseph E Ebnasole, Jacob Eshleman, Jacob Egly, Jos Eicher, Peter Eby, Kerolus G Eyer, Heinrich Egly, Peter Eicher, Peter Eckert, E W Eby, Peter Engel, Peter Eicher, Samuel Ebnasole, Isaac W Eby, Reuben Ebnasole, T C Eash, Henry Eymann.

F—Anthony Freed, Abm L Friesen, Dr Fahrney, John Fast, Mrs J G Fink, Paul Freed, John Fast, J S Funk, Jacob Fast, Daniel B Friedt, Henry W Funk, David W Forry, T J Fellenbaum, Jacob K Fisher, John Fast, Hannah Freed.

G—Saml Gueengerich, Saml L Grove, Jos Gotwald, Dav Ungrig, Dan Groner, David Gringrich, N B Grubb, Heinrich Goosen, Chr Geiger, J M Garber, Elias Geigy, Jacob Gerig, Amos E Girvin, Hannah Groff, Pres Jacob Good, Dietrich Goosen, H K Goshald, D F V Giltner, Peter Geriz, Barbara Gasho, Sebastian Gerig, Isaac L Groff, H & A K Good, Heinrich Goldschmidt, Jos Good, Jacob Good, Abm Good, John Good.

H—Anna Horning, Jacob Hooftstetter, Jacob Holter, Eliza Hartman, Elias Hertzler, C H Hoch



stetter, Joseph Heiser, A Hershey & Brother, 1 W Hershner, S C Harrington, D Herr, Pequea, Henry Hornberger, Andrew Hauter, David Hertler, Jacob Hershey, John E Hershey, Menno Hershey, Nancy Hurst, J Hildebrand, Abm F Hiestand, John Hartzler, Henry B Herr, Chr Heiser, Mary Hull, P Hofstetler, N Hofstetler, R J Heatwole, Daniel Hoover, Pre Em Hochstetler, Chr Honderick, Jacob Heidelbaugh, John D Hooley, Abm Horst, Martin Hershey, H Heatwole, Abm Hershberger, J S Hofstetler.

1—J—Theodore Jasper, John Jausi, Peter Janzen, John Janzen, Mary Johns, Michael Janz, K—EW King, Jos Kurtz, Emma Kennel, Jos Kupper, John S Kauffman, J K King, Jonathan Kolb, John Kelnher, J C Kenagy, Samuel G Kindig, George W Kent, E B Kindig, Sen Kauffman, J P Kauffman, Joseph Krob, D W Kilmer, Stephen Kauffman, Martin Kryder, Joseph Klopfenstein, Chr Keim, Mrs Magdalena Krebbel, Christian Kempf.

1—Jos Loucks, Emma Leaman, Isao B Loucks, Peter P Lehman, D Lechlinter, John T Lee, Benj Leaman, Moses Landis, Chr Litwiller, J Lintner, Jos Lapp, Clara Longacre.

M—Aaron A Miller, Noah Mast, H A Mumma, Susanna Marck, Chr Maser, Saml Maser, C I Musser, Abm Miller, Manasseh Miller, Henry Moyer, John W Myers, Sarah Miller, Jno Metzler, J Musser, Mary Monk, Marg Mellinger, Danl S Miller, C F Martin, H A Mumma, Pre Danl Miller, John J Miller, Jacob Mayer, Daniel R Meyers, H A Mumma, Tobias Miller, Jacob J Moser, Catharine Moser, M Means, Isao Martin, Peter Metzler, A Mast jr.

N—Jacob Newcomer, Jacob K Nisley, Peter D Nafziger, Dietrich Neufeld, A Neufeld, Peter Nafziger.

O—Nicholas Otzenberger.

P—A Penner, Isaac Peters, John Plank, R—Israel Reiff, Zebariah Reed, Chr Rupp, Samuel Rutt, Benj M Rutt, John Rohrer, Jacob Ramseyer, Chr Rupp, Mrs Mary Rohrer, Jacob Ropp, And Ropp, Elisabeth Richmond, Martha E Kiehl, John Risser, J L Roth, F A Rose, Jos Rupp, Saml D Ream, Chr Rychener, Veronica Reiff, Joseph Roggy.

S—C Stoner, Daniel Schlaabach, Albrecht Shifer, Peter L Snyder, J A Sloneker, Saml Shenk, John Stoltzfus, Fred Schoeller, Anna Scoggins, David Smoker, Heinrich Straesler, N Schierling, Chr Shank, P M Scherer, Henry Stemen, Lydia H Stoltzfus, Jonathan Schenck, Abm J Sprunger, Jacob Stuckey, N B Stuckey, John Stauffer, John Steffen, J B Stemen, Daniel R Stauffer, Jos J Schlatter, John Schmidt, Susanna Sechrist, John M Schoaf, John Steckle, William H Smith, Benj Schmidt, Abm Shank, Abm Shank, Abm Sherck, Danl Schmidt, Jacob G Stauffer, Peter Schrook, David Sprunger, Danl Stuckey, Martin Stahly, John Sommer, John Stelm, John Stelm, Elisabeth Siever, Enoch Snyder, Joseph Stauffer, John Snavely, Abm Strickler, Peter D Steiner, Abm Shackers.

T—M Troyer, Peter B Thut, A M Tucker, Benj Troyer, Lydia Troyer, Isaac Tinsman, David A Troyer, B Tschantz, Lydia Troyer, Jos D Troyer, John Thomas.

W—Jos Weaver, Jacob Wiens, Isao Weaver, Mary Wade, David Winterregg, Henry Walter, Elias Weber, Benj Weaver, Christian Warey, Abm Wambold, M F Weber, John H Weaver, Cath Wanner, Danl Wade, H B Weiz, Lizzie Whitmer, Chr C Wenger, Wm Wiler.

Y—Peter Yoder, L N Yoder, Elias Yoder, Tobias Yoder, Yoder Bros, Jos S Yoder, Reuben Yoder, A M Yoder, Pre Jos Yoder, Jacob Yoder, Abm G Yoder, Henry Yother.

Z—Isaac Zuercher, Chr Zehr, S K Zook, Peter Zehr, John Zimmerman, D H Zook, David Zook, Jacob Zavits, Jonas Zavits, Martin Zimmerman, C K Zook, Jos Zook.

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## FAITH.

"Oh! for a mighty faith,  
To trust my heavenly Lord,  
To call his promises my own,  
And rest upon his word.  
  
I stand outside the gate,  
A beggar, mean and poor.  
When lo! the mansion's all my own,  
With all its golden store.  
  
Hungry and sore athirst,  
I weep, and plead, and pray;  
Nor dare to touch the royal feast,  
Tho' none can say me nay.  
  
Lord help my unbelief,  
Root out the deadly sin;  
And though I've er believed before,  
Now help me to begin.  
  
Nor dare distrust Thy Word,  
True and Almighty God;  
Nor doubt Thy precious promises,  
Sealed with a Saviour's blood."

For the Herald of Truth

## BROTHERLY LOVE.

"Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

It is a great thing to be a Christian! No thought the apostles, who, writing to the churches, always congratulate them on their having become Christians, and on the privileges to which, as such, they are entitled. "Blessed be God," said holy Peter, "who, according to his abundant mercy, hath begotten us again into a lively hope, by the resurrection of Jesus Christ from the dead!" and having mentioned their hope and faith in Him, commends these graces the more, because they had not enjoyed, as many others had, the advantage of seeing Christ in the flesh; for they dwelt in various distant countries; yet, though they never saw his person, they loved Him, and rejoiced in Him, having first believed in Him, to the saving of their souls. That which was the character of these early Christians, is also the character of all true believers, in every place, and in every age of the world.

The apostle Peter, in the chapter from which we have taken our text, has specified most of the important relations which Christians sustain, and he now gives a

general direction as a conclusion in regard to their conduct in all these relations.

"Be ye all of one mind." The apostle Paul in writing to the Romans explains this fully, where he says, "Rejoice with them that do rejoice, and weep with them that weep: be of the same mind one towards another." To the Corinthians he says, "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:25, 26. This describes the state of mind which exists when we enter into the feelings of others *as if* they were our own. Our blessed Master has also shown us an example of this, when he saw the sisters of Lazarus, and the Jews that were with them, weep, *He also wept*. Do we also enter into the feelings of our fellow man? especially those of the household of faith; or do we rather glory in their downfall? This is one of the tests or evidences of eternal life, "that we love as brethren." John says, "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"Love without reason," says a writer, "is a mad passion." Profession without love is but "a sounding brass or a tinkling cymbal," unmeaning noise to others, unprofitable to him that makes it. Love is of God. It is that precious ointment which is poured forth from the Father of love upon the head of our spiritual garment, even upon all his brethren, the children of love. Love descends from God, through Jesus Christ to us, spreads itself among the brethren, and ascends in grateful odors to the God of love. The mainspring of our conversion is love, as it is written, "Ye yourselves are taught of God to love one another."

John in his first epistle 2:7, 8, says, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." James says, 3:14, "If ye have bitter envyings and strife in your

hearts, glory not, for this wisdom is not from above, but is earthly, sensual, devilish. They that do these things shall not inherit the kingdom of God." And in Gal. 5:20, we have—"And now the spirit of righteousness (that is love,) is sown in peace of them that make peace."

The prophet asks, "Have we not all one Father?" "Yes," says Christ, "I ascend unto my Father and your Father." Hence the Holy Spirit draws the image of Jesus, "the first born of many brethren," upon each of our souls, and possesses us with the faith of Jesus; and "whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat, loveth him also that is begotten of Him." 1 Jn. 5:1. Faith in Jesus is the bond or cement of brotherly love. Hence it is written that "whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 Jn. 3:15. Now this is the love we should manifest to all men as Christ hath shown us; for, "when we were yet sinners He gave his life for us, and He says, 'This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friends, therefore we should lay down our life for the brethren.' Jn. 15:12; 1 Jn. 3:16. Are we the brethren of Jesus, beloved and chosen by one Father, born again of the same Spirit, partakers of the same grace, heirs of the same promise, travelers to the same kingdom, and shall we not love each other? Alas! alas! we mourn for health and property, but how much greater cause is there to lament the loss of love amongst God's dear children and Christ's beloved brethren!"

Well could the apostle exclaim, "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 Jn. 2:10. We should always remember that we are like Simeon and Levi, brethren in iniquity; and as with them, so anger and self will are found with us. Both are the effect of pride, and are contrary to faith and love. The question is not, Are we perfectly freed from every

passion and temper contrary to love? So we are not to expect this from our brethren. God loves us not as sinners, but as he views us in Christ. Now do we really love the children of God as such, love the members of Jesus purely for his sake? Instead of indulging, do we embolden and resist, watch and pray against our tempers which are contrary to love? If we do this and pull the beam out of our eyes, we have the blessed evidence that the rest of love is in us.

Let us be Christ-like in this, that the fruits may abound more and more to the glory of God, "whom we love, because he first loved us." Love creates happiness, yea heaven in the heart; it restores paradise in the soul; for, "he who dwelleth in love, dwelleth in God, and God in him." Covet earnestly the best gifts, and yet I show you a more excellent way; walk in love, as Christ also hath loved us," Eph. 5:2. "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:14. Love as brethren.

"Love is the grace that keeps her power  
In all the realms above;  
There faith and hope are known no more,  
But saints forever love."

J. W. Hiram.

#### LAWS AND POLITY OF THE JEWS.

##### OFFENSES AGAINST PROPERTY.

##### EIGHTH COMMANDMENT.

In Exod. 20:14.—Thou shalt not steal.

In Dent. 5:19. Neither shalt thou steal.

On this head the Mosaic law enters into many details, and the principles will be found to exhibit the highest discriminative wisdom. And though every detail is not applicable to modern times, or to the European state of society, yet the *principles* are so; and the more closely they can be attended to in modern codes of laws, the more will there be of justice and equity. The main principle was, restitution for the injury done, and so as to restrain the evil-doer, but not to take man's life for the matter of property.

The only exception—the only cases in which death was permitted as punishment for crimes under this head—were those of burglary by night (Exod. 22:2), already noticed, and for MAN-SERVING, the taking of a free-born Israelite by craft or violence to enslave him or sell him for a slave, Exod. 21:16; Dent. 21:7. Thus, to tear a man from all near and dear to him, and transfer him into a state of dependence upon the will or caprice of another, probably of a heathen, was indeed a deliberate murder of the individuals as to all earthly happiness, though not destroying at once the spark of life.

The objects for theft in the early state of the Israelites would naturally be their

flocks and herds. In the simplest case, when the stolen ox or sheep was found, so that it could be restored to the owner, the thief was to double the value, to "restore double," Exod. 22:4. The same rule was also applicable "for all manner of trespass," "for raiment, or for any manner of lost thing," ver. 9; but if it was an ox, sheep, or goat, and the animal was killed, so that the owner could no longer have the same use of it as before, then the restitution or penalty was fivefold for an ox, fourfold for a sheep or goat, Exod. 22:1. In later times, a thief, in all cases, seems to have been required to pay sevenfold, Prov. 6:30, 31. Thus the penalty became a debt; it was treated as such, and if the thief had nothing, it is enacted (Exod. 22:3), "then he shall be sold for his theft," whether for the usual period of the service of a Hebrew slave (Exod. 21:11), which was six years, or according to the value of the article and of the service, does not very clearly appear.

There is in Lev. 6:2-5, a remarkable provision in favor of one guilty of theft, but repentant. Though it could not be proved against him at the time, if he afterwards confessed his guilt, he was cleared on restoring the amount lost, and one-fifth of its value besides.

There are many cases specified of carelessness and willful damage or injury without theft, stated in Exod. 22:5, 6. Another class of precepts extended to property committed in trust to others, Exod. 21:7-13; but there were exceptions in the case of live animals which might have strayed, or suffered from circumstances the party entrusted could not control. A borrowed article, if lost or damaged, was to be replaced unless the owner himself was with it, Exod. 5:14, 15. In these and other cases there are some minute discriminations, which have been adopted in the laws of our own country, as important in guiding to just and equitable proceedings.

The laws respecting near had many enactments peculiar to the circumstances of the Jews. All usurious profit or interest, or benefit, over and above the return of the article intended, was forbidden among their own countrymen, though they might take interest from strangers. This was an important regulation, calculated to retain the mass of the Jewish people in the middle state, which was especially marked out for them, and which, when all things are considered, is the happiest for a people. It is however evident, that such a state of things cannot continue, unless a nation is actuated by the principles of true religion, both to restrain the ambitions and covetous, and to excite the indolent and dissipated to activity and industry. It will commonly be found that the rise of some, and the depression of others, is owing to the ignorance, idleness, or vices of those who

sink, more than to rapacity or oppression in those that rise. Parents cannot be too diligent in training up their children in habits of activity, industry, and carefulness. These may indeed degenerate into covetousness when the mind is not regulated by the fear of God; but where carelessness, and waste, and indolence become habitual, there will be found deplorable results, not only to the parties themselves, but to all connected with them. The Mosaic laws were quite as much opposed to the habits and practices of pauperism as to the vast and useless accumulation of property. There are many precepts to relieve the poor man, but the poor Israelite was a different being from the English pauper, or the beggar of Popish countries. Under the very different state of society in Europe at the present day, there is nothing to prevent the taking a moderate use or interest for money, which does not extend to oppression. A large number of the means of livelihood at the present day can only be followed by borrowed capital. The sharing of property, on the one hand, and allowing the use of capital on the other, under such circumstances, is quite in accordance with the principles of the Divine law. There are, however, cases in which usurious and oppressive returns are exacted, and these are as contrary to the principles of Christianity as they are to the letter of the Jewish law. The borrower also was protected in many little points affecting his feelings. If a pledge was taken for debt, the lender was not to enter the house and choose an article at his will, but was to wait at the door, allowing the borrower to select what he could best spare, (Dent. 24:10, 11), as was noticed before; and this would probably be an article of clothing, for no one was supposed likely to borrow but in case of absolute necessity, it was to be restored him for his use at night; Exod. 22:25-27; Dent. 24:12, 13. This enactment shows that it was never intended that there should be even a borrower, unless in case of what we should call deep poverty. The mill-stone, the article for daily use, was not at all to be taken, Dent. 24:7.

When debts were contracted, the lender was not to be wronged. Here the laws of antiquity were very severe, sometimes giving creditors power over the lives of their debtors. In Rome, more than one insurrection was occasioned by the cruelty of creditors; but the Mosaic law did not allow such proceedings. It is true, that the property of the debtor was answerable for his debts, and even his person and that of his family, in case of the land and other property being insufficient to repay the loan; but still the debtor was not to be plunged into irremediable and hopeless poverty. The law of the jubilee fully provided for a return to former privileges, as already fully explained

before. Imprisonment for debt, as mentioned Matt. 18:34, was not permitted by the Mosaic law. All loans and all servitude was for a limited period only, and a beautiful exposition of duty was recorded, to prevent any grudging at this principle of good will to others, Deut. 15:7-11. In various places in the Old and also in the New Testament, there are notices which illustrate the Jewish law of debtor and creditor and the manner in which it was at times departed from. The debtors that resorted to David, 1 Sam. 22:2. The family of the son of the prophets, 2 Kings 4:1-7. The oppressed debtors, that cried to Nehemiah, Neh. 10. The cautions in the book of Proverbs 22:6, 7. The parables of our blessed Lord, Matt. 18; Luke 7. The word by the prophet Ezekiel, 18:7; and in the comment on the Lord's prayer, Matt. 6:12-15. But the injunction by the apostle, "Owe no man anything, but to love one another," (Rom. 13:8), is not less a command; and the observance of it is equally needful to comfort and real enjoyment of life. When Elisha multiplied the widow's oil, he directed her first to go and pay her debt, and to live on what remained.

Becoming surety for a debt does not appear to have been sanctioned by the law, though afterwards practiced; this explains the express cautions against it, Prov. 11:15; 17:18; 22:26. At the present day these cautions are important, and should be attended to, both as principles and matters of practice. Whenever such engagements exceed what can be met without serious injury, they are often injurious, not only to the surety, but to those dependent on him.

We may also observe the range of this command in Lev. 19:13, "Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning."

Before leaving this law, let the institution of the jubilee be again referred to, as a happy means to promote the middle state of society by the process of readjustment being perpetuated, without injustice, violence, or leveling. Property in effects or houses was not to return, in those days, but under the circumstances that existed, there could be no very great accumulation; for lending of money or commodities for the sake of gain was forbidden.

For the Herald of Truth.

#### MORALITY.

Morality is a dignified and highly commendable principle. But to claim it for salvation is entirely unsafe as it is often claimed. Christ is our salvation, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Through his service, his merits, our atone-

ment was made, but not through our own service or good works. Good works, however, will follow a true, believing, sincere soul, although they may proceed from some other motive, as with the proud Pharisee.

Morality is not pure religion, but it contains some of its principles. The promise is, By grace are ye saved, through faith; and that not of yourselves—not of your own works: it is the gift of God: not of works, lest any man should boast. God is no respecter of persons. He has one plan of salvation for all, and the conditions are laid down in the Gospel, which teaches as that he that believes and is baptized shall be saved. This is left to every one to accept or reject, to rich or poor, high or low; it is an entirely impartial salvation. The moral man may claim a faith by his walk and conversation, and at the same time knowingly omitting the divine commands, such as baptism, communion, &c.

He does not appear to be any better than the proud Pharisee. The omission of duty is as much a wrong as a commission of wrong; for he that knoweth to do good, and doeth it not, to him it is sin; and sin is the transgression of the law. Jesus says, "He that loveth me, keepeth my commandments;" from this we can draw the inference that he that loveth not God, keepeth not his commandments. The first of all the commandments is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and the second is like unto it, "Thou shalt love thy neighbor as thyself." The moral man manifests his love to man, and not to God, even if he does say, Lord, Lord, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." J. D. HERSHEY.

#### WHAT IT IS TO CONFESS CHRIST.

"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father in heaven."

Truly it becometh us to consider and understand what it is to confess Christ, and to learn, also, wherein we have denied him, lest when we appear before him and say, "Lord, in thy name we have done many wonderful works," he shall answer and say, "Depart from me, ye workers of iniquity." It is indeed possible with our lips to confess Christ, and in our works deny him; and with fear and shame I must acknowledge that my words and actions have often denied the blessed Jesus, even since I professed to know and follow him. I have ignorantly believed I was making a good confession, when my works and influence were say-

ing, "I know not the man." If a form of godliness, or an acknowledgment of the truth, were always a confession of Christ, we might say, *broad* is the way that leadeth unto life, and *many* there be that find it; for indeed a form of godliness is common among men, and the multitude profess faith in Christ; and if this alone were a confession of Jesus, we might say Christendom is gone after him.

But whoever will confess Christ before men, so as to be acknowledged before the Father, must confess him in a spiritual and holy life. No one can truly confess Christ, unless the mind and spirit of Christ live in him. A man cannot communicate what he has not; and in order to confess Christ, we must have Christ to confess. The conversation and conduct must be a real and visible expression of grace and truth within. The operations or fruits of the spirit are manifested outwardly, and these are a confession of Christ. Words and professions that are not the effect or fruit of the spirit, cannot confess Christ, because Christ is not in them. The words and professions of men may express much humility and love; but if the spirit of their character and actions is not the spirit of meekness and charity, they are really denying Christ, and their words and professions only confess that they are deceiving themselves, or being deceived. Whatever is opposed to the fruits of the spirit, or whatever is contrary to love, humility, and faith, denies Christ and acknowledges Belial. Our Lord said, "He that is not for me is against me," and this must be the position of every one who has not received the record which God hath given of his Son, and is not in spirit and truth partaker of the "heavenly gift," and forsaking all for Christ's sake.

In our intercourse with men, there are many ways wherein we may deny our Lord. We may deny him in our *words* by speaking contrary to truth, or by speaking evil of others, or by foolishly talking or jesting, or by words that are idle or unkind; and herein, by our words, we confess Christ is not in us. We may deny him in our *character* by the love of ease, of riches, or by loving or enjoying the lusts of the flesh, or by desiring "the honor that comes from men." And we may deny him in our outward appearance, by a "proud look," or "costly apparel," or by "conformity to the world," or by any uncourteous or wrong behavior. In all these and many other things, we deny that Christ is our Master; and herein we publicly confess that we will not, and do not have this man to rule in and reign over us.

In our intercourse with the world, we need and must have much grace, to keep ourselves always in the love of God. The society of friends, and the influence of social life, are unfavorable to devotion,



unless the whole soul and body be presented a living sacrifice. The lusts of the flesh, the desire of the eye, and pride of life, are mingled more or less with the enjoyment arising from earthly friendship; and hence we find it almost impossible to be much in company and not suffer loss. "In the multitude of words there wanteth not sin;" and few, indeed, are able to retire from the social circle, and return to the closet, having kept the mind stayed upon God.

The author of our being is ever ready and willing to give his creatures ability to learn, and power to obey, his requirements. His truth is able to make us wise unto salvation, and in believing and obeying it we receive grace sufficient for the duties and trials of to-day; and grace for the morrow we do not need. There is an expression of the divine will in the circumstances that now exist, and in the changes now transpiring around us; and these, with the written word which discerns and proves all things, are sufficient to teach us what we ought to do. In order to learn and know always how to "do always those things that please God," we must not only "search the Scriptures daily," but watch also and attend to every intimation of the divine will as it is communicated in the daily events of life.

The natural world also has a tongue that speaks without ceasing, and the listening ear can hear and understand its communications. There is a lesson in the sunbeam, and in all the variations that material objects present to our view. The green fields, the ripe fruit, the frost, and the passing cloud, in solemn silence, acknowledge they have been with God. They invite our meditations, and bid us learn of Him who made them all.

Rational and moral beings alone are far from God, and these alone refuse to acknowledge and submit to the claims and order of his government. The natural world never denies its Creator, and never refuses obedience to every intimation of his will. But social beings are at variance with their Maker, and their words and works are opposed to the principles and laws of his government. For this cause we cannot enjoy and be in harmony with the friendship of the world, and not become estranged from God.

For the Herald of Truth,

#### OPERATIONS OF SATAN.

"Whereunto we have already attained, let us walk by the same rule." Philip. 3: 16.

Satan's greatest power is manifested through the greatest sinners, and when one of them is converted, Satan's power is weakened much more than by one whose sins are not so great; hence, how bright he makes their attractions, and appears transformed into an angel of light that he may retain his power; and to the person

who is truly converted to God he presents even greater temptations than to those who are weak in the faith, as he tempted the Savior when he had fasted forty days and forty nights, and he was afterward an hungered. He said to Jesus, "If thou be the Son of God, command that these stones be made bread."

If Jesus had been an ordinary person, Satan, no doubt, would have come to him in one or two days to tempt him. Satan uses many ways to draw men into his net, and he appeals to the appetite, perhaps, more than in any other way. When we become spiritually-minded we understand why things transpire as they do around us. We often see ardent professors brought down to degradation, through the influence of strong drink, or other practices equally wicked. If Satan fails in one way he will try other ways to seduce people to follow him, and to which they often readily yield. It is because of this we hear non-professors say, that they are just as good as many who make such great professions, since they do not practice what they teach.

Satan's chief design is to hold the greatest sinners, and to capture the most zealous workers for Christ, knowing that if they fall they will bring many with them. At this period Satan's blinds are drawn and whole congregations sink. Let us all meditate upon the words of Paul to his Hebrew brethren, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

P. M. S.

For the Herald of Truth.

#### BE WISE IN TIME.

Beloved in the Lord, Again I will endeavor to impress upon our minds the blessedness which we enjoy in this nation; yet it appears under all these favorable circumstances we are doing but little for the advancement of the cause of Christ. The thought often occurs to me if we were as earnest to seek the salvation of our souls as men are to accumulate wealth and perishable treasures that will soon pass away; and what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

Dear brethren, Suppose we were to fall heir to a very large estate, and if the sentence were pronounced against us that tomorrow we must die, what would it add to our happiness? Very little indeed. Let us, therefore, be more earnest and heavenly minded, and watchful unto prayer. "Watch and pray, that ye enter

not into temptation: the spirit indeed is willing, but the flesh is weak. Matt. 26: 41.

"Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye therefore; for ye know not when the Master of the house cometh: at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13: 33-37. "Blessed are those servants, whom the Lord when he cometh shall find watching: Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them." Luke 12: 37. "Wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10: 12. "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16: 13. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5: 15, 16. "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6: 10, 11. "Let us not sleep, as do others: but let us watch and be sober." 1 Thess. 5: 6.

I have often been surprised to hear people complaining that they are persecuted. It always appears to me that we are unthankful creatures, when we complain in such a land of religious liberties, and such daily blessings are brought with every rising sun. Brethren, suppose it had been our lot to be placed among the dark and benighted Mohammedans, or among other uncivilized nations. I think we are so slack to offer up prayer and thanks for the many blessings of mercy that God bestows upon us both spiritually and temporally. It appears that these blessings are often used to gratify pride and selfish lusts of the sinful flesh. Let us fix our minds, thoughts, and affections more on heaven and heavenly things, that when death comes we need not look back upon a misspent life, and know that our souls must forever be banished from God and his mercy.

Let us take heed to our ways, and accept mercy while it is offered to us, and not be as the foolish virgins who had only the lamp of profession. But let us imitate the wise virgins who had their lamps trimmed, and the oil of divine grace in their vessels. The wise well knew that a lamp without the supply of oil would soon be extinguished; and thus it is with thousands of the professing mass of mankind. They are satisfied without a life of holiness, and love and charity. It appears that the foolish deceived themselves by trusting in ordinances, but had not the inward working of the spirit. O how

needful it is to examine ourselves by the teachings of Christ. That is a true criterion by which to go. There we can find the pattern by which to mold ourselves, and on Mount Calvary we can see the Lord of glory dying to redeem us from the bondage of sin and death. Let us pray for, and encourage one another upon the path that leads to eternal glory, and be more interested in the salvation of our fellow men; for we are all traveling to eternity. There are duties and responsibilities resting upon us which we should faithfully discharge.

Dear brethren, have you ever thought of the many distressed Christians in various parts of the world? Let us pray to God to comfort them under all their afflictions and persecutions, and that they may hold out faithful unto the end. Think of the many distressed families in those countries that are engaged in war, or a wholesale murder. O think of the calamities of war! Thousands in the strength of manhood are sacrificed and brought to a premature grave, and thousands of wives become widows, who with their families, are in many cases almost reduced to starvation, while our tables are filled with abundance. Think of the horrors of war! If Satan ever had full control over man it is when he is engaged in war, for the most inhuman crimes are committed by warriors, and yet we find those engaged in war who profess to be Christians. Christ teaches us to love our enemies. From this we hold that war is anti-Christian and cannot be justifiable in the teachings of Christ. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, easting all your care upon him, for he careth for you. CLAUDIUS CURTIS.

For the Herald of Truth.

#### EVIL SPEAKING.

James says, "The tongue is an unruly member;" and how often do we notice this! how often do we speak such things as are not edifying or pleasing to God! How careful we should be in our conversation, knowing that we must give an account of every idle word we say. We are to be a light to the world, and a salt to the earth. Then let us try to let our light so shine that men may see our good works and glorify our Father which is in heaven. Mark, the sinner reads us more closely than he does the Bible. Then let us give heed to our actions so that we be not a stumbling-block to others.

Brothers and sisters, I find it no small matter on my part to keep my tongue under subjection. I often unthinkingly speak such things that are not edifying. To illustrate, say we have heard that a brother or sister has said or done something they should not have done, we meet some one and we tell what we have heard; they go and do the same thing; it

gets spread over the neighborhood, and perhaps every time it is told it is made worse; at last it comes round to the person of whom the talk was about; he is able to disprove the charge; we hear that we have been helping to circulate that which was not true. Then what has our tongue been doing? It has been doing what James says: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Now if we had gone to the brother or sister and told him or her what we had heard, what a difference in our situation. Then we could have rejoiced; we would have been rewarded. May God grant that we who profess Christ may try to follow in his footsteps. I. L. G.

For the Herald of Truth.

#### CHRISTIAN DUTIES.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

There are many duties devolving upon us as Christians. The Golden Rule—the acknowledged standard of all Christians is a very far-reaching rule. Those who are guided by its precepts are under many obligations to their fellow-men. God has created us as sociable beings. We at all times need associates to share our joys and pleasures, and to help bear our griefs and sorrows. There are times when men are, comparatively speaking, independent of each other. In health and prosperity the majority of mankind are capable to provide for their own wants, and to take care of themselves. There are, however, always those who are not thus blessed. In days of adversity, in sickness, in need, we must often depend on the help and kindness of friends and neighbors. Then we feel the need of assistance, and then we prize it most highly. Even a kind word of comfort and cheer to those who are distressed or sick is often of great worth. It must, however, be confessed that we are often too slack in the performance of our duties. We are at times inclined to make excuses for not doing the same.

The priest and the Levite undoubtedly could have given very plausible reasons for passing by the wounded man, but when the good Samaritan, whose heart was full of love and compassion, came along, he did his duty, and needed no excuse. It is true, a man can do many good works without having the love of God shed abroad in his heart, but a man cannot have the love of God in his heart without doing good to those around him who are in need.

The apostle Paul says, "But to do good and to communicate, forget not: for with such sacrifices God is well pleased;" and again, "Bear ye one another's burdens, and so fulfill the law of

Christ." Brethren, let us do our duty in all respects. Stern midwinter is now upon us. There may be some of the Lord's poor who are wanting the common necessities of life. There may be those who are sick and in want of assistance. The widow and the orphan may be in our midst. Let us do our duty to all classes in whatever circumstances they may be. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If we do these things in true charity, and out of love to God, his blessing will undoubtedly follow us through time, and when the day of eternity shall dawn upon us—when he that has given to drink unto one of these little ones a cup of cold water in the name of a disciple, shall in no wise lose his reward. Then, and not till then, will we realize fully the import of our Savior's words in which he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." J. C. BUZZARD.

#### A PILGRIM SONG.

Pilgrim of earth, arise, depart!  
And gird thy loins anew;  
Take up thy faithful staff and stay,  
Bind on thy sandals true,  
What arm so strong as Jesus' own?  
Such sandals for thy feet?  
What heart so true—what love so dear,  
What presence half so sweet?  
What surer staff, what safer stay,  
Than Jesus' pierced hand?  
May I not lean my all on him,  
Pilgrim to Beulah's Land?  
Father, O' Lord, lead me alway  
As seemeth to thee best;  
Oh! who would barter heav'n's long aye,  
For this world's unrest?

A saint is not a man who merely loves God alone; he is a man who is full of the force and light of heaven; and who, through his intense love to His Maker, loves mankind, with the tenderness and the strength of God.—Vaughn.

For the Herald of Truth.

#### DEDICATION OF CHURCHES.

Some of our ministering brethren occasionally write us that they dedicate a church here or there. Now we protest against the expression. Mennonites cannot preserve their doctrines and confession of faith according to the teachings of the fathers when they dedicate churches. There are denominations which dedicate the church, the bell, the font, the water, and a great many other things. While other men must have things specially dedicated to the service of the Lord, the Mennonite looks upon the whole earth as the Lord's, and every place where he goes is sacred and pure enough to worship him. He believes what the Savior said to the woman of Samaria: "The hour cometh when ye shall neither in this moun-

tain, nor yet at Jerusalem worship the Father. \* \* \* But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth." We build meeting-houses and use them to worship in, but so far as the sacredness of the place is concerned, any other building would be just as good. The temple indeed was dedicated, but that was a type of the human heart, and the heart should be dedicated to the service of God. We believe in the dedication of the heart and life to the service of God, but we do not believe that God takes any delight in the attempts which men make to dedicate and consecrate a pile of lumber, stone or other perishable material. And we see, too, that these very temples or churches so dedicated, are used for unholy purposes. Fairs, festivals, suppers, plays of various kinds, are frequently kept in these dedicated churches. And we know of one that has a stage with all the paraphernalia of the theatre connected with it, so that whenever it is desired, the congregation can be entertained also with a performance of this character. Truly men have found out many inventions.

J. F. F.

For the Herald of Truth.

## BE NOT CARNALLY MINDED.

"To be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6.

Dear reader, how dwelleth the love of God in our hearts? Is it to such an extent that it prompts us to show forth that we are indeed spiritually minded? or is the love of God so weak within us that we yet show that we are carnally minded? We see many who profess to be the true followers of Christ, and when we become acquainted with them, and hear their idle conversation and see their works, we are led to believe that they are not spiritually minded, for "from the abundance of the heart the mouth speaketh." I admonish every one, dear brethren and sisters, that we be none of these.

Let us not mind the things of the flesh so much, for in the flesh dwelleth no good thing; but let us be after the Spirit, and mind the things of the Spirit. "They that are in the flesh cannot please God, because the carnal mind is enmity against God; for it is not subject unto the law of God, neither indeed can be." I often have been grieved and pained in my soul when I heard the vain and foolish talking and jesting of those from whom should have come spiritual conversation; from those who claim to be one in mind and spirit with Jesus Christ the Son of God, in whom is no guile, and out of whose mouth has never an idle word been heard. I am therefore constrained to write and entreat you, Christian readers, to abstain from vain and perishable things, but let our walk, works and conversation be so con-

ducted that they may redound to the honor and glory of God. Let us make our conscience show to all men as the apostle Peter says, "Having a good conscience, that, whereas they speak evil of you, as evil-doers, they may be ashamed that falsely accuse your good conversation in Christ;" and again, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." Paul also admonishes the Philippians in these words, and says, "Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

Therefore, dear readers, let our walk, conduct, and conversation, be spiritual, and not carnal; "for to be carnally minded is death." We can easily discern whether we are spiritually minded, "for they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." If we have a desire for the vain and perishable things of this world, in all filthy and unholy communication and conversation, it is certain evidence that we are yet carnally minded. Christ says, "Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." And again, "Ye are the light of the world." If we, then, as the children of God, shall be the light of the world, then, O, my Christian readers, let us take heed to the command of our Lord and Savior, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Let us be spiritually minded and have life and peace.

We read that the "tongue is an unruly evil, full of deadly poison," but we must bridle our tongue. James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Let us then beware that we sin not with our tongues; let us take heed to our ways, and keep our tongues bridled from speaking guile when in the presence of the wicked, as all men will know us by our fruit. The Psalmist says, "I said I will take heed unto my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." I was dumb with silence, I held my peace even from good, and my sorrow was stirred." This should be our prayer, that the Lord would bless us and give us the power to stand before the wicked with our tongues bridled, till we are prompted to speak through the Spirit. We are not always to keep silent. There is a time for us to speak,

and it is our duty to speak before the wicked. There is a time for all things; there is a time to speak, and a time to keep silence; and we should be dutiful to observe the time in its proper way and manner.

Dear reader, as we well know that we shall be held responsible for every idle word that we say, let us watch diligently; and let us pray for one another that He may give us more wisdom and knowledge, that we may realize the love of God in its greatest power; and that this love may prompt us to do the whole will of God as it is set before us through his dear Son Jesus Christ; and that through His Spirit we may be led to be spiritually minded, and by our works and conversation all men may see that we are spiritually minded. "For to be carnally minded is death, but to be spiritually minded is life and peace." In Proverbs we read thus: "A soft answer turneth away wrath; but grievous words stir up anger; the tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness. A wholesome tongue is a tree of life, but perverseness therein is a breach in the spirit. The heart of the wise teacheth his mouth and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul. A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue."

There are many more passages of Scripture throughout the Bible which teach us the same things; and now if we use our tongues according to the teachings and admonitions of the Gospel, we show thereby that we are truly spiritually minded, but if we do not bridle our tongue, but give heed to false lips and an ear to naughty tongues, and take pleasure therein, we show that we are yet carnally minded.

JACOB LONG.

For the Herald of Truth.

## SALT AS A SYMBOL.

BY L. J. HEATWOLE.

Our Savior in his great sermon on the Mount uses the term "salt" as a symbol of peace and holiness and as an emblem of truth and wisdom, illustrating to his audience the character of those who revere his word, embrace his doctrine and recognize Him as the friend of fallen humanity. That they are not as the salt which has lost its savor, but "shall be as a covenant of salt forever before the Lord, empowered by the Spirit to preserve and propagate his religion on earth."

"Render to no man evil for evil," says the Prince of peace. Peace being one of the first and noblest traits that adorn the Christian religion, it behooved Him to make mention of this grand principle in the beginning of His discourse. If the people of the world were to obey this one precept of His doctrine: "Love your en-

emies, do good to them that hate you," the evidence is that earth would cease to be the scene of war and bloodshed, that peace and harmony would reign triumphant among all the nations of the earth. Yet in this we see the greatest contrast. The most enlightened men bearing the name of Christians go forth to battle against their fellow-men, and utterly trample the peace doctrine under foot! Thus promulgating the miseries of humanity and rendering the world, instead of a vale of bliss, a "vale of tears," bringing the idea to the minds of the zealous that christianity is in the decline; furnishing a material to the minds of the skeptical that ungodliness will, in the course of time, again predominate the civilized world. So much is the peace doctrine trampled upon, that we frequently hear the discouraged Christian say that the world is becoming too wicked to exist much longer. However, the Savior exclaims when telling of what shall happen before his coming that, "This gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come." Matt. 24: 14.

Holiness is characterized by a resignation to the will of God, a sanctification of the heart, and a separation from the world, a subjugation of the carnal mind with a devotedness to the Savior that marks the inward purity of the heart. It seems that man has long habituated himself to a strong desire to get gain, and his eagerness to possess the riches that this world affords, has ever thwarted the principle of holiness from his heart. Deception, lust, pride, and pollution take its place and obliterate from it the feeble aspirations to do God service, even when the moral law dictates to him: "Keep thyself pure."

To inform ourselves of what is the will of God, is for us to learn truth. The great Teacher says, "Know the truth and the truth shall make you free." Not to form erroneous ideas, or misconstrue its meaning when requiring a knowledge of his word, but meekly abide by what it teaches. Paul, when speaking of the perilous times that shall come in the latter days, says, men shall be lovers of pleasure more than lovers of God; ever learning and never able to come to a knowledge of the truth." 1 Tim. 3: 2, 7.

There are men now living who endeavor, through the aid of scientific researches, to establish a cause outside the teachings of the Bible for all the works of creation; and others who think they can prove the story of Jesus of Nazareth to be a myth; and go so far as to waive the assertion that there is no God. The inspired apostle says: "From such turn away."

True wisdom is for us to stand in the fear of God. "For the invisible things of him from the creation of the world are clearly seen, being understood by the

things that are made, even his eternal Godhead." Rom. 1: 20.

Job declares that "there is a spirit in man; and the inspiration of the Almighty giveth them understanding." So that whatever he does through the sense of right, for good, or whatever he attempts for the well being of his fellow-creature, the profound fact presents itself that he is actuated by the Spirit of God. For Paul says that "the Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8: 16. Man as a free agent spurns the Spirit from his heart, in consequence of which he is suffered to do wrong, so that Job well says, "Great men are not always wise," and in the anguish of his soul exclaims: "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job. 28: 28.

## GEMS OF TRUTH.

Jesus wept.

Salvation is free to all.

There is nothing worth living for but heaven.

Talking is like silver, and silence like gold.

He that believeth and is baptized shall be saved.

Contentment with food and raiment is great gain.

We influence others, either for good or bad; we cannot avoid it.

The more we reflect on the glories of heaven, the lighter will be our affliction.

We work to live and live to be happy; and to be happy we must obey our Maker.

For the Herald of Truth.

## BLESSED ARE THE POOR.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5: 3.

Friends and fellow travelers to eternity, through the grace of God, and by the request of the Herald, I will speak of something which will hold out when body and soul are separated. And remember, that time will surely come. Our Savior says, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Oh, what a glorious promise is contained in these words! If we have Jesus on our side we are safe; if poor, we may be rich in Jesus; if cast down or distressed, He will raise us up and comfort us. If we feel ourselves ever so poor, or distressed, or cast down and hardly dare to lift our eyes up to heaven, as did the poor publican (and we read that he went down to his house justified), He will not forsake us.

I do not know where or how to get words of greater encouragement than these, for the poor in spirit, and yet there

are so many who do not know, or will not know where to look or go for help. We can say with the Psalmist, "I have never seen the righteous forsaken, nor his seed begging bread." If we are upright, it will be with us as with those of old; there will always spring up new light. The Lord has always a work for his people to perform, and which is our duty to do. We can lend a helping hand to do good in many ways; and especially those who are rich in spirit as well as in temporal things. Our Savior says, "Ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Rejoice, and be exceeding glad: for great is your reward in heaven."

Dearly beloved, during our pilgrimage here, we meet with many trials and tribulations, but we can trust in the sure promise of Jesus, and press onward and upward, for Jesus is the true Physician, and he can heal all our wounds. He offers his services without money and without price. Would to God we might all fear, love, honor, and serve Him continually.

Another year has just departed, and the new one begun. Let us look back and take a view of our actions during the past year, and with the new one resolve to seek the Lord with renewed zeal. Let us feel that old things have passed away, and that all has become new. We should strive with every new day to call upon God through his Spirit to guide us into all good—to bestow his grace, and ask his blessing for the coming day. It is well worth our while to labor for Christ, for the reward will be great to all who endure unto the end. We should ever remember that every one must stand on his own foundation, and in the judgment must give a strict account of his actions here.

"He that is down, need fear no fall,  
He that is low, no pride;  
He that is humble, ever shall  
Have God to be his guide."

I am content with what I have,  
Little be it or much;  
But, Lord, contentment still I crave,  
Because thou savest such."

A. V. B.

## DO NOT STOP TO QUARREL.

"Salute no man by the way," was our Lord's command, when he sent his disciples on the swift errand of his mercy throughout Judea. He certainly did not deem it needful to say, *quarrel with no man* by the way; but such an injunction as this might not be entirely unnecessary in the case of some of the Christian workers of the present day. It is so much easier for the natural heart to hate the devil than to love God; so much easier to fight anti-christ than to follow Christ,

that it would seem that some persons made up for their failure to obey the positive precepts of the gospel, by their excess of zeal in the negative direction.

There are difficulties continually besetting the path of the child of God. The progress of God's work seems hindered by the malice of evil men. We often find persons who do not appear to have half the regard for us personally that we desire they should have, but who, with the least possible ceremony, express their dislike of our ways, and their contempt for our work; but we have no call to stop and quarrel with such persons. They may assail our characters; they may contradict our message; they may seek to undo our work; and we, amazed at their wickedness, may forget that all this is but a device of the devil to turn us from the labor which God has appointed us, to engage in petty strifes and useless disputations. Let us beware lest we be ensnared by this delusion. If we have God's truth let us tell it; if we have his message let us bear it; if we know his gospel let us proclaim it; but let us not strive; let us waste no words upon the servants of the devil; let us bear our testimony, and do our work, and leave the event with God. If Satan sows tares let us not stop to pull them up; it is more profitable to sow another field with wheat, and watch it more carefully. Only the angels of God can separate the tares from the wheat; we are not appointed for that work, but we are to keep sowing the seed. "The wrath of man worketh not the righteousness of God." Strife and bitterness only embarrass the work to which we are appointed; love is the mighty weapon which conquers every foe; good is the great instrument by which the Christian is to overcome evil. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—*The Christian*.

For the Herald of Truth.

#### THE REASON WHY.

THE REASON WHY THE SAVIOR, REGARDLESS OF THE CENSURINGS AND TRADITIONS OF THE JEWS, ATE THINGS COMMON WITH PUBLICANS AND SINNERS, AND SACRED THINGS WITH HIS DISCIPLES ONLY.

In the 12th chapter of Deuteronomy, the command concerning sacred things and things common is very plain. Sacred things and offerings were to be eaten before the Lord, at the appointed place; the clean only were to eat thereof, "notwithstanding," says the command, "thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessings of the Lord thy God, which he has given thee. *The unclean and the clean may eat thereof, as of the*

roebeek and the hart." These animals were allowed for food, but not for sacrifices.

In the last verse of the chapter, it is said, "Whatsoever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Now if the Savior had heeded the tradition of the Jews, instead of the word of God, would he have been blameless? Could he have challenged his enemies to charge him with sin? for sin is the transgression of the law; did he not reprove the Jews, saying, "in vain do they worship me, teaching for doctrines the commandments of men."

In the eighteenth chapter of Matthew the Savior gives us a plain command, as to how we should deal with an erring, impatient brother: "Let him be unto thee as a heathen man and a publican." Thus he is to be expelled from the church, and with him we can have no spiritual communion, but in temporal things he stands with the world again, as he did before he was a member of the church. On true repentance, however, he is received again into the communion of the church. Now if he is to stand back so much further than the world as some think, why does Paul say, *Thess. 3: 16*, "Count him not as an enemy, but admonish him as a brother."

Paul speaking of the fornicator and others, *1 Cor. 5: 11*, says, "With such an one, no not to eat." There is and has been a difference of opinion, whether this was in sacred things, or in things common. If we read the whole chapter, and bear in mind that the fornicator was still a member when Paul wrote this epistle, and then consider the 6, 7, and 8th verses, where he speaks of the Passover, and of the purging out of the old leaven, preparatory to the keeping of the feast, and says that "Christ our Passover, is sanctified for us, and that he advises to keep the feast in sincerity and truth, and that he says to them, "Therefore put away from among yourselves that wicked person," and then also consider how he classes him with the world and instructs them to have no company with him in spiritual things, and if we then read in the eleventh chapter where Paul reproves them for their disorder, and censures them for it, still bearing in mind that this fornicator was a member of the church at the time when this epistle was written, and instead of holding a feast instituted the bread and wine as he had received of the Lord, is there not more ground for believing that Paul had in view the feast of the communion, than the eating of a common meal? If in avoidance we go further than the Savior did, or command, are we not adding thereto? Example is stronger than precept. Luke speaks (*Acts 1: 11*), of all that Jesus began both to do and to teach.

"Never speak evil of any one, on any pretense whatever."

For the Herald of Truth.

#### BE STEADFAST.

Be firm—be resolute—be fixed in purpose. This quality in man is what carries him through all the trials, oppositions, and difficulties of life. In order to be successful in any undertaking man must have a fixedness of purpose—must be steadfast. This principle, however, must not be so unalterably fixed as not to yield when in error, or lead to stubbornness. A man may be decided and firm in his own opinion, and yet be open to conviction; and if proven from the word of God to be in error he must manifest a willingness and a readiness to yield. He is scarcely worthy of being called a man who is led about by every wind of doctrine.

History informs that in every age of the world there were men of this character—men whose minds, as it would seem, were directed by the opinions of others. This same thing manifested itself to some extent among the first Christians at Ephesus. This does not astonish us so much when we consider the great opposition to the doctrine of Jesus Christ, by the Ephesians. The doctrine of Jesus, was to some extent new, notwithstanding the coming of Christ, and his peaceable, pure doctrines were spoken of by the prophets many centuries previous to his appearance. And when he came, he spake as never man spake. He spake as one having authority. He was a man of sorrows and acquainted with grief. Yet he was steadfast in all things. He performed many miracles, and many wonderful works, but few believed on him, or would accept his glorious gospel. Thus it has ever been. While the apparent number of professing Christians is large, yet the ratio of professors to the whole number is small. This thought, indeed, is a sad one.

The Bible is the best of books, and all who rely upon its precepts, and live as it teaches, will never desire any other religion, neither will they look for a better one. Therefore be steadfast—be firm, be bold to hold fast to the faith once delivered to the saints. J. S.

#### AGUR'S PRAYER.

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. *Prov. 30: 8, 9.*

It is with great propriety that human life is compared to a journey, and every man to a traveler; for life is very short, and the present state is not our final rest, but only preparatory to it. Every man has some particular point at which he aims, and is daily traveling.

#### OWEN. 6, 5, 6, 5, 6, 5, 6, 5.

D dur,  $\text{a}=5$ .

1 Sav-ior, bless-ed Sav-ior, List-en whilst we sing. Hearts and voic-es rais-ing Prais-es to our King. All we have we of-fer;

2 Nearer, ever nearer, Christ, we draw to thee, Deep in adoration Bending low the knee: Thou for our redemption Cam'st on earth to die; Thou, that we might follow, Hast gone up on high.

All we hope to be, Bod-y, soul, and spir-it, All we yield to thee.

3 Great and ever greater Are thy mercies here, True and everlasting Are the glories there,

Where no pain or sorrow, Toil or care is known, Where the angel-legions Circle round thy throne.

4 Brighter still and brighter Glows the western sun, Shedding all its gladness O'er our work that's done;

Time will soon be over, Toil and sorrow past, May we, blessed Savior, Find a rest at last.

For the Herald of Truth.

#### SINGING BY FIGURES.

In the December No. of the Herald we remarked that we were prepared to print music books, in round notes, character notes, and in figures. But as singing by figures is a rare thing in this country, and as many of our readers are unacquainted with the manner in which music is written or set in figures, and it may be of interest to lovers of music, we give the following beautiful tune from page 134, in the "*Philharmonia*," set in figures after the method used in the "*Choralbueche*," brought from Russia by our brethren from that country, which contains the tunes used by them in their worship.

Instead of a staff of five lines, as used by us with notes, according to this method, only one line is necessary. The first seven tones are placed on this line; the higher tones above it, the lower tones below it. Time is indicated by figures placed at the beginning of the staves, the same as in the note method, as seen above. This tune is written in sextuple time which is designated by the figure 6 written over 8.

We further see that over the beginning of the tune, the character *D dur*  $\text{a}=5$  is written. The *D* denotes that in this tune the principal or Key-note is *D*, and the *dur*, that it is in the Major key. The  $\text{a}=5$  signifies that the tone represented by the figure 5 corresponds with the tone of *A*, that is, that 5 has the same tone as heard given by a tuning-fork, having the tone of *A*, or the same tone that the

syllable *sol* would be in character notes. The character 0 on the line denotes an eighth rest. A horizontal line placed over a figure or rest shortens it one-half. According to this the figures written in six-eighths time would be the same as quarter notes, and those with horizontal lines would be the same as eighth notes. To give a figure the value of a sixteenth note two horizontal lines are placed over it; and to give a figure double its value we add a comma. Other characters used with the figure system are about the same as those used with notes. Character notes could be written according to this plan just as well as figures, for in character notes we have seven different characters to designate the tones the same as in figures.

A tune book used by our Russian brethren is arranged according to this plan of figures, and since they are accustomed to it they prefer the figures to notes. They have two different editions of their tune book. One of them with one part, and the other with four parts. The first American edition of the book printed with one part only, has just been published by the Mennonite Publishing Company, and is for sale at this office. The work is published in two parts. The first part containing 163 tunes, and the second part 108 tunes, making altogether 271 tunes of genuine, devotional, church tunes used by our Russian brethren in their families, schools, and churches. The work is well printed, on good, white paper and costs 50 cents.

As no type for the purpose of printing music in this form were to be had in this country we were, in order to be able to print this book, necessitated to have matrices made, and special type cast for this work at considerable cost. The Men. Pub. Co., is at present, so far as we know, the only printing office in America where music is printed in the figure system.

This book is a very interesting work for the friends of sacred music; especially for those who desire to become acquainted with the singing practiced by our Russian brethren in their devotions. Each tune is accompanied by a verse, and many of the tunes are the same as we sing in our worship.

It may be necessary to remark further that in the above tune, the lower line is the *Base*, the second *Soprano*, the third *Alto*, and upper *Tenor*. The reason why we make mention of this is, that in the edition of the Russian "*Choralbueche*," containing the four parts, the parts are differently arranged, *viz*: Lower line *Base*, 2nd *Tenor*, 3rd *Alto*, upper *Soprano*. This seems also to be the most natural arrangement, for as the female voice is really an octave higher than the male voice, *Soprano* and *Alto* are sung by female voices, while *Tenor* and *Base* are sung by male voices. Consequently *Soprano* is the highest or first female voice, and also for boys; *Alto* the second or lower female or boys' voices; *Tenor* the third or higher male voice, and *Base* the fourth or lower male voice.



## Herald of Truth.

Elkhart, Ind., Feb., 1878.

**TO OUR SUBSCRIBERS.**—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

**How to SEND MONEY.**—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

## Notice.

"WORDS OF CHEER," heretofore published by H. A. Mumaw, at Orrville, Ohio, has been transferred to the "Mennonite Publishing Co." and will be hereafter issued from this office. All articles, correspondence, subscriptions, and other business connected with the "Words of Cheer," must be addressed to

MENNONITE PUBLISHING CO.,  
ELKHART, IND.

We expect to make this paper as it always has been, a pleasant and instructive companion for the children, and trust they will send in their subscription at an early day.

Price 25 cents a year.

**Wanted.**—A Singing Teacher, who understands the art of teaching vocal music, in the English and German languages, and who is strictly a member of the Mennonite Church. Address: Mennonite Publishing Co., Elkhart, Indiana.

**Special Notice.**—We have a few subscribers in arrears. We would ask all those who know themselves indebted to us, to remit the small amount due us, at their very earliest convenience. We have some large payments to meet during the coming months and these scattered dollars will just help us out. So please, dear friends, do not forget that you can, in this way, also do us much good.

**Ministerial List.**—The names and addresses of the ministers are coming in slowly. Let some one in each Church take the matter in hand at once and send them in. We want to make up the list as soon as possible.

**Cheap Maps.**—We will again renew our offer of last winter for cheap maps. We have a good map of the United States, the Territories, Canada, and Mexico; showing counties, towns, rivers, railroads, mountains, &c., and a map of the entire world on the reverse side, with much other useful information. The map is mounted on rollers; is 42 x 48 inches

in size, and usually sells for \$2.50 per copy. We have made arrangements that we can furnish our subscribers with a copy of the Herald of Truth for one year and this map for \$2.00. That is, we will give to our subscribers a map worth \$2.50 for \$1.00. To all who send us two dollars we will send the Herald for one year and a copy of the map. We also have a State map of the States of Ohio, Indiana, Illinois, and other States, 34 x 42, which will be sold at the same price to our subscribers. For those who desire a map of this kind, this is an excellent opportunity to get one cheap. Or to any one sending us four new subscriptions with the money, we will send a copy of the map. The map will be sent by express at the expense of the purchaser.

**Books Wanted.**—We should like to purchase copies of the following books:—

- 1 "Spiegel der Taufe, printed in 1744.
- 1 "Ermsthafte Christenpflicht, printed 1745,
- 1 "Gemuethegespraech, printed in 1769.
- 1 "English Confession of Faith, printed in 1727.

Any person having any of the above books will please inform us and give price.

J. F. FUNK.

**Preacher Christian Brunk** desires to say to his friends, that his Post Office address now is Kernstown, Frederick Co., Va. He wishes to have all his letters, &c., addressed as above, instead of Winchester, as formerly. On the 6th of January the weather there was very cold, with six or eight inches of snow.

**Give your Post Office.**—We desire our correspondents, when they ask us to change their papers from one post office to another, to be sure and always give us the name of the post office where they formerly received their paper as well as the name of the one to which they desire us to send it in the future. By so doing they will save us a great deal of trouble, and many mistakes would be avoided.

**Stamp your Letters.**—We have recently received several letters by way of the Dead Letter Office of Washington, just because the writer neglected to stamp them. We hope every one that writes a letter will bear in mind that all unstamped letters are sent to the Dead Letter Office, and from there it will cost us six cents and some trouble to get them. So please do not forget to stamp your letters when you send them.

**Correction.**—In our last number, page 15, we stated that the contract for the printing of the Martyr Spiegel with the German Baptists at Ephrata, in Lancaster Co., was made in 1774, which, as it appears, was incorrect. S. W. Pennypacker, of Philadelphia, writes us that the contract was made, as originally stated in the German edition, in 1747; as it was made shortly before their mill was burned. The mill was burned on Sunday, Sept. 6th, 1747. Friend Pennypacker further

informs us "that the second part of the book was printed in 1749, and the work upon the two parts occupied three years."

The Herald of Truth is now a twenty page paper instead of sixteen as formerly. As some space is taken up by the Catalogue of Books and other matter, we added four pages to the paper, so that our readers now have at least one full page more of reading matter than formerly.

**Articles without the Authors' names.**—We have three articles on our table, all of which have been sent to us without the authors' names. We would again earnestly request our correspondents, in no case to forget to send in their names with their articles. Remember that in order to receive attention all articles must be accompanied by the writers' names. We will not publish the writer's name, if he prefers to have it withheld; but we must always know who the writers are, as a guarantee of good faith.

**The Weather in Manitoba,** until the date of this writing, (Dec. 26th,) was quite mild, without snow and almost without freezing, so that the roads were quite muddy. The cattle could go out to pasture till Christmas. On the 24th of December, the ground could be easily ploughed.

**Our New Music Book.**—The Philharmonia, our new music book is an excellent work, and well adapted for our people, especially where the two languages are used, as it contains a large number of tunes with both English and German hymns. Our people appear to appreciate its many excellencies, and many of them have already availed themselves of the opportunity of getting one, so that the first edition is already exhausted; and we will shortly issue a new one. Every family ought to have one. The children and young people should all learn to sing those precious hymns and tunes, which so often cheered and comforted the hearts of our suffering forefathers in their severe trials and afflictions.

**The Jugendfreund,** the new German children's paper, published by Samuel Guegerich, of Amish, Johnson Co., Iowa, made its first appearance in the early part of January, and a copy was mailed to each of our German subscribers. The paper is a neatly gotten up sheet, and the matter is instructive and profitable for all to read. We advise every family who wishes a good, German, children's paper, to send for a copy. The subscription price is 25 cents a year. It is published monthly, and contains four pages of the same size as the Herald.

**In the Church** in the vicinity of Orrville, Wayne Co., Ohio, Bro. Michael Horst was ordained to the ministry, and Adam Brenneman to the office of deacon, on the 20th of October, last. The following Sunday, the communion of the Lord's Supper was commemorated, and

a large number of brethren and sisters participated. The Church seems to prosper. May the Lord bless them abundantly, and may they be the means of doing much good.

**Minister Ordained.**—A minister was ordained in the Richfield, Lost Creek and Big River district in Juniata Co., Pa., on New Year's day. There were nine candidates, and the lot fell on Solomon S. Graybill. May the Lord bless him, and aid him, in his solemn duties.

**Daniel D. Miller** was the first subscriber to the "Christliche Jugendfreund," the German Children's paper, published by Samuel Guegerich, of the Amish church, Johnson Co., Iowa, and printed at our office. He moves to Marion Co., Kansas during the present month, where a small Amish church is already commenced.

"Let another Praise thee, and not thine own mouth; a stranger and not thine own lips," Prov. 27: 2. Some persons are very fond of signing their names with the Mr., Dr., and Rev. True modesty and sincere humility do not allow it. The most highly educated men, and men who occupy the very highest positions sign only their plain names without titles. Let others add titles to your names if they will, but don't do it yourself. The Savior even admonishes the honor-loving Pharisees not to be called Rabbi or master; what then if we call ourselves by such or similar titles.

**From Cumberland Co., Pa.**—On the 25th of Dec., 1877, a minister was ordained in the church at Slate Hill, in Cumberland Co., Pa., to fill the vacancy occasioned by the death of Bro. Samuel Zimmerman. There were six brethren that entered the lot, and it fell on Bro. Jacob Mumaw (deacon).

On the 17th of January, 1878, a deacon was ordained at the same place, to fill the vacancy occasioned by the calling of Bro. Mumaw to the ministry. There were six candidates chose and the lot fell on Bro. Henry Rupp, son of Pre. Geo. Rupp. May the Lord give grace unto both these brethren that they may be faithful in the work of the Lord.

**Bro. John Evers,** of Marion Co., Kansas, died of inflammatory Rheumatism, which settled on the heart, on New Year's day. He was buried on the 2nd. He was an earnest and zealous preacher, and during the past summer had been on a visit to Ohio and Virginia. The church in Kansas will miss him. This is now the ninth minister whose death we are called to record since October 4th. Brethren, work while it is to-day, for the night cometh when no man can work.

**Abraham R. Wiemer,** ended his earthly life on the 15th of October 1877. He was born on the 14th of March 1797 and consequently reached the age of 80 years, 7 months and one day. He had been a minister of the Gospel some 38 years, 24 of which he served as Bishop. He was a faithful minister and was

zealously devoted to the cause of the Master. The last time the writer visited him, which was some years ago, he said that he had now nothing to do but to attend to his ministerial duties, and that his greatest concern was to labor for the welfare of souls. In this he manifested the true spirit of the Christian minister. His wife had been dead many years: his children were all grown up; age was pressing upon him; the season for the more active duties of life was past and with these changes of time, he laid aside the things that belong to this world and concerned himself only about the things of the world to come, both for himself and for others. How many times do we see men of this class, even in their old age, burden themselves down to the earth with family cares and needless burdens, while they ought to try and break away from the groveling cares and anxieties of life and spend the evening of life in the calmness and quietude of the twilight of life's fading day, looking forward with bright hopes, to the hour of their redemption. Bro. Wiemer was a man apt to teach and always abounding in good counsels. It seemed to be his continual desire to do good to the souls of men, and we trust he has gone to a glorious reward; and that with those who turned many to righteousness, he may shine as the stars forever and ever. Says one who knew him well: "I do not know what to say about him, but this I can say: I wish to lead such a life as he led, and then I should be glad to die." May all who know him seek to follow his example. H.

**Bro. Daniel Roth** of Maryland recently made a visit to Fayette Co., Pa., and held several meetings there. Bro. John N. Durr accompanied him to Somerset county where several meetings were also held. There Bro. Roth had a very severe spell of sickness, and after his recovery returned home.

**Is it Right?**—A correspondent asks us whether a brother can be a brother in good faith and manufacture intoxicating liquor. This question embraces a wide range of thought and would lead us to the discussion of many collateral issues. We would now just refer to a few thoughts for the general reader. When the intoxicating liquor manufactured by the brother, is only used and intended for an intoxicating beverage, and can be used for no other purpose, then it is improper for him to manufacture it. If a man can manufacture an article that can be used only as an intoxicating beverage, he could just as well carry on a saloon business, which everybody condemns in the light of Christianity. But as alcohol is used very largely for medicinal purposes, and the best physicians recommend it, and the most devoted Christians use it, and as the same article is also extensively used in the manufacturing and mechanical arts, and as churches throughout, with a few exceptions, use fermented alcoholic wine even for sacramental purposes, it is a very difficult matter to draw the line of demarcation, the

line of separation, and say how far we may go—and how far we may not go and be consistent. The Scriptures do not positively prohibit the use of wine, but they peremptorily require the use of it, when used at all temperately, and positively debar every drunkard from the communion of the saints and the hope of heaven. Hence it is a rule in our church that a man that drinks to intoxication must be excluded from her communion. Modern temperance organizations and temperance advocates, profess and give forth to discard its use altogether, and we wish with all our heart that so it might be, that total abstinence from all intoxicating beverages might be a universal principle among all men, and especially among all Christians; but then many of these very advocates of the cause of modern temperance, show in their life and conduct, in other directions, so many inconsistencies, that they verily in the language of Scripture, deny their faith by their works. We have heard of a woman first and foremost among the crusaders of a few years ago, who said that she could not get over Sunday without liquor and for that purpose bought two kinds; we have heard of a man who not more than thirty minutes after delivering a temperance lecture was seen in a saloon drinking. We have known strong advocates of the cause, who were anything but what they should have been; We have seen women preaching temperance in drinking, and in dressing they were in the height of all extravagance. Amid such inconsistencies it is sometimes hard to decide where the greatest evil lies. But the inconsistencies of other men are no excuse for our doing wrong. Intemperance is an evil; one of the greatest evils in the land; an evil which bears 60,000 human souls to an untimely grave every year; it makes thousands of homes miserable and wives and children go in wretchedness, poverty, hunger, and cold, and in want of the necessities of life. Drunkenness brings multitudes of widows and orphans, fills our prisons, penitentiaries and poor-houses. The cry of want and sorrow and crime and woe and debauchery goes up from thousands of homes and hearts that might be useful, blessed and happy, if it were not for the fiendish, terrible consequences of intoxicating beverages. In view of these things, who, among you, my brethren, would add fuel to the fire? Who among you would help to close the door of heaven to a single soul, by putting the intoxicating cup to your neighbor's lips? Who among us can help to increase the cry of suffering, want and misery in the hovel of the drunkard? who among you can encourage crime and sin? who among you can help to swell the number of those 60,000 souls who die every year a drunkard's death and be guiltless before God? Who can? O brethren, let us be careful of our influence. Let us help the right. Let us not throw in our influence with those who are identified with all the works of darkness that follow the ways of the drunkard, for whatsoever a man soweth that shall he also reap.

### MENNONITE CHURCH IN HANCOCK CO., OHIO.

There is a small congregation of about fourteen members near New Stark, Hancock Co., some of whom have lived there a number of years, others have recently moved there, and they have a desire to have the word of God spoken to them. They called upon us to preach to them for their spiritual nourishment, and not being satisfied with an occasional sermon, they requested us to meet with them every four weeks. To this we acceded. The brethren there having now built a suitable house in which to hold services they give a special invitation to ministering brethren to visit them.

Their regular day for services is on the third Sunday of each month, and persons desiring to meet with them on that day will please make a note of it. Persons going by rail will stop at Ada, on the Pittsburg, Ft. W., and Chicago R. R. Write to Bro. P. B. Thut, at Hassan, Hancock Co., Ohio, and he will meet you at Ada. We hope our ministering brethren will kindly remember those brethren who have a relish for the word, and do not pass without stopping and give them words of encouragement. Brethren and sisters, remember them and all our brethren who are scattered as sheep without a shepherd, and, at the throne of grace offer up your prayers in their behalf.

C. B. BRENNEMAN.

For the Herald of Truth.

### UNIVERSALISM.

The friends of the doctrine of Universalism have recently gained strong accessions to the support of their heretical teachings in the persons of the noted so-called divines, Henry Ward Beecher of New York, Professor Swing of Chicago, and Dr. F. W. Farrer (Canon of Westminster), of the Episcopal church of England. Each of these men has recently preached upon the doctrine of future punishment, and they have sought to annul, neutralize and pervert the teachings of Christ and his apostles on this doctrine, and we plainly mark the injurious effects such teachings have on the popular mind and with what avidity the world and even professors and church members receive and appropriate them. Infidels, unbelievers, a godly portion of the secular press and scoffers and opposers of the pure doctrines of the gospel in general, join hands with Universalism and rejoice together in reproaching what they would term, the antiquated notions of orthodoxy. Even the editors of the *Elkhart Review*, would throw in their mite, small as it may be, and cast a stigma of reproach upon the *mediocre preachers*, who, because they do not know any better, believe in and preach the doctrine of a future punishment.

From acknowledged believers in Universalism, the scoffers of true religion, and men of the world generally, we expect nothing better, because this doctrine is one that is very acceptable to the carnal mind, but it is to be regretted that such men as those above referred to, should thus cut loose from their moorings, and send their faith (if ever they possessed a true faith) adrift, like a shipwrecked bark at sea, before the winds. Such talent, ability and influence as they possess, are certainly worthy of a better cause. But it is a most singular and noteworthy fact, that nearly all our modern would-be reformers, instead of coming nearer to God, and reaching up towards a purer life, a purer church and a purer doctrine, are almost in every instance, becoming more lax in their views and teachings, and make the road to heaven contrary to the teachings of Christ, a broader and easier one, and by such a course become the means of leading many into the most fatal errors. The words of the Savior are only too true, when he says that "Many false prophets shall arise and deceive many; and because iniquity shall abound the love of many shall wax cold." Matt. 24: 11, 12. It really seems as though men would no longer endure sound gospel doctrine; they need a religion which requires no self-denial; but such a religion will never lead us to heaven. J. F. F.

For the Herald of Truth.

### OUR TRIP WEST.

In obedience to requests from many of our friends, I will endeavor to give a brief account of our trip West.

On the 14th of August, 1877, myself and wife, and Bro. Jacob and wife, left our homes in Rockingham Co., Virginia, for Elida, Allen Co., Ohio, where we arrived on the 16th, and were met by Bro. Jacob's son, Daniel, who conveyed us to his father-in-law, John M. Brenneman. We visited in that vicinity about six days; when we took leave of them for Goshen, Elkhart Co., Ind., where we arrived on the 22nd; there we visited Dr. Henry Heatwole; and on the 24th, hired a hack to take us to Bro. Abraham Culp's, where we spent the night; and in the morning, Bro. Culp and wife took us to Bro. Joseph Blosser's, whose wife is my sister.

The next day, we attended preaching at Blosser's Meeting-house, and returned with Bro. Blosser. Early on Monday morning, Bro. Blosser and wife took us to Elkhart, 14 miles; where we visited, on the same day, Bro. J. F. Funk and his brother, Abraham, also Bro. Henry Brenneman, and then went to Bro. J. N. Christophel's over night. The following day we again returned and visited in vicinity of Bro. Blosser until the 30th, when he took us to New Paris, where we visited Friend Crupp; from there we went to Goshen, and spent the night with Dr. H. Heatwole.

The next day we visited Christian Bear. We then completed our visit with Bro. Blosser and vicinity, and on Sunday, Sept. 2nd, again started for Elkhart; on our way, attended preaching at Yellow Creek Church; after preaching, we visited several places, and then went to Elkhart, to Bro. Joseph Summer to spend the night. In the evening, we attended preaching in the Mennonite Church there; and the next morning, Monday, the 3rd, we took the train for Ottawa, La Salle Co., Ill., via Chicago, where we arrived about 3 o'clock, P. M.; after waiting a short time, were met by brother Noah's son, Lafayette; who conveyed us to their home, about three miles distant. There we staid till Thursday, the 6th, when we again took passage for Atkinson, Henry Co., Ill. There we were met by cousin George Funk, who took us to his home, where we met Aunt Rebecca, widow of Uncle Abraham Funk.

We remained in this county until the 10th; when Cousin George took Aunt Rebecca and us, to Genosco, to take the train for Hamilton, Caldwell Co., Mo., where cousins, John Weaver and David Funk, reside; and after a visit of two days there, we were taken to my brother, Abraham Funk, near Breckenridge; where, after spending five days, brother Abraham conveyed us to Carroll Co., about 25 miles south-east; where we staid all night with D. Beery, formerly of Virginia. The next day, Friend Beery journeyed with us to Ray Co., where we staid several days, visiting in the time, Michael Brunk, Bowman, and others.

On the 20th, friend Bowman took us to Hadden Station, where we took the train for Oronogo, Jasper Co., Mo.; where we arrived safely, after stopping a few hours in the following places: Kansas City, from 9 A. M. to 5 P. M.; and Columbus, Kans., from 11 P. M. to 7 A. M. At Oronogo, we hired conveyance to my brother-in-law, Joseph Weaver. Tarrying in that county a few days, we visited besides our friends and relations, several important mining places; Joplin being, perhaps, the most important; where six years ago, stood but one house, now stands a city, whose inhabitants number six or seven thousand. On the 27th, Bro. Weaver and wife, took us to Weer City; where we visited extensive Zinc works; after spending the night we resumed our journey to Cherokee, where we took passage for Tipton, Monticau Co., Mo. We arrived at Tipton about 11 o'clock in the night; cousin Jacob Shank's conveyance awaited our arrival, and we were taken to his home, where we met Aunt Rebecca whom we had left in Caldwell Co. The next day, we went with cousin Jacob and wife to uncle David Shank's, in Morgan Co. In the afternoon, we attended preaching at a new church called Mt. Zion; the services were preparatory to the partaking of the sacred emblems on Sunday. There was an ap-

pointment on Monday evening, at the same place, for Pre. John Good of Iowa, with whom we formed acquaintance.

In that county, we passed time pleasantly. Oct. 7th, we bade farewell to aunt Rebecca and our friends, and were taken once more to Jacob Shank's by uncle David. On the following day, we went to Tipton, to take the train for Middletown, Henry Co., Ind., by way of St. Louis and Indianapolis; on our arrival we were met by John Brunk, with whom we went to uncle Jacob Brunk's. There we spent four days, visiting principally among our relatives. On the 12th, we attended a Dunkard sacramental meeting; here we met quite a number of Virginians, all of whom seemed anxious to form acquaintance with us; and at 3 o'clock, bidding many a farewell, we started for Elida, Allen Co., Ohio; and after stopping a few hours at Lima, we arrived about 9 o'clock, A. M., the following day. From there, we went, first, to Bro. Chr. Culp's, then, to Bro. John M. Brenneman's. We then visited friends and relatives in Allen, Putnam, Hancock and Hardin Counties, Ohio, also, Allen Co., Ind., until the 6th of Nov., when reluctantly bidding farewell to many dear friends, we took passage for our own home-stead.

We took the train at Lima, for Mansfield; thence, on the B. & O. R. R. to Harper's Ferry; thence, to Kernstown, where we spent a night with brother Christian; thence, to Broadway, a short distance from which, we visited my father, Christian Brunk. The next day, Saturday, Nov. 10th, about 3 o'clock, P. M., we arrived at Harrisonburg; from where, a forty minutes drive, westward, landed us safely home.

We are truly thankful to God, our Heavenly Father, to whom we are ever subject, for his merciful dealing toward us; in granting us life and health upon our extended journey, and permitting us to return home safely, and to find our family all well. Words would fail me to express our feelings of gratitude to all the dear friends and relatives whom we met, for the many warm receptions, and the unmerited kindness shown to us during our entire stay with them; many seemed willing to make sacrifices and discomfort themselves, so as to make our visit with them a pleasant one. May the Lord bless them.

JOHN BURCK.

### BE OF GOOD CHEER.

Men are prone to be discouraged. Sinners despond in view of their lost condition, and think that repentance is difficult, and salvation impossible. Backsliders despair of returning, and say, "There is no hope, I have loved strangers, and after them I will go." Believers, wearied in the conflict with sin and Satan, overcome

by divers temptations which surround, and sins which so easily beset them, faint by the way, and yield to discouragement and despondency.

All this is wrong, and comes through forgetting God, our loving and Almighty Helper. If we would believe his words of grace, if we accept the testimonies, which tell us of his unfailing and enduring mercy, if we would learn the story of his love that passeth knowledge, if we would acquaint ourselves with the greatness of power, certainly we should have no occasion for discouragement, no matter how difficult our path, no matter how desperate our condition.

He who came into the world to save sinners, even the chief, is fully able to save you, no matter how low you have fallen, or how sadly you have sinned. He who laid down his life for his sheep, and who goeth into the wilderness to seek the lost one till he find it, is seeking you to-day; and though your path has led you from God, and far from rest, yet he is ready to lay you upon his shoulder and bring you home rejoicing.

And as it regards the believer on the Lord Jesus Christ, what can he lack? All the eternal wealth of heaven is at his command. "My God shall supply all your need." He is "able to do exceeding abundantly above all that we ask or think," and "of his fullness" we may receive until our cup shall overflow. Why, then, should we despond or faint when trials surround us, and temptations compass us about? Why should our faith fail even though we have faltered or fallen in our upward course? The Son of Man who came to die for us, knows our weakness better than we can know it ourselves. Nothing in our frailty or failure surprises him. Nothing in our waywardness discourages him. He who has undertaken to bring his many sons to glory, has infinite patience, has everlasting love, has a hand that is strong, and a heart that is tender;—and through him we shall conquer every foe. Let us gird up our loins with strength, and go forward. Let us give to the winds our fears, and casting upon him the burdens of our hearts, let us press forward to gain the crown.—*The Christian*.

### CHRISTIAN SYMPATHY.

Every Christian acknowledges that he has duties to perform, duties Godward, duties manward, the two classes so intimately connected that the neglect of the one, necessarily prevents the right performance of the other. Every earnest Christian feels that God requires him to do something for perishing sinners around him, and he makes some effort to meet this requirement. This is well, and Christians should come up to a yet higher standard in this respect. But important as this duty is, there is another equally

important and perhaps more neglected, namely, the duty of Christians to other Christians, especially to those bound to them by solemn covenant vows. Is there not unfaithfulness here? Let the unsatisfied longing for Christian sympathy of a thousand timid, self-distrustful members of the Christian church, answer the question. For long months, and it may be years, they have met in the various walks of life, those who, when they entered the fold of the church, most solemnly promised to "watch over them in the Lord;" and yet no word has shown them that they are recognized by these more experienced as brothers and sisters in Christ.

Dear friends, if we have in our hearts any of that love which is a distinguishing characteristic of the real followers of Jesus, let us manifest it more in words and actions. Especially, let us who know by sad experience what it is to pass through hours of darkness and temptation with no human aid, see to it that no wanderer be able to point to our failure to give Christian encouragement and sympathy, as the cause of his backsliding.

—S. S. Times.

### A CURE FOR DIPHTHERIA.

A correspondent of a Victoria paper writes; "Should any of your family be attacked with the diphtheria, don't be alarmed, as it is usually and speedily cured without a doctor. When it was raging in England a few years ago, I accompanied Dr. Field on his rounds to witness the so-called Wonderful Cures he performed while the patients of others were dropping off on all sides. The remedy to be rapid must be simple. All he took with him was powdered sulphur and a quill, and with these he cured every patient without exception. He put a teaspoonful of flour of brimstone into a wine-glass of water and stirred it with his finger instead of a spoon, as the sulphur does not readily amalgamate with water. When the sulphur was well mixed he gave it as a gargle, and in ten minutes the patient was out of danger. Brimstone kills every species of fungus in man, beast and plant in a very few minutes. Instead of spitting out the gargle, he recommended the swallowing of it. In extreme cases in which he had been called just in the nick of time, when the fungus was too nearly closing to allow the gargling he blew the sulphate through a quill into the throat and, after the fungus had shrunk to allow of it, then the gargling.

"If the patient cannot gargle, take a live coal, put it on a shovel and sprinkle a spoonful or two of flour of brimstone at a time upon it; let the sufferer inhale it, holding the head over it, and the fungus will die. If plentifully used the whole room may be filled almost to suffocation, and the patient can walk about in it, inhaling the fumes with the doors and windows closed.—*Ez*.

## Children's Department.

For the Herald of Truth.  
REMEMBER.

Remember this while young and gay.  
These days of ours will pass away,  
On transient joys do not depend,  
Because they all will have an end.  
Embrace each moment, as it flies,  
To gain a home beyond the skies;  
Be it your aim—do not delay,  
To seek the Lord to watch and pray.  
In youth and health lay up a store,  
That will endure for evermore.

S. Z.

## CATECHISM FOR CHILDREN.

Q. What good do you hope for if you do not fear God, nor love him, nor seek to please him?

A. Then I shall be a wicked child, and the great God will be very angry with me.

Q. Have you never done any thing to make God angry with you already?

A. Yes; I have too often sinned against God, and deserve his anger.

Q. What do you mean by sinning against God?

A. To sin against God is, to do any thing that God forbids me, or not to do what God commands me.

Q. And what must you do to be saved from the anger of God, which your sins have deserved?

A. I must be sorry for my sins; I must pray God for Christ's sake to forgive me, and help me to serve him.

Q. Will God forgive you if you pray for it?

A. He will forgive me if I trust in his mercy, for the sake of what Jesus Christ has done, and what he has suffered.

For the Herald of Truth.

## TIMOTHY AND THE SCRIPTURES.

Dear children, You will see by the head of this article, that it speaks of Timothy. But you may ask, who is Timothy? If you take your Testaments and turn to Acts 16th chapter 1st verse, you will see where Paul found him, and says he was a disciple, the son of a Jewess, and *believed* in the true God. At this time Timothy was a young man. He was well reported of by the brethren. Yes, my little friends, he was a good boy, and loved his parents, and loved Jesus, as all good children do.

If you read the first chapter of second Timothy you will find that his grandmother Lois, and his mother Eunice were very pious people, and their prayers for Timothy led him in the good path. Paul loved him, and says of him, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

If I were to write all I could say of this

good boy, and also when he became a man, it would take up too much of the children's page. But I ask you all to learn all you can of him, by reading Paul's two letters to Timothy. Do not only read them as a light story, and then forget all about him again, but try and love and obey Jesus, and your parents as little Timothy did, and then you will be a disciple of Jesus.

I hope, too, that your grand-mothers, and your mothers will also pray with you and for you, and instruct you in the Scriptures as Timothy's did for him, that you, too, may become wise unto salvation.

JOSEPH SUMMERS.

For the Herald of Truth.

## THE TWO SPIRITS.

Dear young friends, I speak to you through the Herald on a subject which young people ought to consider well. The way of living in this world. As soon as we know what is right and wrong, two spirits will work within us; one to warn us when we are inclined to do wrong, and the other spirit to persuade and lead us on in the wrong.

If we are not very careful we will get into bad habits, and Satan will lead us astray. In the tender years of youth Satan is very busy trying to plant bad thoughts into the mind, so that as we grow up we may become bad men and women. And unless we repent, and lead a Christian life while we live here, we cannot expect to go to heaven when we die.

The good Spirit warns us when we have bad thoughts or are doing something wrong. This Spirit will make us feel that we are wrong, and we should always heed its promptings.

We may find it troublesome at first, but if we keep from doing it for a while we will find it much easier to do right, because the good Spirit will help us along, and in this way we do that which is pleasing to God, and to our parents. We should all try to do right, and when we die we can go and live with Jesus forever.

J. M. B.

## THE PURE IN HEART.

A little girl having one day read to her teacher the first twelve verses of the fifth chapter of the gospel by Matthew, he asked her to stop and tell him which of these holy tempers, said by our Lord to be blessed, she should most like to have. She paused a little, and then said with a modest smile, "I would rather be pure in heart." Her teacher asked her why she chose this above all the rest. "Why," said she, "if I could but obtain a pure heart, I should then have all the other graces spoken of in this chapter." And surely this was a wise and right answer. God himself has said, "Out of it (the

heart) are the issues of life." It is in the heart that God sheds abroad the graces of his Spirit; and from thence comes that "grace of the lips" which shows forth the right mind within.

## BIBLE STORIES.

God again had to punish wicked people. The people of Sodom (that was a great city in Asia) were so dreadful wicked, that God said He would destroy them and their city by fire from heaven. But there was one good man in the city, named Lot; and in order that he and his wife and children might not be burned up with the wicked ones, God sent two angels to tell them to get out of Sodom as quickly as they could.

Lot did not know they were angels. He thought they were two tired travelers; so he asked them to come into his house and rest till morning. They did so; and after they had eaten something, just like men, they told him he must instantly get out of the city, because God was going to burn it up with fire from heaven.

Lot was not very willing to leave his pleasant home. So the angels, to save him, took him by the hand and drew him out with his two daughters and his wife; telling them they must not even look behind them as they hurried along. Lot and his daughters did as they were commanded; but his wife did not heed the angels, and, looking back, she was turned into a pillar of salt.

## A CURE FOR ANGER.

Two little sisters, one seven and the other five years old, were playing together, when a little difference arose between them. Lucy, the elder, feeling that anger was rising, said: "I am getting angry, I had better go out of the room a few minutes." She went out and soon returned with all the angry feelings gone. How she spent the few minutes I think most of our little readers will know. Lucy had not read her Bible in vain; she knew the sweet and encouraging words: "Ask and it shall be given;" and many times had she proven them to be true when fighting against her naturally hasty temper. How many sad scenes would be avoided if all children would follow the example of little Lucy.

If any one offend you, before answering, try to call to mind this golden sentence: "A soft answer turneth away wrath; but grievous words stir up anger;" and if you attend to it you will save yourself hours of regret and repentance.

"Always think before you speak; say and do neither hastily nor unadvisedly."

"Adhere scrupulously to truth, and labor to preserve the strictest integrity, simplicity, and sincerity."

## Miscellany.

"A Sabbath well spent,  
Brings a week of content,  
And strength for the toils of the morrow;  
But a Sabbath profaned,  
Whatsoever be gained,  
Is a certain forerunner of sorrow."

## A VIGOROUS THOUGHT.

Those people who have such a lazy idea of Christianity as to think that hearing two sermons a week, discussing the merits of sects, belonging to this or that organization, and giving a few dollars to religious objects, will enable them to get to heaven, make a great mistake. We must be in earnest, and lay aside the sin that doth easily beset us. There may be some particular sin to which we are prone, owing to the constitution of our minds or the circumstances under which we are placed, and the influence of others amongst whom we dwell. There may be some particular weak point about us—let us guard that, and let us run with patience the race set before us. Patience here means perseverance. I believe in the perseverance of the saints, but not as some people do, for they imagine that by starting for heaven they will get there, giving no thought of the intervening steps which it is necessary to take. To persevere, is to go forward step by step, without loitering and without turning aside. So we are to run with perseverance the race that is set before us, even unto the very end.

Let us press forward every day, leaving that which is behind and reaching forth to that which is before. "Onward, still onward!" is to be our motto. The goal is not yet reached: onward! The prize is not yet won: onward! Your soul is to be saved: onward! The groans of the lost seem to say, "Onward!" The shouts of victors seem to say, "Onward!" Jesus, the Captain of our salvation, bids us press onward!

"Awake, my soul! stretch every nerve,  
And press with vigor on;  
A heavenly race demands thy zeal,  
And an immortal crown.

"A cloud of witnesses around,  
Hold thee in full survey;  
Forget the steps already trod,  
And onward urge thy way."

—Rev. Newman Hall.

## FATAL ACCIDENT.

On the night of the 12th of January at the residence of William McGowen, in Locke Tp., Elkhart Co., Ind., HENRY FRYMIRE, aged 18 years, 10 months and 5 days, was accidentally shot and instantly killed by the careless handling of a pistol in the hands of young Oberholzer. Frymier, contrary to his mother's good counsel, went to a dance; and he with two

others under the influence of liquor went out and away from the house a few rods, when Frymier drew his pistol from his pocket and handed it to the others; by some means it went off, the ball passing through his lungs. May this be a warning to all against carrying firearms, and above all going to such places, and partaking of the intoxicating bowl. And O, who can realize the feelings of that mother when she beheld the lifeless corpse of her son for the last time! When called upon to preach the funeral I was led to think of the words of the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" Services at the funeral by — Seaman and J. M. Culbertson.

## LINES WRITTEN ON THE DEATH OF GEORGE WOODS.

The light of death once more,  
In sudden flight did come,  
And from our midst a dear one bore,  
To his eternal home.  
Our hearts were made to mourn,  
The cup of grief did come,  
In giving up our brother, son,  
Whose heart to us was dear.  
From grief and sorrow free,  
In worlds on high to roam;  
We hope again dear George to see,  
When God shall bid us come.  
Farewell, then, brother dear,  
To us thou canst not come—  
Help us, our Father, thee to fear,  
That we may meet at home.  
SAMUEL YODER.

## THE SPIRIT OF PEACE.

[We find the following bold and well-timed remarks on a scrap of newspaper, evidently written by some clergyman in a sermon delivered to his people. Whoever the author is, and whatever his life, practice and profession, he certainly struck the right key when he made these remarks.]

"Go through all the fields and forests of this world and you will find nothing more harmless than this. Who ever heard of a lamb setting a whole flock into a brawl, or roaring about seeking whom he may devour? A lamb is the most peaceful of creatures, and when you or I, in any way, show claws or tusks or bloody leak, we shame our calling, and religion runs away in fright.

Do you know what side I think that person should take who is disposed to make trouble in a church? he should take the outside; outside of the preaching services; outside of the prayer-meetings; outside of the sabbath schools. As a wolf should keep himself outside of the fold, so such a person should keep himself outside of every Christian communion. I as a minister of the Lord Jesus Christ, or you as a member of a church or congre-

gation, have no right to stay under a church roof sowing dissension. If it has come to this, that the wheat has all leaked out of our bags, and we have only tares left to scatter, then our place is out of the pulpit, and out of the pew; then we should sow somewhere else."

Let those who go about scattering the seeds of discord and dissension in the churches read this twice over, and those who are forever trying to cause trouble and separations in the church and are never satisfied, and find no one that does right, think of these words, and of the terrible guilt that individual loads upon himself, who is bent upon mischief in the churches. The Savior says, "Blessed are the peace-makers, for they shall be called the children of God."

**FATAL ACCIDENT.**—On the 11th of December 1877, as Henry Bechtel, son of John B. Bechtel of Berks county, Pa., was engaged in threshing, the machine became choked under the cap of the shaker, and Bro. Bechtel, in the attempt to remove the accumulated straw had his hand caught in the cylinder and drawn up between the cylinder and the top board and terribly mangled and torn. Medical aid was immediately summoned who did all in their power to heal the wounded hand, but in vain; on the 9th day lockjaw set in and he died on the 23rd of December, aged 38 years, 2 months and 21 days, leaving an afflicted widow, one child, besides his sorrowing parents, brothers and sisters. He was buried on the 27th at the Herford Mennonite church, where many friends and relatives followed him to his last resting place. He was a dearly beloved brother wherever he was known. Funeral services were held by Isaac Moyer of Deep Run, Andrew Mack and Henry S. Bauer, from Matt. 24 : 42 and 25 : 13. He bore his sufferings with patience and a full resignation to the will of God. We mourn not as those who have no hope.

## Married.

Dec. 23rd, 1877, by Jacob C. Kenagy, DANIEL SCHROCK, and RACHEL KROFF, both of Index, Cass Co., Mo.

Jan. 1st, 1878, at the residence of the bride's parents by P. J. Brown, DAVID SHANK, and ELIZABETH GROSS, both of Lattasburg, Wayne Co., Ohio.

Oct. 25th, 1877, JACOB R. EICHER of Henry Co., and MAGDALENA SCHLATTER, of Davis Co., Iowa.

Nov. 15th, 1877, CHAS. KING of Cass Co., Mo., and CATHARINE HARTZLER of Davis Co., Iowa.

Nov. 22nd, 1877, JOSEPH STYLIW, and CATHARINE FORDENWALD, both of Davis Co., Iowa.

Dec. 23th, 1877, JOEL J. MILLER, and LOVINA MILLER, both of Davis Co., Iowa.

Dec. 1877, in Lancaster Co., Pa., by Bish. J. P. MARL, LEVI UMBLE of Pequa, and CHRISTENA SCHWARTZTRUBER of Conestoga.

Dec. 13th, 1877, by the same, ELI FISHER, of Pequa, and FRANK KURTZ of Conestoga, both of Lancaster Co., Pa.





Roggy, Peter Ramseyer, Peter Reist, Joseph Reist, Jesse P. Rank.

S—Kinsey Shields, Michael Schwartz, Christian Stoltzfus, Fred Sumtner, Samuel Stover, John Shallenberger, H. H. Snively, Peter Sherck, John U. Stoltzfus, Jacob B. Snyder, John Smith, John Smucker, John Spring, Joseph Schertz, Daniel Schindler, Daniel Schneck, Levi Snyder, Stephen Schrock, Henry Shamm, Cornelius Sichel, Magdalena Stauder, John Silvius, Jos Stuckey, S. W. Shutt, Jasper Shaw, John Schertz, David Sommer, L. H. Shenk, Daniel Shantz, Aaron Shantz, Simon Shantz, Jos Y. Shantz, Daniel Schantz, Amos Shantz, Isaac Shantz, C. Stoner, Anna Shantz, John Stoltzfus, Christian H. Schertz, Jos Shamm, Adam Shaver, Anna Sherck, Peter Schrock sr., John Snyder, Benjamin Snyder, Benedict S. Schlatter, Henry Shackle, Christian Schrag, J. P. Shrock, Henry Shodor, Moses Sharp, Joseph Shenk, Hannah Swearingen, Maria Sommer, Abraham Stoner, Regina Sturgeon, Peter C. Short, C. W. Shultz, M. H. Swalm, Catharine Stiemer, Jacob Sharp, J. E. Shantz, B. B. Snyder, David E. Shollenberger, Peter Stusser, Jacob Shultz, hill, Abbie C. Shuler, David E. Stauffer, Maria Sommer, John F. Steiner, Samuel Sherrick, John Shlenk, D. A. Shank, Isaac Stahl, Joseph Schlegel, Absalom Snyder, Noah Stauffer, Christian Stecker, Christian Schneck, C. J. Steiner, G. W. Swager, Edward S. Schock, Peter Schnur, Peter Schantz, Michael Salzman, I. Stauffer, J. W. Schrock, Nicholas Smith, John Steiner, David Springer, John Schlatter, Elizabeth Shwalter, Michael Sauder, John Schoenbeck, Mrs. Jacob Seitz, John Sommer, John Shank, David Scholtz, John Springer, John Shonecker, Kate Slater, C. H. Shelley, Elizabeth Snerly, Jos J. Swartzentruber, Nicholas Slegle, Daniel Shenk, Mary Snavely, Joseph Schick, Nicholas Serr, Jacob Shuck, John Shuck, Myron P. Shenk, J. A. Shonecker, Christian Schantz, John Schlatter, Christian Stutz, Jonas B. Stutzman, Philip Siders, Josiah Snavely, C. J. Stutzman, Peter Swartzentruber, Martin Senger, Christian Stuckey, Peter Schindler, Jonathan Smucker, A. Schrag, Henry Shamm, Mary Snyder, John Seitz, Martin B. Shank, Joseph Shenk, John D. Showalter, William P. Stauffer, Joseph Schrag.

T—Levi Troyer, Abraham Tyson, John B. Tyson, Amanda Taylor, Peter Thut.

U—Benjamin Unruh, Henry Unruh, Peter Unruh, John Unzieker, Magdalena Unzieker, Peter U. Unzieker, Jacob Unzieker.

V—John Voth.

W—E. H. Weaver, J. S. Weirick, Abraham Witmer, Geo. Watson, Christian Weisz sr., Benjamin Werry, Joseph Wagler, Daniel Wismer, William Witmer, A. Wambold, Jesse Ward, Christian Wismer, Abraham Witmer, G. M. Walter, Henry Weaver, Aaron Walt, Jacob Werhick, A. M. Witmer, Henry Witmer, Levi Waver, F. J. Werner, Catharine Wanner, Frank Wanner, Emanuel Wisner, Martin Wisler, John G. Weaver, Samuel Wilson, Casper Wideman, Christian Wideman, Lydia Wagner, G. H. Witmer, J. G. Wenger, Catharine Wanner, Philip Wismer, Jephtha Wyse, Emanuel Whisler, Martin Witmer, Samuel Wisler, George Waldner, Charles Weillman, Tobias Weaver, Jonas Weaver, Henry Weaver, Samuel Witmer, Daniel Weidner, Daniel Weaver, J. G. Wenger.

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No. 43, Way Freight.....	2.30 P. M.
No. 1, Special Chicago Express.....	4.10 "

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No. 8, Night Express.....	3.05 A. M.
No. 52, Way Freight.....	12.15 "
Grand Rapids Express.....	5.00 "
No. 2, Mail.....	12.01 P. M.
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Vol. 15—No. 3.

ELKHART, IND., MARCH, 1878.

Whole No. 171.

#### THE GLORIOUS PROSPECTS OF FAITH.

"There is a glorious world on high,  
Resplendent with eternal day;  
Faith views the blissful prospects nigh,  
While God's own word reveals the way.

There shall the favorites of the Lord,  
With never failing lustre shine;  
Surprising honor! vast reward!  
Conferred on man by love divine.

How blest are those, how truly wise,  
Who learn and keep the sacred road!  
Happy the man whom heaven employs  
To turn rebellious hearts to God!

To win them from the fatal way,  
Where erring folly thoughtless roves;  
And that blest righteousness display,  
Which Jesus taught and God approves.

The shining firmament shall fade,  
And sparkling stars resign their light;  
But these shall know no change nor shade,  
For ever fair, for ever bright.

On wings of faith and strong desire,  
O may our spirits daily rise,  
And reach at last the shining choir  
In the bright mansions of the skies."

For the Herald of Truth.

#### FALSE DOCTRINE CONFUTED.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For, if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him." 1 Thess. 4:13, 14.

From these passages we may safely conclude that it is God's will, and in accordance with the apostle's teachings, that we should be concerned about the condition of our Christian friends who have died and gone to receive the reward of their labors in another world. I mean not that we should be troubled about them, and mourn as the sinners which have no hope; but I mean that it is pleasing to God if we search the Scriptures daily, and thus gain all the knowledge that he has revealed through his prophets and apostles concerning the condition of those who have gone before us, as well as of our own future state and condition after death, providing we soar not higher than we have steps, or pretend to be wise above what is written; because where revelation is silent it becomes us to be so, and all Scripture is given by inspiration of God,

and is profitable for doctrine, for reproof, for correction, and instruction in righteousness.

Thus by constantly reading God's word with all diligence and when we lack wisdom, asking of him who giveth to all men liberally and upbraideth not. We may arm ourselves with weapons of warfare that are not carnal, but spiritual and mighty through God to the pulling down of strongholds, and above all things taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. These weapons we must wield in order to conquer those who preach, and attack us with a false doctrine concerning the future state and condition of the dead; such as soul-sleepers, materialists, &c. In the first place let us consider for a moment the creation of man, his excellency, his superiority, and the dominion which the Creator gave him above all other creatures; and besides all this he breathed into his nostrils the breath of life, and man became a living soul. What a wonderful compound man is connecting the frailty of the dust with the breath of the Almighty! A soul as immortal and as never dying as the Creator himself; created after God's own image endowed with the intellectual faculties; and fitted with a tongue and a voice to speak and to sing praises unto his Creator!

When we consider these things, is there not reason enough to persuade us that man is more than merely an animal? or must we yield to those who claim that his soul is nothing but wind and his blood his life? Can man be so ignorant as to believe that so noble a creature should be subject to annihilation? or that his soul should lie for ever with the dust of his corrupted flesh and bones in the grave, totally excluded from sense, thought, and enjoyment? I think not, even if we had no other reasons than those already given; but besides, we have a cloud of witnesses in God's word testifying to the contrary, some of which we will now consider:—The parable of the rich man and Lazarus incontrovertibly proves that the soul after it is separated from the body by death, is not dormant and insensible. It was the Savior himself who said "the beggar died and was carried by the angels into Abraham's bosom;" now what will they make of this? did the angels carry the beggar's dead body into Abraham's bosom? certainly not: flesh and blood cannot enter heaven, nor the abode of the Spirits according to God's word; neither could a lifeless corpse enjoy the comforts which it is said Lazarus enjoyed; and likewise of the rich man the Savior says, "He died and was buried, and in hell he lifted up his eyes being in torment." Mark, it expressly says, *he died and was buried*, which refers to the mortal body alone; but his immortal soul—the worm that never dieth, went to hell where it was tormented in the flames, where it was certainly sensible of pain, could see, think, and talk; and so could Abraham of whom it said "He fell asleep."

How does this agree with the doctrine of the soul sleepers, who do not believe in the existence of any spirit human or angelic; and consequently not of the soul in a separate state? Neither does it agree with the doctrine of materialists who believe in annihilation; neither with soul sleepers who claim that the soul lies dormant and insensible from the time when the body dies until the resurrection and the judgment day. The parable of the rich man and Lazarus teaches us the contrary; and if Lazarus has gone to a place of comfort and enjoyment, all the righteous undoubtedly will go there to meet him. Abraham, Isaac, and Jacob are there, and the Lord is their God, consequently, they must live or exist because he is not the God of anything that has no existence. This corresponds with the Savior's words "He that believeth in me, though he were dead, yet shall he live." Jn. 11:25.

If the rich man, straightway after death, went to hell, the place of wicked spirits to be tormented, we have reasons to believe that all the wicked will suffer the same fate. Here we perceive a great difference. The soul sleepers say there is no punishment for the wicked until after the resurrection, but according to the words of the Savior there is a hell already existing, and that the sinner's punishment commences immediately after death. Now we ask, which is true? certainly He who brought His doctrine from high heaven,

in whose lips there is found no guile, who is one with the Father, who is God; and God cannot lie. And what if some will not believe? shall their unbelief make the faith of God without effect? God forbid: Yea, let God be true, and every man a liar. Rom. 3: 3, 4.

The man that ventures to deny the truth of this parable must claim that Luke is a fictitious writer; and if he rejects Luke, he might as well reject the whole Bible, and say, God is a phantom, and his word a fable. Such men are without Christ, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. If we have no hope in Christ, after this life we are of all men most miserable. We also find that the apostle felt assured of the reward of the righteous, and of the punishment of the wicked immediately after death. Paul goes even so far as to say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" here He is not speaking of the grave, the receptacle of the dissolved body, but of a "house of many mansions," a rest for weary souls in the presence of Jesus in Paradise, where he promised to be with the penitent thief on the cross where the spirits of all the just are carried by angels at the hour of death. This same apostle goes farther, and says, "We are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith and not by sight); we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5: 6-8.

The consideration of this intermediate state seems to have been a great support to Paul, desiring to depart and be with Christ, which would be very unaccountable if he did not hope to meet with Christ, till the resurrection, which it is evident from his own writing he did not expect for many years if not many centuries to come. But with the earnest hope and expectation of meeting his Savior immediately after death, he said "For to me to live is Christ, and to die is gain; but if I live in the flesh, this is my labor: yet what I shall choose I wot not; for I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better; nevertheless, to abide in the flesh is more needful for you." From what the apostle says here we may infer that he had no knowledge, nor expectation of a middle state of insensibility, between death and the resurrection; for if he had known of any such state, he would have thought it better to live and promote the cause of Christ and religion, than by dying to fall into a state of absolute insensibility; besides, how could he say that he had a desire to be with Christ, if

he knew that he was not to be with him till after the resurrection? It is clear that his object was not merely rest, but enjoyment far better than he could expect or hope on earth.

What effect would it have had on the sinners, if he would have told them that Christ would come in fifteen or eighteen centuries, and punish them if they did not repent. I believe it would have rather hardened them than softened them to repentance. But such was not the manner in which he preached the terror of the Lord, to persuade men; instead of placing the judgment afar off, he brought it nigh unto them, saying, "The day of the Lord is at hand," "The judge standeth before the door," "I have heard men say there is no difference between man and a beast; when they die they are dead and can not suffer punishment, but this is not the doctrine of Christ, and of Paul who was taught it by the revelation of Jesus Christ. Gal. 1: 12.

Paul speaks to the churches of Galatia about false doctrine saying, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed: as we said before, so say I now again." Gal. 1: 6-9. The Savior says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell." Matt. 10: 28.

The prophets and patriarchs of the Old Testament writers also strictly contradict this false doctrine. Solomon says, When man dieth "then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12: 7. And again: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3: 21. Horses are flesh and not spirit." Isa. 31: 3. Listen to what Job says: "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Job 21: 3. Again, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past." Job 14: 13. When David's child was dead he knew that he could never more again enjoy his presence on earth, but he comforted himself with the gratifying thought, "I shall go to him." Many passages of the same nature might yet be quoted; but to avoid tediousness we will let these suffice, because by the mouth of two or three witnesses all things shall be established. These are passages which cannot be gained or explained away, because they are from inspired writers and shall stand when heaven and earth pass away. When we

read the Bible we find that all the sacred writers of both the Old and New dispensation agreed on the immortality of the soul; and that when the righteous dieth his body moldereth back to its mother dust, and the spirit goes to paradise to be present with Jesus far above all heavens. Eph. 4: 10.

Where God translated holy Enoch, where David would go to see his child, where Elijah went by a whirlwind, where Stephen, and all the holy martyrs commended their spirits when they died for the word of God, and for the testimony which they held; where John saw their souls under the altar, where white robes are given unto every one of them, there they shall rest yet for a little season, until their fellow-servants, and their brethren that should also be killed, is fulfilled. Rev. 6. Then on that day which God hath appointed, in the which he will judge the world in righteousness, by that man whom he hath ordained; namely, Jesus Christ, the judge of the quick and of the dead, who was dead and liveth forever and ever, when he will descend from heaven with a shout, with the trumpet of God, and the voice of the archangel; then the dead in Christ (namely their dead bodies), shall arise first, and their spirits, which are with Christ in Paradise, will Christ bring with him, and the spirit will again be united with the body according to Paul's writing (because without the spirit the body is dead; and those of the righteous that will then remain alive on earth shall be changed in the twinkling of an eye, and shall be caught up together with them in the clouds, to meet the Lord in the air, to be forever with the Lord. They will then be crowned with an everlasting crown of life, which is laid up for all those who love his appearing, and which that righteous judge will give on that day.

The wicked which, according to the inspired writers, are reserved with the angels which kept not their first estate in everlasting chains, under darkness unto the judgment of the great day, and are suffering the vengeance of eternal fire shall also arise and come forth, because hell must deliver up the dead that are in it. There is no hope for them to be changed, and caught up with the righteous, and be forever with the Lord; but to the contrary, they will be left on a wretched world on fire, because it is said the Lord Jesus shall be revealed from heaven, with his mighty angels taking vengeance upon them. They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Thess. 1. Their streams shall be turned into pitch, and the dust into brimstone, and the smoke of their torment shall go up forever.

DAVID BURKHOLDER.

"Be constant in private prayer.

# For the Herald of Truth. CHRIST'S TEACHINGS.

"Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 20.

The prophet Isaiah foretold that the name of the Lord should be called the Prince of Peace; and when He was born, the angels came down from heaven and proclaimed, "Peace on earth, good will toward men." When Jesus came forth and entered upon his mission, He began to preach the gospel of peace. He established a kingdom of peace. He gathered a small company of disciples around him, and taught them the ways and nature of his peaceful kingdom. And when He had taught and instructed them properly, He sent them forth to preach peace by Jesus Christ, to those far and near. When his mission was ended, and before his ascension, besides the many other commandments which He had given them, He yet gave them particular charge to teach them to observe all things whatsoever He had commanded them. They were not to disobey. Moses truly says, "Him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3: 22, 23. If then our eternal and everlasting salvation depends altogether upon our obedience, where are the great multitudes of Christian professors to-day?

Since these truths and the commandments of the Lord are so plain, that all may understand, why then such a contrast? Why such a confusion? Why so much writing, preaching, disputing, quarreling, and misconstruing about the word of God, among the many different denominations, parties and sects? And yet all claim to be the disciples of Christ, all claim his holy word and gospel to be their guide; all claim God to be their Father, and they his new born and regenerated children, and Christ their Savior and brother, and each claims the highest station in that peaceable kingdom; and at the same time entirely forgetting that if any man have not the Spirit of Christ, he is none of his. Rom. 8: 9. The fruit of that Spirit is love, joy, peace, &c. Now as this Prince of Peace obeyed his heavenly Father, in all things that He was commanded, and before his departure told his disciples that all power was given unto Him in heaven and in earth, He sent them forth to teach the people, and especially teaching them to observe all things whatsoever He had commanded them. And now since our eternal salvation depends altogether upon our obedience, where are the majority of the Christian professors to-day, who only obey in part, and not in all things? I counsel you all, in the name of the Lord Jesus, who is ordained to judge you, to

stop right here, before you proceed any further, and try and prove yourselves in the balance of God's word and his commandments, that ye may know the worth of yourselves, before it is too late.

In order to draw your attention more closely to this important matter, we will say then to all the Christian professors: to all those who are trying to take their own way, and to evade a portion of God's commandments, and to all those that have ears to hear, let them hear the following passages of Scripture: "He that hath my commandments, and keepeth them, he it is that loveth me: Jesus answered and said unto him, If a man love me, he will keep my words." John 14: 21, 23. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. Ye are my friends if ye do whatsoever I command you." John 15: 10, 14. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7: 19. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth my word, in him verily is the love of God perfected." 1 Jn. 2: 3-5. "Whosoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 Jn. 3: 22. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 Jn. 5: 2, 3. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 Jn. 9. "But if thou wilt enter into life, keep the commandments." Matt. 19: 17. "And why call ye me Lord, Lord, and do not the things which I say." Luke 6: 46. And, "What shall the end be of them that obey not the gospel of God?" 1 Pet. 4: 17. Their end will be terrible. "When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8.

Many more passages of Scripture of this nature might be produced, but the foregoing, we hope, are sufficient to convince every sincere seeker after righteousness. If we have the love of God shed abroad in our hearts, as every child that is born of God must have, obedience will be no longer a burden, no longer a drag and compulsion; we will no longer seek to evade this or that commandment, but love and obedience will be our nature, and hence, we will keep his commandments.

Now my readers, perhaps some of you

are almost ready to say, "All these things have I kept," since I have been converted and became a child of God, "what lack I yet?" If so, and you will allow me, I will try by the help of God, and his word, to show unto you, one by one, what many lack, and also wherein they transgress the word of God. If I am wrong, I am willing, by the same word, to be corrected. First then I shall speak of those who claim that it is a Christian duty to go to war and fight, and show unto them the contrast between their own works and Christ's peaceable kingdom. When the prophet Isaiah foretold of the coming of that peaceable kingdom, he said, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," &c. Christ is compared to the peaceable nature of a lamb, which is inoffensive and harmless. And when he sent forth his disciples he said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. Matt. 10: 16; Luke 10: 3. I verily believe if all the Christian professors were possessed with the Spirit of Christ, and all had the nature of lambs and doves, there would not be so much blood shed in war; their swords would then be converted into plow-shares, and their spears into pruning-hooks. Isa. 2: 4. For though we walk in the flesh, we do not war after the flesh; "for the weapons of our warfare are not carnal." 2 Cor. 10: 4. Jesus answered, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Jn. 18: 36. "Recompense to no man evil for evil. For it is written, Vengeance is mine, I will repay, saith the Lord." Rom. 12: 17, 19.

I ask you, dear friends, how does it correspond with the word of God, when the professed follower of Christ takes his rifle, sword and revolver, and goes forth to shoot down, slay and murder his enemies, or seek in every way to destroy them, and then justify himself in the act, when Christ says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven?" Matt. 5: 44, 45. If they will yet, for all this, say, as some do, I love my enemies, and pray for them, and at the same time arm themselves with the weapons of war, and go forth with revenge and malice in their hearts, to kill their enemies, and help to make cripples, widows, and orphans, and spread gloom and sorrow over the land, their prayer will be but a mockery in the sight of God; for they have the nature of the wolf, and not of a lamb. The apostle tells us to put on the whole armor of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers,



against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6: 11-17. This is the armor that the Christian must put on, and this the sword wherewith he is commanded to fight, and no other. If Christ did not teach a non-resistant doctrine, what did the chief priests and Pharisees mean, by holding a counsel, saying, "What do we?" for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation." Ju. 11: 47, 48.

Secondly, we desire to speak of those who hold it proper to swear an oath, when it is so clearly forbidden in the word of God. Christ says, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth: for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be, Yea, yea; nay, nay: for whatsoever is more than these, cometh of evil." Matt. 5: 33-37. Again, "Wo unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by Him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon." Matt. 23: 16-22. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and your nay, nay, lest ye fall into condemnation." Jas. 5: 12. This includes all manner of oaths, both high and low, great and small. And now, as Christ and his apostles have so clearly forbidden to

swear an oath, how is it then, that the greater number of those who profess to be the obedient children of God, altogether disregard and transgress this command? And indeed some who profess to be conscientious in this matter, suffer themselves to be led so far astray in their affirmations that they might as well almost take the oath at once. How does it agree, my brethren, with the word of God, when you lay one hand upon the Bible, and the other lifted up towards heaven, and then have a form administered unto you, which is very little short of an oath, and then affirm and say yea to the same; for whatever the form may be, and you lift up your hand towards heaven and promise or say yea to the same, you show that you do it by heaven and by Him that sitteth upon the throne. Take heed, brethren, lest ye fall into condemnation.

Thirdly, we will speak of the proud and fashionable professors, for there has no greater evil crept into the churches than this soul destroying monster *Pride*, which is the root, the cause, and foundation of many evils. It has destroyed many thousands of souls, and will destroy many thousands more, except a thorough reformation takes place. There is nothing that the Lord hateth more than pride. He even hateth a proud look. Every one that is proud in heart, is an abomination to the Lord; though hand join in hand, he shall not be unpunished. Prov. 6: 5. The apostle says, "God resisteth the proud, but giveth grace to the humble." Now how many of you who profess to be the humble followers of Christ, and yet indulge in all the sinful and ungodly fashions which Satan can devise from year to year, will dare say, I am humble in heart, and abhor pride? Is it not conclusive evidence that you yet love to be a friend of the world more than of God, as long as you bear the mark and the sign of pride upon your head, in your face, and over the whole body? When we go into a city among the business houses we need not be at a loss to know what is going on within, when we see the sign and the goods outside, over and around the door; in the same manner can every one be known who indulges in all these things that the world loves so well; especially those things which add neither beauty, convenience nor comfort; but merely to gratify a proud, and to please a sinful world. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God." Jas. 4: 4. "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world." 1 Ju. 2: 15, 16. And be not conformed to this world, but be ye transformed by the

renewing of your mind. Rom. 12: 2. Christ and his apostles taught these truths so plainly that I need not go any further. Mark the words of the Savior, when he taught his disciples, saying, "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

We now come to a much disputed point by the greater part of Christian professors. But however, we believe it is as plain a command and as easy to understand as any other, namely: that the disciples of Christ should wash one another's feet. Jn. 13: 1-17. This is a command where-in we believe the greater part of the Christian professors are lacking. Christ not only commanded his disciples to wash one another's feet, but gave them an example by humbling himself and washing their feet with his own blessed hands; then saying unto them, "If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." The last commandment which he gave to his disciples was to teach them to observe all things, whatsoever he had commanded them. "So likewise ye, when ye shall have done all these things which he commanded you, say, We are unprofitable servants; we have done that which was our duty to do." I am aware that some will say, that the washing of feet is no particular command, as it was a common custom among the Jews in ancient times. Well if it was, why was Peter so astonished when Christ attempted to wash his feet? And if it had been a common custom among them, why did Christ say, "What I do thou knowest not now, but thou shalt know hereafter?" Moreover I do not think you will find one passage in the Old Testament as positive proof, where one person washed the feet of another; they invariably washed their own feet. We further believe, that Christ, in this instance, taught his disciples and gave them an example of humility, love, and obedience; and that we shall do well by observing all things whatsoever he has commanded; for "if ye know these things, happy are ye if ye do them."

I might go on from one point to another, but I will forbear for the present, lest I weary my readers; but I have taken up my pen, and where shall I lay it down, since the vineyard of the Lord is in danger of being destroyed? The wall is broken down in many places; the sheep are going out into forbidden paths and pastures; the wolves are coming in to scatter and destroy, and it is done very successfully too; for it appears that the greater part of Christian professors claim that it makes no difference where we go, what we do, or how gay and fashionable we dress, if only the heart is right, all is well. Remember the Lord says, "Ye are they which justify yourselves before men, but God knoweth your hearts, for that

which is highly esteemed among men, is abomination in the sight of God." Thus it will be in the sight of every one that has an humble, a clean and upright heart; he will abhor such things, and flee from them, and all places which the world loves so well.

When a professor of Christianity walks in the counsel of the ungodly, and standeth in the way of sinners, and sitteth in the seat of the scornful, and has his delight in it, you may be assured that his heart is not right in the sight of God, but he is yet in the gall of bitterness, and in the bond of iniquity. Acts 8: 21-23. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness," &c. 1 Tim. 6: 17. It is the Christian's delight and his nature, not only to do what is commanded him, but also to forsake and shun what is forbidden; because they know that Christ became the author of eternal salvation unto all them that obey him. Heb. 5: 9. "Blessed is he that keepeth the sayings of the prophecy of this book; and behold I come quickly, and my reward is with me, to give every man according as his works shall be; blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. Rev. 22: 7, 12, 14.

Geo. BRENNEMAN.

For the Herald of Truth.

#### BEWARE OF FALSE TEACHERS.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7: 15.

The Bible is a perfect guide. It was given to man by God out of love and mercy. It is not the will of God that one single soul should perish, but that all should come to the knowledge of the truth as it is in Christ Jesus, and live. It was pure love that brought a Savior down from heaven, to reveal to fallen man our Heavenly Father's will. The apostle says, "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." This implies more than a mere nominal faith; it implies a living faith, a faith that worketh by love. Our Savior, in his sermon on the mount, after having taught the multitude many things which pertain to eternal life, and knowing that his followers would be in danger of being deceived or misled, warns them in the language of our text, and says, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves."

What our Savior taught on the mount was not intended only for that generation; it was intended for us as well. The Apostles also taught their brethren the

same things afterwards. Paul warns Timothy that "in the last days perilous times shall come," and that "Evil men and seducers shall wax worse and worse." He also warns the Ephesian brethren when about to take leave of them for the last time on earth, and says, "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood; for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 28, 30.

Our Savior severely reproves the scribes and Pharisees for their hypocrisy, and false teachings, saying that they do their works to be seen of men; that they love the uppermost rooms and chief seats, and greetings to be called Rabbi, or Master. He also says, "But woe unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." He also charges them with devouring widows' houses, and for a pretense, making long prayers. It would undoubtedly have been a good thing for the world, and the church, if the men of this character had all died in that generation; but the fact is only too evident that there are yet still too many of the same stamp alive in our present day. A false teacher that comes undisguised is not a very dangerous character. Deception, to be real dangerous, and to mislead many, must be well masked. A man, to be a real dangerous deceiver, must also be a man of ability and talent, and must have a good knowledge of the Scriptures. He must be able to follow "cunningly devised fables," and to use *feigned words*." The apostle says of such men, "Through covetousness shall they with feigned words make merchandise of you." 2 Peter 2: 2. The lamb or sheep is often used as an emblem of truth, sincerity, innocency and purity. The wolf, as an emblem of treachery, deception, avarice and theft. Our Savior warns us of false teachers that come to us masked in sheep's clothing, or under the seeming cover of truth, sincerity and purity. It is not always an easy matter to detect the wolf under the sheep's coat. Many have learned this by sad experience, in all ages of the world. Paul says that Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness. Our Savior, in speaking of false Christs, and false prophets, says, "That they shall show great signs and wonders, inasmuch that if it were possible, they shall deceive the very elect;" and adds, "Behold, I have told you before."

A man that teaches only error, if there are any such, is not likely to deceive many. When Satan beguiled Eve, he mixed truth and falsehood, and by so doing, accomplished his aim. Much of the error and deception of the present day is spread in a similar manner by designing men. But false doctrines and false teaching are not always taught by evil designing men. I believe that many erroneous ideas and doctrines are taught by men who are themselves deceived. Our Savior says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you." Matt. 7: 22, 23. The characters here spoken of undoubtedly are such as supposed themselves to be Christians, and lived and died in a false hope. Some teach that Christians can engage in cruel war—can take the sword and kill their enemies which is diametrically contrary to the teachings of our Savior, for he says, "Love your enemies," teaching us to pray for them. But, says one, war is nowhere directly forbidden. Paul teaches that the fruit of the spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Now, no one can take these qualities, or works, which are here named as the characteristics of the spirit of Christ, and make war; but to make war, he must have hatred, variance, emulations, wrath, strife, &c., of which the apostle says, "That they which do such things shall not inherit the kingdom of God." Be not deceived—a lamb never shows the cloven foot.

Again, others assail the Scriptural teachings concerning future punishment, seeking to "annul, neutralize, and pervert the teachings of Christ and his apostles on this doctrine, when in fact there is just as good proof to substantiate future punishment, as there is to substantiate future rewards. The prophet Daniel speaks of this subject and says, "And many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt." Our Savior, in speaking of the rich man and the beggar, says of the rich man, "In hell he lifted up his eyes, being in torments," and the rich man himself says, "I am tormented in this flame." Nor did he receive any consolation that his punishment should cease. Jesus, in speaking of the final judgment says that it shall be said to those on the left, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." And again, "Enter ye in at the strait gate, \* \* \* Because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The Scriptures teach that the narrow way is a way of meekness, of



humility, and of self-denial. They teach us that the lust of the flesh, the lust of the eye, and the pride of life is not of the Father, but of the world; and that "Every one that is proud in heart is an abomination to the Lord: 'Though hand join in hand he shall not be unpunished.'" Prov. 16: 5.

They also teach us that our adorning shall not be an outward adorning, or the putting on of apparel, "But let it be the hidden man of the heart, \* \* even the ornament of a meek and quiet spirit, which is in the sight of God, of great price." 1st Peter 3: 3, 4. Yet many teachers of the present day entirely ignore these things in many respects, teaching that if the heart only is right it will make no difference how we adorn ourselves; thus making our Savior's narrow way broader. Ye shall know them by their fruits. A good man out of the good treasures of his heart bringeth forth that which is good. These are old doctrines. They are not acceptable to the carnal mind. Men may deride them, they may call them *antiquated notions of orthodoxy*, and point the finger of scorn and contempt at those who receive them, yet the fact nevertheless remains that they are founded upon the teachings of Christ and his apostles, and the gates of hell shall not prevail against them. In conclusion, Let us receive the teachings of Christ and his apostles as the oracles of God. Let us take sanctuary at the foot of the ignominious cross, putting our trust in the dying merits of a crucified Savior. Let us fly for safety to that city of refuge opened in his bleeding wounds, praying for the guidance of His unerring Spirit; then though false teachings, infidelity, and skepticism, breathe their contagion, and taint multitudes around us, we shall be safely hid in the hollow of His hand, and freed from every danger. B.

For the Herald of Truth,  
**CHRISTIAN DUTY.**

"I am not come to destroy the law, but to fulfill." Matt. 5: 17.

We infer from the words of our text for what intent Jesus came into the world. It was his design to fulfill all that was predicted of him by Moses and the prophets. It is true, that the Lord has given us some commandments, but none that abrogate the chief commandments of the law of Moses; but such as indeed makes said law more binding and perfect. But particularly is this to be observed in reference to the commandment of love, which is the chief commandment, yea, the whole substance of the law of Moses; namely, to love God with all our heart, with all our soul, and with all our might, Deut. 6: 5. Further: Thou shalt love thy neighbor as thyself. Lev. 19: 18. On these two commandments (says Christ), hang all the law and the prophets. Matt.

22: 40. That is, that we should well stand the test of these commandments, and walk in perfect love, and that in the exercise of such love, all that is contained in the law is fulfilled. As Paul testifies, "The end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned."

Kind reader, Thus we see that a pure heart is necessary if we wish to exercise the commandment of love, and in order to have a pure heart we must consecrate ourselves to God, and humbly bow before him in the attitude of worship, believing that he is a rewarder of them that diligently seek him, and ask of him like David of old, Create in me a clean heart, O God.

The law of love is made more perfect by Christ than it was under the Mosaic law. Under this law the love of our neighbor was not understood to extend farther than to their brethren (the Israelites), who alone were considered as neighbors. Under the Gospel, however, brotherly charity (general love), is required of every professed follower of Christ. (2 Pet. 1: 7). For Christ says, "If ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5: 46. When a certain lawyer asked Christ who, according to law, was his neighbor, He made the comparison of the Samaritan, who so generously gave assistance to the man that unfortunately fell among thieves on his way to Jericho, and was stripped of all he had, and left half dead, passed by, scarcely noticed by the priest and Levite (his brethren). But mark the conduct of the Samaritan, a man of another nation who had no dealings with the Jews. The Samaritan rendered all the assistance necessary, and was willing to give more aid if needed. From this comparison we can learn that it is our duty to exercise our love to all those who stand in need of our help. The labor of our love is to extend aid towards all men. We are commanded in the word of God to have a special love and regard for our brethren in Christ.

The love of our brethren was as strictly enjoined by Christ as it ever was in the law; it is by our love for each other that the church is kept in peace and harmony. By this same law or commandment if rightly exercised, we are known to be the disciples of Jesus. Dearly beloved, God showed great love towards us in sending his only begotten Son into the world, that we might live through him. John says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Further, John to bring this important truth still closer to the heart, says, "Beloved, if God so loved us, we ought also to love one another."

Brothers and sisters in the Lord, Let us examine ourselves whether we possess the love for each other that we should

have, remembering that if we have not the love of God, we are none of his, and have no part with him. If we say we love God, and at the same time are in enmity with our brother, we are yet in darkness, and abide in death; for John says, "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We Christian professors should ever be on our guard that we do not make ourselves liars, or untrue, by professing to love God, and, at the same time, have a hatred with our brother.

Christ says, "But if you will not forgive men their trespasses, neither will your heavenly Father forgive your trespasses. Thus if our brother offends or trespasses against us, it is strictly our duty to go to that brother, and tell him of the offense privately, and not rumor it about over the whole community before he is aware of it, which I fear is too often the case. Beloved friends, we should be very careful in this matter. We should always admonish the offender in love, and try every possible means to restore peace, and regain our brother. For if we succeed in regaining our brother, we have saved a soul and covered a multitude of sins.

May the love of God be shed abroad in our hearts, is my prayer. Amen.

J. N. DURR.

For the Herald of Truth,  
**AN EXHORTATION TO STEADFASTNESS.**

Dearly beloved in the Lord, Inasmuch as it has pleased our merciful heavenly Father to prolong our (too often unprofitable) lives, and given us life and health down to this present time, we have great reason to say with the Psalmist, Of the Lord's goodness and mercy there is no end. It seems the Lord in his allwise providence has left us stand yet. A privilege he has denied many of our fellow men. As we see all around us one is taken here and another there. But beloved, let these be solemn warnings to us, that we have no "continuing city" here, and that we, too, will once be called as one of old to whom it was said, "Set thine house in order, for thou shalt die and not live." We have no continuing city here. Then is our life, walk and conversation of such a character that it can be said of us as those of old, "They that do such things plainly show that they seek a city." Let this our life be a life of seeking. Many and gracious are the promises to those that seek. "Seek, and ye shall find," the Savior says. Let our first and great care be for that of our never dying souls, and that we live up to the requirements of the gospel of Jesus. Let us bring the question home personally: Can we, by the grace and mercy of

God, say with Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens?" Does the "Spirit of God bear witness with our spirit that we are the children of God?" These are important questions to answer. So important that we dare not pass them by. Our never dying souls are at stake. For this we are placed here, and our greatest desire, yea our whole life should be to prepare for death. How solemn! *To prepare to die!* We should only work and labor with our hands so that our body can be fed and clothed while we work out our soul's salvation here in a time of grace which God allots to all men. Today we are one day nearer our grave. One day nearer the fast approaching judgment day than we ever were before, where all shall be judged according to the deeds done in the body.

In the face of all this, how dreadful the threatenings of God's holy Word against all those that live ungodly, and on the other hand, the many rich promises that are promised to us if we are faithful, and in the end a home in heaven. I must often fear and tremble as it were that I am so often careless, so lukewarm, so weak in faith, so prone to be carnally minded, so unwilling to take up the cross and follow Christ. But dearly beloved, I suppose we all feel our weakness and shortcomings, and that it is only the grace and mercy of God that we are *yet what we are*. But let us from henceforth, by the help of God, lead a life more devoted to His holy cause, and the salvation of our souls. "For in due season we shall reap if we faint not."

JOHN F. KOLB.

For the Herald of Truth,  
**MINISTERS.**

Dear readers of the Herald, Do we receive the instruction of the ministers about us? may we not learn to grow better by many of the things upon which we cast our eyes? for many objects of nature will teach us an important moral lesson. Indeed, almost every natural object has some religious association connected with it in the Bible; and in this way they are to us so many ministers. It may be a benefit to us to ask ourselves, when different objects present themselves to view, Are there any allusions to these objects in the Bible? and if so, what are they? In this way we may learn from the little birds which so gracefully fly in the air, and which we might call our Savior's feathered ministers, to teach us that we should not be over anxious about the future; for Jesus said, "Are not two sparrows sold for a farthing? and yet one of them shall not fall to the ground without your Father. Fear not, therefore; ye are of more value than many sparrows." If God protects and provides for

so unimportant an object as a little bird; if one of them cannot be slain or wounded without his notice, then He also will take care of us, who are created in the image and after the likeness of God. Every time, therefore, a little bird sings in our hearing, it should comfort and strengthen us to trust in God, not to fear the future wherein the Lord will provide.

Of our frailty, and shortness of life we may be reminded by looking at the grass surrounding us, with buttercups, dandelions, cloverblossoms, and many other flowers upon it, for the prophet Isaiah says, "All flesh is as grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." This we have often seen that in a few days the grass and flower wither and fade away. So will it be with us. We, too, are passing away, and soon the place that we now occupy, will know us no more forever.

Dear reader, we have all seen a rock, and have perhaps been sitting under its cooling shadow. A rock, like a gospel minister, preaches to us about Jesus, and should remind us that He is the shadow of a great rock in a weary land. Isa. 32: 2; and, as we may obtain comfort and gather strength from the shadow which a rock casts upon the ground, so our Lord Jesus Christ will furnish consolation and strength to all those who, by believing in Him, follow his teachings, and place themselves under his protection: and as we travel in the journey of life, how appropriately may we pray with the Psalmist, Lead me to that Rock that is higher than I.

Rock of Ages cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood  
From Thy wounded side which flowed,  
Be of sin the double cure—  
Save from wrath and make me pure.

From the vine also we may receive spiritual instruction. I noticed that some of its branches are loaded with fruit, while others were dry, withered and barren. The vine preaches to us the necessity of being in Christ, that is of our trusting in him and loving him with all our heart, so that we may through love serve Him, and bring forth fruits of piety. Jesus said unto his disciples, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." Those branches which are broken and hang down, are all barren, while those that are on the vine, and partake of its sap are seen with green leaves and fruit. To this our Savior alludes when he says, "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."

O let us take this into consideration! The vine should always remind us of

that important duty, and not only the vine, but also many other objects of nature may be as preachers to us, and do us much good if we employ ourselves by thinking of their teachings, which will be for the good of the soul; and, beloved brethren and sisters, and all who feel an interest in the cause of Christ, should we not be thankful for the blessings God bestows upon us in these objects of nature, which are for the maintenance of the body, and for the instruction of the soul? May you and I, dear reader, receive these instructions of nature, and with sincere hearts be doers of what they teach us.

Nature in all her ample round  
Thy boundless power proclaim;  
And in melodious accents speaks,  
The goodness of thy name. \* \* \*

**WE ALL MIGHT DO GOOD.**

In this wide world, where weeds grow 'mongst the flowers,  
Where sin and Satan sway their mighty powers,  
We all might do some useful deeds, though little,  
Where oft we trifle.

A kind, reproving word could oft be spoken  
To some one erring—who God's laws has broken;  
And unlearned ones be taught the way to heaven,  
To pilgrims given.

Yes, there is many a needy, wayward stranger,  
That we might clothe or cheer or save from danger;  
Or some near friend, perhaps a lukewarm brother,  
That we might better.

And many a sister, husband, wife, or brother  
Might be made glad by helping one another;  
E'en friendly looks, sweet smiles and cheerful faces  
Have noble graces.

Although we cannot preach like Paul or Simon,  
We all can tread the narrow path to Zion,  
And do the work our faithful Master gives us,  
Then rest with Jesus.

**LOVE.**

Happy will you be if you learn what it is to find love an occupation. It is no use to ask what those who love God do with Him. There is no difficulty in spending our time with a friend we love; our heart is always ready to open to him; we do not study what we shall say to him; but it comes forth without premeditation; we can keep nothing back; even if we have nothing special to say; we like to be with him. O, how much easier it is to love than to fear! Fear constrains, fetters, perplexes one; but love persuades, comforts, inspires, expands the soul, and makes one desire what is good for its own sake.—Fendlen.

"Strive to be kind, forbearing, and forgiving, both to friends and foes,

For the Herald of Truth.

# INSTRUCTIONS IN DOCTRINE, FAITH AND PRACTICE.

[This is the first of a series of articles we propose to give, setting forth the Mennonite faith and practice, and embracing at least the principle ideas contained in the "Conversation on Saving Faith," leaving out the questions and making such changes and additions as may be needful to complete the sense and give a connected course of instruction on all the subjects therein presented. We find that in the English translation many improvements could be made.]

## INTRODUCTION.

In order to preserve his peace of mind and keep a conscience void of offense, a man should consider, besides the necessary cares belonging to his bodily wants, his relations to God, the noble and exalted faculties, capabilities and powers with which God has endowed him; the high and exalted position which he occupies as compared with other creatures; the privileges and favors which he is permitted to enjoy; the authority and dominion vested in him; the great responsibilities resting upon him; the solemn duties required of him, and the glorious inheritance promised to him.

There are a great many persons in the world, however, who never lift their thoughts higher than to the perishable things of this life; who never seriously consider, either the origin, or the final destiny of man, and who do not seem to be conscious that they possess any higher powers, or a spirit above that of the lower orders of creation, and yet maintain that their minds are at peace and their consciences at ease.

By their words and actions, and by their course of life they plainly show that they know nothing about the important question of salvation, much less are they concerned about it. They neither know themselves nor their condition. But when persons of this character, are, by the grace of God, awakened, and through the divine agency and teachings of the word of God, become enlightened, they learn to know themselves and to understand their true condition.

Man's true knowledge of himself consists,

First, In knowing that of and in himself he is a helpless and dependent being and has no power to do or to understand anything as he ought, either in material or spiritual things, as the Savior says, "Without me ye can do nothing."

Secondly, In the consciousness of his lost and ruined condition; that in his flesh there dwelleth no good thing "that his heart is deceitful above all things and desperately wicked." Jer. 16: 9; that "every imagination of the thoughts of his heart is only evil continually." Gen. 6: 5; that by nature he is dead in trespasses and sins; that his life in this world is of short duration, and that he is surrounded

with many sorrows, trials and temptations and that he is accountable to God for all that he does.

This knowledge of ourselves is necessary to bring us into a right relation with God and to make us the recipients of his grace and favor, and can be obtained partly from the light of nature, but fully from the Sacred Scriptures only.

Many of the more enlightened heathens, by the knowledge which they obtained from diligent observation, and through the light of nature, attained to a high degree of human wisdom, whereby they endeavored to teach and instruct others and bring them to a higher degree of intelligence. Many of their wise sayings indeed are profitable and instructive, and one of the best of them, "*know thyself*," shows that its author understood well the character of man and the necessity of a thorough knowledge of ourselves. Moreover, by observing the works of nature, the glorious firmament, and all created things, these wise heathens, without the light of revelation, advanced so far that they were led to the conclusion that there can be nothing of itself, but that there must be a *First Cause*; a Power, a Being, in which and through which all things are, and through whose power everything is kept in its proper state of existence. Yet with all this superior knowledge which they obtained by observation, and from the works of nature, they were not able to come to the light of the gospel truth, and so far as the divine life, which is from God alone, is concerned, they were left in the dark, because the Scriptures alone reveal to us the words of everlasting life, and however wise and learned their sayings may have been, and however far they may have advanced in their knowledge of the things of nature, and the physical and moral character of man, this was not sufficient to lead them to a true knowledge of those things, which the Holy Scriptures alone reveal. This shows us that though we may gain a certain degree of knowledge from the light of nature, yet the light of nature will never bring us to that more complete knowledge and the enjoyment of those higher privileges and blessings which are made known to us by divine inspiration.

## ARTICLE I.

### CONCERNING GOD AND THE HOLY SCRIPTURES.

The Great, First Cause, in which, from which and through which, we, and all things are and have our being, is the Great, Invisible and Incomprehensible God, who made all things in heaven above, on the earth beneath, and in the waters under the earth. He is the Creator and Preserver of all things, and by the power of his word all things are maintained (Heb. 1: 3); he created man in his own image (Gen. 1: 2, 7), made him

a little lower than the angels (Ps. 8: 5), endowed him with wisdom and understanding, and made him to have dominion over all things. Gen. 1: 23; Ps. 8: 6.

The Holy Scriptures are to be preferred and esteemed above all other writings, First, Because from them we obtain a knowledge of God, and secondly, Because they are given us by inspiration of God and are "profitable for doctrine, for reproof, for correction and for instruction in righteousness." 2 Tim. 3: 16. They are given through highly enlightened and holy men, who were endowed with a larger measure of the Spirit of God than other men, and who spake and wrote these Scriptures, by inspiration of God, "as they were moved by the Holy Ghost." 2 Sam. 23: 2; 2 Pet. 1: 21.

The Holy Scriptures are given us as a book of instruction which we should diligently read and meditate upon, for by so doing we shall obtain not only a correct knowledge of ourselves but also of God. The holy men of God, in former ages, observed that men would forget themselves and did not discern the glory of their Creator nor honor him. Hence the king and prophet David says, in the one hundredth Psalm, "Know ye that the Lord, he is God: it is he that hath made us, and not we ourselves." And again (Ps. 39: 5, 6), "Verily every man at his best estate, is altogether vanity; surely every man walketh in a vain show, surely they are disquieted in vain." Again we are taught (Gal. 6: 3), "For if a man think himself to be something, when he is nothing, he deceiveth himself." Again (1 Cor. 4: 7) we read, "What hadst thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

We must, however, not conclude that simply a knowledge of God and of ourselves alone, will bring us that peace of mind and conscience which is promised in the Scriptures to all them that truly fear God, for we find that those who had not the Scriptures, though by a diligent observation of the works of nature, and the light of reason, they were enabled, to a sufficient extent, to know themselves, and to see and know that there must be a God who created all things, for in this manner, "that which may be known of God," God had revealed to them (Rom. 1: 19, 20), they did not glorify him "as God, neither were (they) thankful, but became vain in their imaginations, and their foolish heart was darkened," and "professing themselves to be wise, they became fools." Rom. 1: 21, 22. So we also find many who have the Scriptures, and like Timothy, know them even from childhood, and are taught in all their precepts and doctrines, do not possess a living faith, do not like to retain God in their knowledge, and are filled with all unrighteousness, and though they know that the judgments of God abide upon

them that do such things, they not only do the same, but also have pleasure in them that do them. Rom. 1: 32.

We see therefore that a knowledge of God alone, whether that knowledge is obtained from the works of God and the light of reason, or from the Scriptures, will not save us. Hence the Savior says, "If ye know these things, happy are ye if ye do them." Jn. 13: 17.

Neither is it sufficient that we absolutely believe and maintain that there is a God who created all things, unless we also conform ourselves to his will and become obedient to him, for it is written, "The just shall live by faith; for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1: 17, 18). And in Tit. 1: 16, we are taught, that they which profess that they know God, but in their works deny him, are abominable, and disobedient, and unto every good work reprobate.

It is evident therefore, that neither a knowledge of God, nor faith alone can give us peace of mind and the hope of eternal life, but to enjoy these, we must not only believe in Him, but we must also by faith entirely submit and give ourselves to God, and in all things show ourselves obedient to him; we must honor, praise, serve and fear him, as the Scriptures require and teach. The Lord, speaking through the prophet Malachi, representing himself as the great Father of mankind, says, "A son honoreth his father, and a servant his master: If then I be a Father, where is mine honor? and if I be a Master, where is my fear? says the Lord of hosts." Mal. 1: 6. So the Lord also speaks through Moses to the children of Israel and teaches to remember and fear him, the Lord their God, who brought them out of the land of Egypt and the house of bondage, saying, "Hear, O Israel: The Lord our God is one God, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy strength," "Thou shalt fear the Lord and serve him," "Ye shall diligently keep the commandments of the Lord your God and his testimonies and his statutes which he has commanded thee," that it may be well with thee and thy children forever. Deut. 6: 4, 5, 13, 17, 18; and 5: 29. And again we read (Ps. 103: 17, 18), "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

The Holy Scriptures are given to us as the revelation of God's will. They are God's word and in them we are fully taught the perfect and acceptable will of God. They are a lamp to our feet and a light to our path. So perfectly and plainly

does God in his word make known to us his will that no one need be mistaken or err in a needful knowledge of God or the duties which he requires of us. It is the inspired word of God, given to show us the way of life, of which Peter says (2 Pet. 1: 19-21), "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost." And again Paul writes to Timothy (2 Tim. 3: 16, 17), that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction (and) for instruction in righteousness, that the man of God may be perfect—thoroughly furnished unto all good works." Isaiah also says (Isa. 34: 16), "Seek ye out of the book of the Lord and read. No one of these shall fail, none shall want her mate; for my mouth it hath commanded and his Spirit it hath gathered them."

## A LETTER FROM MENNO SIMON, WHICH HE WROTE TO AN AFFLICTED SISTER IN THE FAITH.

Eleet and dearly beloved sister in Christ, I have learned that now and then you are troubled in your conscience, because you do not, and have not walked in the same perfection which the Scriptures require of us. Therefore for your consolation, I write to you in brotherly love, from the true word of the Lord, that the "Scripture hath concluded all under sin." Gal. 3: 22. "For," saith Solomon, "there is not a just man upon the earth, that doeth good and sinneth not" (Ecc. 7: 20); and at another place he saith, "For a just man falleth seven times, and riseth up again." Prov. 24: 16. See also Exodus 34, and Psalm 143. "We are all like the unclean," saith Isaiah, "and all our righteousnesses are as filthy rags." Isa. 64: 6. Jesus also says, "There is none good but God only," Matt. 19; and Paul says (Rom. 7: 15), "For what I would, that I do not," and James says (Jas. 3: 1), "For in many things we offend all;" and John says (1 Jn. 1), "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Since then it is manifest that we all must acknowledge ourselves as sinners, though we may be in the truth, and no one under the heavens has possessed that righteousness which God requires, except only Christ Jesus, it follows, that also no one can come to God, obtain mercy, and be saved, except only—I again repeat it—except only through the perfect righteousness, merit and intercession of Jesus

Christ, however pious, just, holy and blameless he may be. We all have to acknowledge that in thoughts, in words, in deeds we are transgressors. Truly, if we had not Christ, no prophet, no apostle could be saved. Be therefore, of good cheer in the Lord, for you cannot expect more righteousness in yourself than all the elect from the beginning have manifested. In and through yourself you are a poor sinner, by eternal justice cast away, condemned, and doomed to everlasting death. In and through Christ, however, you are justified, acceptable to God, and in his eternal grace adopted by him as a child. Upon this all the saints have built their consolation; for this they believed in Christ, always counted their own righteousness as filthy, weak and imperfect, and approached the throne of grace with a contrite heart, only in the name of Jesus, and prayed with firm confidence; "Father forgive us our debts as we forgive our debtors." Full of force are the words of Paul, Rom. 5, "In due time Christ died for the ungodly;" by which God has manifested the greatness of his love toward us. For as we, when as yet we were God's enemies, were reconciled to him through the death of his Son, how much more shall we, being reconciled to him, be saved by his life. Rom. 5: 10. Now, my elect sister, I have written this from the firm foundation of eternal truth, and I pray that you may surrender yourself entirely, with all your works, temporal and spiritual, to Jesus Christ and his merits; and that you may acknowledge, with firm belief, that his precious blood is your only ablation, his righteousness, your piety, his death, your life, his resurrection, your justification. For he is the remission of all your sins, his bloody wounds are your reconciliation, his victorious power the staff and comfort of your weakness. Yes, dear sister, as long as you find and feel within you a spirit that longs for that which is good and hates that which is evil, though the remnant of your sins may not yet entirely have died in you (of which all saints at all times have complained), you may yet be assured, that you are a child of God, and that in everlasting joy, with all the saints, you will inherit the kingdom of mercy; as John says: "Hereby we know that we dwell in him, and he in us, because he has given us of his Spirit."

I pray you earnestly that you may possess yourself of this foundation, to strengthen and comfort your east down soul and conscience, and keep hold of it to the end. With this, my dearest child and elect sister, I will commend you in all love to the faithful and merciful God, in Jesus Christ, now and forever. In the city of God, in the heavenly Jerusalem, there we will wait for one another, and sing hallelujah before the throne of God and the Lamb, and, with perfect joy, praise his name.

MENNO SIMON.

## Herald of Truth.

Elkhart, Ind., March, 1878.

**To our Subscribers.**—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

**How to send Money.**—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

### Notice.

"WORDS OF CHEER," heretofore published by H. A. Mumaw, at Orrville, Ohio, has been transferred to the "Mennonite Publishing Co." and will be hereafter issued from this office. All articles, correspondence, subscriptions, and other business connected with the "Words of Cheer," must be addressed to

MENNONITE PUBLISHING CO.,  
ELKHART, IND.

We expect to make this paper as it always has been, a pleasant and instructive companion for the children, and trust they will send in their subscription at an early day.

Price 25 cents a year.

**Special Notice.**—We have a few subscribers in arrears. We would ask all those who know themselves indebted to us, to remit the small amount due us, at their very earliest convenience. We have some large payments to meet during the coming months and these scattered dollars will just help us out. So please, dear friends, do not forget that you can, in this way, also do us much good.

**Cheap Maps.**—We will again renew our offer of last winter for cheap maps. We have a good map of the United States, the Territories, Canada, and Mexico; showing counties, towns, rivers, railroads, mountains &c., and a map of the entire world on the reverse side, with much other useful information. The map is mounted on rollers; is 42 x 48 inches in size, and usually sells for \$2.50 per copy. We have made arrangements that we can furnish our subscribers with a copy of the Herald of Truth for one year and this map for \$2.00. That is, we will give to our subscribers a map worth \$2.50 for \$1.00. To all who send us two dollars we will send the Herald for one year and a copy of the map. We also have a State map of the States of Ohio, Indiana, Illinois, and other States, 34 x 42, which will be sold at the same price to our subscribers. For those who desire a map of this kind, this is an excellent opportunity to get one cheap.

Or to any one sending us four new subscriptions with the money, we will send a copy of the map. The map will be sent by express at the expense of the purchaser.

**Books Wanted.**—We should like to purchase copies of the following books:—

- 1 "Spiegel der Taufe," printed in 1744.
- 1 "Ernsthafte Christenpflicht," printed 1745,
- 1 "Gemeinheitsgespräch," printed in 1769.
- 1 "English Confession of Faith," printed in 1727.

Any person having any of the above books will please inform us and give price.

J. F. FUNK.

**Another Minister dead.**—It seems that the sad messenger of death is especially busy among the ministers of our church. From the *Weekly Item* of Schwenksville, Montgomery Co., Pa., we learn that on Monday, Feb. 11, Bro. JOHN LATSHAW, of Coventry church, Chester Co., Pa., died at the age of about 74 years. He has been a minister of the church for forty-four years, and many years, he has been the Bishop of that district. Bro. Latshaw was an able preacher and much respected by all who knew him. As he advanced in years, his health began to fail him, but he still attended faithfully to the duties of his office as far as he was able. He was a faithful laborer in the Lord's vineyard, and will be missed among his people. May he rest in peace.

**Conference in Ohio.**—The Mennonite Conference for the state of Ohio, will be held this year, in Oberholser's Meeting-house, in Mahoning county, three miles north of Columbiana, on the third Friday in May (May 17th). The nearest station is Columbiana, on the Pittsburg and Fort Wayne Railroad. Brethren from other places are cordially invited to meet with the conference at that time.

**Amish Conference.**—The annual conference of the Amish brethren will be held this year, on Whitsuntide, commencing June 9th, near Eureka, Woodford county, Illinois. All ministers, brethren and sisters in the United States and Canada are cordially invited to meet with us on that occasion. The Railroad Station is Eureka, Woodford Co., Ill., on the Toledo, Peoria, and Warsaw Railroad.

**Write for the Herald.**—The brethren for some little time, have not been as active in writing articles for the Herald as we should like to have them. We need considerable matter to fill our paper each month, and we would like to have the

brethren help us all they can. We are now in need of suitable, original articles for our columns, and hope that by another month our friends will come to our aid, so that we will not be under the necessity of borrowing or selecting so much.

**A copy of the "Words of Cheer"** for March, will be sent to each subscriber of the Herald of Truth, as a sample copy, and we trust all will carefully examine it, and thereby many may be induced to subscribe for it. We shall try to make a good children's paper, and we trust our young friends will give it a trial.

**Where is Cornelius Klengenber?** Two years ago he emigrated from Russia to America, and if this should meet his eye or of any one that knows where, he is, please inform *Johann Wall*, Blumenort, Winnepeg, Manitoba.

**Aaron Tyson** of Bedminster, Bucks county, Pa., made the following weather-observations during last year, which we take from the "*Bucks County Patriot*." During the year 1877, there were 254 days of clear weather. March had only 15, and August 26 days that were clear. On an average each month had a fraction over 21 clear days; 43 days it rained either the whole day, or part of the day or there were showers; 48 days were cloudy without rain; 9 days it snowed more or less. On the mornings of the 2nd, 3rd and 13th of May there were heavy frosts. The 27th of July was the warmest day, on which the thermometer rose to 99 degrees.

**In our Catalogue** of books, we give the "*Ernsthafte Christenpflicht*," as the Amish prayer book. An old brother from Pa. writes us that this is incorrect, as the book existed a long time before the origin of the Amish Mennonite church. We gladly make the correction, so that no one may mistake our meaning and think that we intended to say that the Amish church produced or originated the book. We simply desire to indicate, thereby, what the book is, and that our Amish brethren use the book, so that those desiring to buy it, may not make a mistake and order the wrong book.

**In the Phoenixville** (Chester Co., Pa.) *Messenger* we find the following interesting notes, relating to "*Meinrich Funk's* Erklarung, a book with which most of our people are acquainted. This item as shown by the signature was sent for pub-

For the Herald of Truth.

### THE TOBACCO QUESTION.

lication, by S. W. Pennypacker, who has already become extensively known as the modern historian of the Mennonites and collector of Mennonite antiquities.

**"FUNK'S ARKLEUNG."**—Upon the fly leaf of a handsomely printed book in the German language now lying before us, we copy the following which explains itself:

"This book is presented to Henry Ashenfelter, a great-great-grandson of the author, in the hope that he and his children may never forget the virtues and intelligence of their worthy ancestor."

"It was first printed by Ambruster, in Philadelphia, in 1763, and was reprinted at Biel, Switzerland, in 1844, and at Lancaster, Pa., in 1862.

Its author, Henry Funk, settled on the Indian Creek, in what is now Montgomery county, in 1719, and was perhaps the most able and energetic of all the early Mennonite preachers in this country, and many churches owe their origin to his exertions. He wrote another book called *Ein Spiegel der Taufe*, which was printed by Sauer at Germantown, in 1744, which has since gone through at least four editions. It was, I believe, the first original Mennonite work ever printed in this country. He and Dillman Kolb, on behalf of the Mennonites, supervised the translation from the Dutch into German of the Martyr Book of Van Braught, published at Ephrata, Pa., in 1748, which was the most imposing literary work undertaken in America during the colonial epoch. He died in 1716.

SAMUEL W. PENNYPACKER.

January 11th, 1878.

**From McPherson Co., Kansas.**—In the vicinity of Superior, McPherson Co., Kan., a small Amish settlement has been commenced, and a number of others from Iowa are proposing to settle in the same neighborhood, in the spring, and those who live there, desire that still others of their brethren might also come there, that they might be able to organize a church. There is a minister there now by the name of John Zimmerman, whose address is Little Valley, McPherson Co., Kansas. There is good land in that vicinity, good water, and it appears also to be healthy. All information will be cheerfully given by the above named John Zimmerman, or L. Kuhns, Superior P. O., Kansas.

**The Evening at Home**, is a paper devoted to mental, moral and physical improvement, is published monthly by H. A. Mumaw, Orrville, Ohio, at \$1.00 a year.

The Tobacco question is again exciting a good deal of attention, and as we, from time to time, receive articles on this subject for publication, some of which we have admitted while a large number we have rejected, it may be necessary somewhat to explain our position on this subject. We have, during last year, admitted some articles that have been written quite sharply, but we do not remember that we have, at any time, clearly and positively defined our own position or given our private views on this subject. We did this, not that we have not settled views of our own, but because we believed, the less we said about it, the better it would be. But so much has been said and written about it now by others, that we feel, that we too may throw in a word, and we would ask our readers not to be offended at what we here write.

We stand between two fires, and are not prepared to fully endorse either side, because, on a question, on which there is so great a difference of opinion, we never found it good policy to be too extreme. Here among our American Mennonites the use of Tobacco prevails to a very large extent; some are so wedded to the habit that they are offended even if any one speaks against it; some have declared that they would no longer patronize the paper if we should continue to admit articles of this kind; some use it, too, on account of their health, because the doctors recommend it; for toothache and a variety of other ailments, a very large number, too, use it because they are habituated to it and like it.

Among our Russian Mennonite brethren, there are those who stand on the contrary side of this question. They do not use it in any way; they have made it a rule in their church that no member of the church shall be allowed to use it; and it is an offense to them when they see any one use it; they even go so far that they maintain that a truly converted child of God can not use it; and there are even among our American Mennonites, members here and there who hold the same views. We speak now only of Mennonites; brethren under one standard of faith; whom the apostle admonishes to be all of one mind, and all to speak the same thing.

Now since most of the articles which we have received on this subject were written by persons who were opposed to the use of tobacco, and from the standpoint that no person who uses tobacco can be a Christian, we have rejected them, and because we have admitted a few of the most moderate ones, we have been severely censured by those who use it, for saying anything against a thing which they thought they have a right to do, while on the other hand our anti-tobacco friends have censured us as cowardly and

afraid to speak our views. We have received the censures from both sides patiently and meekly, and think none the less of those who made them.

Now in our estimation the use of tobacco is a habit; it is not an agreeable habit to those who are not accustomed to its use; it is indeed very objectionable to many persons; so much so that some persons cannot endure it. We know persons who become sick every time they are in a close room with persons who smoke; and we are personally acquainted with a sister who is thrown into spasms (fits) every time she inhales the fumes of tobacco smoke, and on this account is deprived very often from attending meetings where persons are in the habit of smoking. Of course persons who use tobacco find no fault when others do the same thing. Then there are those who chew even during services and they spit on the floor until the filthy fluid forms a pool or flows in a little stream over the floor to the utter disgust of person who wish to kneel during prayer; and wherever else they may be, they must intrude their spittle upon the floor, on the stove or whatever else may happen to be in the way.

We might say a great deal on this subject; but we only wished to say that it was a disagreeable habit, and we do not find any one that wants to defend it, though they are much displeased when reproved on account of it, and we have never yet received an article written in favor of it, though a great many physicians recommend it for some diseases. But as we have said above, it is an unpleasant and a disagreeable habit, and as such we shall treat it, and articles that are written from this standpoint will be received and admitted into the paper, but we do not propose to be all the time harping on this one thing, as papers sometimes do. When we find it necessary to say anything on this subject as on any other, we shall say it; if any of our correspondents, send us articles written with moderation and reason, we shall not hesitate to admit them, but for us to say that a man who uses tobacco moderately and temperately is no Christian, is according to our view, too harsh and extreme. We would thereby condemn a great many good and pious brethren, which we feel is more than the Scriptures allow us to do.

Our testimony is against its use: We do not believe that tobacco is in any way conducive either to the happiness, comfort, health or moral elevation of the human race. Besides this it is a habit that makes the most abject slaves of men; we often hear men say that they cannot quit, and millions of dollars, that should be put to a better use are every year puffed into the air through pipes and segars, or spit on the earth in the shape of tobacco juice, which should be applied to a better purpose; children go cold and hungry in many a family that might be well fed



and clothed from the money which an enslaved father uses for tobacco. We have heard of a man whose family were in the greatest need, who himself confessed that he chewed a dollar's worth of tobacco a week; we have often seen, and almost daily see small boys from six to ten years old, walking the streets chewing and smoking, to the great detriment of a healthy physical development; every where in stores and offices where men want to be exceedingly nice and genteel frequently we see a company of boys and young men, clerks and others sitting together and filling the room with smoke and tobacco fumes to the utter disgust of customers who do not use it and cannot bear it.

No place is too good, too pure or too sacred to use tobacco in; we have even seen men both chew and smoke in the church, and so we might go on and fill page after page of objections, that might without any effort be brought against the habit, but we forbear and advise all who are given to the use of this habit to be moderate and always keep an eye single to the glory of God, and endeavor to set a good example to others, and especially to the young. If you must use tobacco, use it when you are alone, in the barn or in the field, or somewhere, where it will not interfere with the comfort and health of others; do not use it in the meeting-house; do not ask your friends to use it; do not tempt your children into its use; keep all its pleasures and enjoyments for yourself; in this one thing we would advise all to be just as selfish as they can. If you are a minister, make a double effort to break away from its use; think of the young men who may look to you for a pattern and an example; think of your influence on the future, and do what you can to lead your flock to habits of purity and holiness.

And to those who are opposed to its use we would say, while you labor against the habit, do it with moderation and in the spirit of love, that you may do good and that your efforts may be blessed, and thus while we are brethren, we exhort one another, and benefit, and encourage each other while on our pilgrimage amidst the evil influences of this world.

For the Herald of Truth.

#### FROM NEBRASKA.

A friendly greeting to my friends and to the readers of the Herald of Truth. Through this medium I inform you that I have changed my place of residence. My address now is, *West Mills, Seward Co., Neb.*

January 30th, 1878, with my family, and Joseph Stauffer and his family, we left our homes in Illinois, under the care and guidance of Almighty God, and came over the B. & M. R. R., for our new homes in Nebraska, where we arrived safely on the

afternoon of the next day, and found the brethren all well. We are pleased with the country, and feel at home. We can say with the prophet, "Hitherto the Lord hath helped us," but no farther, yet we entertain the belief that He will continue to bestow his aid. The prophet Isaiah says, "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear."

The promises are given, and we have but to accept them, and place all our faith on Him. The poet says not without cause:

"Wer Gott vertraut,  
Hat wohl gebaut."

With God's help and sustaining power we can spend our remaining days here, for on the blessings of God all things depend.

I believe that those who have not sufficient means to obtain a home in the East, but have enough to come here will do well. The railroad lands sell for five to ten dollars per acre, on ten years' time, at six per cent. None of the principal will be required the first four years, only the interest, which is very accommodating. I do not advise any to move here without first coming to see the country.

We desire to extend our thanks to our brethren and sisters of our old home, as well as those here, for the love manifested to us while we were with them, and also those here for the short time we have been here. I have frequently been led to think that we are unworthy of the kindness bestowed. We cannot compensate them, but hope that God will reward them.

We desire that all God-fearing souls would remember us in their prayers to God, that He forget us not in the West, that He may bless our little fold; and especially the laborers in this part of his vineyard, that our mouths might be opened to proclaim the mysteries of Jesus Christ, that our little church might grow like a tree planted by the rivers of water, and flourish like a cedar in Lebanon, and let her light shine before the world that they may see her good works, and be led to glorify our Father which is in heaven. Written out of love. JOSEPH GASCHO.

#### TO MY FRIENDS IN THE WEST.

By the help of God I will endeavor to write a word of admonition to my friends and relatives in the West. Dear friends, I often feel a strong desire to see you again and converse with you. But this seems impossible. We are separated so far from one another, that it is not at all probable that we shall ever behold each other's faces again in this world, and so I often think, when I am alone with myself, and the thought is daily on my mind, whether we are all preparing to meet again in the world beyond. I often think of the words which we find in the seventh chapter of the book of Revelations, where

the gates of the heavenly city were opened, and, behold, he saw a great multitude which no man could number, from all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands, which were around the throne of God, and Jesus the Lamb of God was in the midst of them, and they were praising God day and night.

This is the place, dear friends, where alone we can find perfect happiness; and this is the place where I hope to meet you all, through the help of Jesus, our Savior who came into the world to seek and to save that which was lost. He has pointed out to us the way of salvation so plainly that no one need be in darkness, no one can miss the way. And now, my dear friends, do not delay the important work of salvation, for our time will soon be spent, when we must appear before the judgment bar of God and give an account of our stewardship.

Let us seek our salvation while it is called to-day—tomorrow we may be too late, and how sad should we feel if some whom we know should not be with us when we reach the better land. Therefore, let us all be faithful, and may God help us to meet at his right hand where we shall be blessed forever and never part again, is my prayer for you all. Amen. S. S. GOOD.

For the Herald of Truth.

#### A FAREWELL LETTER.

[The following letter came under my notice of late. I thought that the readers of the Herald would read it with interest and profit.]

P. S. II.

Harrisonburg, Va., May 20th, 1869.

Dear brother and sister, My heart's desire and prayer to God is, that we might all be saved, that we might all come to true repentance and live. This is now my whole and sole object to warn you with me and all my dear friends to a sincere reformation in life. Notwithstanding our former professed reformation, we all greatly stand in need of a thorough and genuine renewal of mind, word, and deed.

As I am now greatly afflicted, and as the chastening hand of a kind and loving Father's correction is sorely placed upon me, He in His love and mercy is heavily placing his rod of correction on one of the unworthiest of his creatures; but thanks and praise be unto his holy name, for he has now brought me to see my lost and deplorable condition, to which pride, sin and disobedience has brought me. Oh, what anguish, and sorrow of heart does it now cause! What bitter tears of deep repentance for my misspent life, engaged in the follies and vanities of this sinful and delusive world, following the forbidden fashions of this sinful life, in dressing and adorning my children, and

decorating their innocent bodies in sinful array, instead of offering them as a living sacrifice to my God as I should have done; and at the same time praying that the Lord would clothe them with the robe of righteousness, and unrobe their bodies from the vain raiment of sin and unholiness.

Here, dear brother and sister, I would give you a special warning. Oh, hear your dying sister's earnest entreaties! I feel for your souls, I feel for the souls of your dear children! Yield obedience to the calls of mercy ere it be too late. Take off those sinful ornaments, lest the Lord visit, as he has spoken. Read the third chapter of Isaiah, and take warning. Oh, that I could embrace you and hear you say, Dear sister, I will, I will hearken to the voice of mercy in a day accepted! Now brother and sister, the next subject that I wish to urge upon your minds, is concerning that sacred bond of union and peace which you have vowed together to maintain. Oh, how sweet are the bonds of peace, and how bitter are the pangs of strife! No doubt you have experienced both.

I would yet, in my great affliction, warn you both for the good of your never-dying souls, for the sake of the vow you have made, and to the honor and glory of that God who is the Supreme upholder of the vast universe, and before whom every soul must appear. Not one soul can hide itself from that all-seeing eye; not even one thought, word, or action can escape His notice. Then, Oh how necessary that we become meek, mild, and of a forgiving nature, bearing and forbearing with one another's infirmities, knowing that we have our continual faults, and stand in great need of forgiveness, and forbearance. Let us take the matter upon ourselves first, and see that we have that Christ-like nature infused into our own breasts, and then submissively bow to others, and no doubt, in most cases, peace will evidently ensue.

Then, dear brother and sister, I call upon both of you now to take this to heart, and live more peaceably than heretofore. I have no doubt, you can if you give no further room to the destroyer of many souls. Let us of our dear friends, while in life. You must, with me, give a strict account of the deeds done in your bodies. Oh, what a dreadful account will that be of a whole life spent in sin and strife! Does it not cause you to shudder at the thought of the miseries that such an account would amount to? I will now leave those weighty matters with you, praying to my heavenly Father that He bless you with His grace, that these few lines may have the desired effect upon your dear souls; that you may reform and bring your children up in the nurture and admonition of the Lord. I will now take my leave of you, nevermore to see you, or to speak to you in this world,

hoping soon to depart and be with Christ, my dear Redeemer. Farewell to sin and sorrow! I bid you both adieu. Oh, my friends, prove faithful. Soon, soon you will follow me. I hope you will soon make the needful preparation to meet your God in peace. Farewell! farewell, until we meet in the eternal world.

Yours with a dying sister's love.  
SARAH DEPUTY.

#### BIBLE FAITH WORDS.

A Centurion's faith word. "*But say in a word, and my servant shall be healed.*" Luke 7: 7. Jesus had occasion to visit the city of Capernaum. There was a Roman officer in that city who was in trouble. He had a servant, who "was dear unto him," lying at the point of death. He had proved himself worthy of his master's confidence, having rendered valuable service. The remembrance of this fidelity was cherished, and now, that his life was imperiled, he used every means in his power to effect his restoration.

Having heard of the fame of Jesus, and learning that He had entered the city, he sent unto Him the elders of the Jews to invoke His aid. He had influence with the Jewish rulers, having built them a synagogue. Their plea at once prevailed; Jesus went with them. The cry of distress invariably reached His ear and stirred his compassion. When He was not far from the house, the centurion sent friends to Him, saying unto Him, "Lord, trouble not Thyself, for I am not worthy that Thou shouldst come under my roof; wherefore, neither thought I myself worthy to come unto Thee; but say in a word and my servant shall be healed." The humility characterizing the spirit and language of this military officer is remarkable. He would not approach the adorable Christ in person, and hence solicited the kind offices of the rulers of the Jews. And now he shrank from admitting so distinguished a personage to his house, under the deep consciousness of his unworthiness. But, intermingling with this beautiful humility, there was a becoming boldness, an authorized boldness, the boldness of a legitimate, resplendent faith—a faith which challenged the admiration of Christ himself.

"*Say in a word.*" A volume in a sentence. What! a word only? No need for Jesus even to enter the house, and look upon the sufferer, in order to stir His compassion to the depths, and lead Him to put forth His saving power? No! Had the centurion ever seen Jesus, heard him speak, witnessed his miracles? No! None of these palpable evidences of healing potency to inspire his faith. Looking at his nationality, educational disadvantages, mode of life, and social position, the manifestations of such a faith is positively sublime. And see what an intelligent basis it had. It was an outbreak of en-

thusiasm. It was a well grounded utterance; there was reason to sustain it. "For," said he, "I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." That is, my word is supreme among my subordinates; it elicits instant obedience. And Thou, Lord, hast all power and authority in the realms of disease, immeasurably more in thy vast dominions, than mine, in the limited sphere that I occupy. Who could give a better reason for the faith that was within him than that?

O, blessed centurion! Well might Jesus marvel, saying, "I have not found so great faith, no, not in Israel!" This encomium has been transmitted along the line of ages, it shall endure so long as the sacred canon endures.

Was his faith effectual? How could it be otherwise? The Lord Jesus would lay all heaven under contribution, if necessary, to honor such a faith. Those who came to bear the message of humility and faith to the Master, returning to the house, found the servant whole that had been sick. No authoritative word had been spoken, at least there is none on record; but the virtue had gone out of Him, the sick man was restored, the centurion's house was full of joy, the name of the Lord Jesus was magnified!

Beloved, have we faith like this? We live under the auspices of the Cross, we have the inspiration of the Holy Ghost. Can we measure up to his standard? Dare we speak like the centurion, trusting fully the Anointed of the Father? If not, let us get down in the dust; let us cover ourselves with sackcloth.— *Words of Faith.*

THE DISCIPLES of the Lord Jesus should labor with all their might in the work of God, as if everything depended upon their own exertions; and yet, having done so, they should not in the least trust in their labor and efforts, and in the means which they use for the spread of the truth, but in God; and they should with all earnestness seek the blessing of God, in persevering, patient and believing prayer.

THE RIGHT ROAD. — "It was a first command and counsel of my earliest youth," said Lord Erskine, "always to do what my conscience told me to be a duty, and to leave the consequence to God. I have always followed it, and I have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth, and I shall point out the same path to my children."— *Sel.*

"Strive to recommend religion by the courtesy, civility, and condescending character of your conduct."

## LAWS AND POLITY OF THE JEWS.

## THE NINTH COMMANDMENT.

In Exod. 20: 16—Thou shalt not bear false witness against thy neighbor.

In Deut. 5: 20.—Neither shalt thou bear false witness against thy neighbor.

This law has been well said to include all crimes of MALICE. The bearing false witness in matters of judicature is not the only evil forbidden, though that is very strongly marked Exod. 23: 1—3; and all leaning to either party even to the poor out of compassion, is expressly forbidden. Exod. 23: 1—3; Lev. 19: 15, was applicable to witnesses as well as to the judge. The punishment of false witnesses is very clearly stated, and very equitably settled. Deut. 19: 16—21. This was a strong protection to the poor man. "If the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you."

This commandment extended far beyond the crime of false witness in matters of public judgment. It aimed at the malicious and idle tale-bearing and gossip which cause so many injuries every day amongst us. Exod. 23: 1, may be considered as applicable both to raising and receiving false reports; it may be truly said, in this case, if there were no receivers there would be no thieves, none trying to steal away a neighbor's character or peace. "Thou shalt not go up and down as a tale-bearer among thy people," is still more applicable at the present day than in ancient days, and seldom will any report be traced or followed out, but there will be found cause to wonder at the additions and perversions made to the most simple and truthful matter.

This command also was applied to every transaction of life. Observe the wide range included in a few words Lev. 19: 12, "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I am the Lord." The preceding verse expressly forbids "lying." "Ye shall not steal, neither deal falsely, nor lie one to another." The passages in the Psalms, Proverbs, and prophets that condemn all lying and falsehood are too numerous to quote; they show the awful extent to which this sin prevailed.

As a strong guard against false evidence in all matters affecting the life of any one charged with crime, more than one witness was required. Num. 35: 30; Deut. 17: 6; 19: 15. The reader will recollect how this law embarrassed the chief priests and Jewish rulers in their malicious proceedings against our blessed Lord (Mark 14: 55, 56), probably recorded by the apostle Peter, who was present at the time.

## THE TENTH COMMANDMENT.

In Exod. 20: 17.—Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

In Deut. 5: 21.—Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy neighbor's.

This law especially shows the Divine origin of the ten commandments. No human lawgiver has ever attempted to make such an enactment; the proceedings of man's laws seem fully to agree with the common but mistaken saying, "Thought is free." It is not so; this is shown throughout the Bible. Deut. 15: 9, is to show the same purport as this command. David cautioned Solomon that the Lord "understandeth all the imaginations of the thoughts." 1 Chron. 28: 9. Solomon recorded that "the thought of foolishness is sin." Prov. 24: 9. Elijah cautioned the people on Carmel not to halt "between two thoughts." 1 Kings 18: 21, margin; thus showing them that the thought even of idolatry was sin. The Psalmist characterizes the wicked man as not having God in all his thoughts. Ps. 119: 2. The prophet Ezekiel warned against evil thoughts. 28: 10. Isaiah counseled the unrighteous man to forsake his thoughts. 55: 7: but it is needless to multiply examples. In the New Testament this is even more strongly shown. Acts 8: 22; 1 Cor. 10: 5. Our blessed Lord pointed to the evil source, the heart. Matt. 15: 19.

This last command then shows that the Divine Lawgiver meant that all the prohibitions of these commands should refer to the dispositions and intents and desires of the heart, as well as to outward acts, not only to murder, theft, and other crimes, but to all that lead to those evils. The Jews evidently knew this; the Psalms continually refer thereto: "Try me, and know my thoughts." Ps. 39: 23, is one among many instances; and see the whole Ps. 119. Graves dwells upon this, giving extracts also from the writings of Josephus and Philo, while the precepts of the Scribes and Pharisees plainly show how they strove to take away this wide and spiritual application of the law, which they felt was most decidedly opposed to the corrupt notions of their hearts; consequently we do not class other precepts under this head, but refer to its covering, and confirming, and consuming up all the rest. This, indeed, is the strongest enforcing that can be devised; unless the heart was right with God, there would be little probability of obedience to his commands. The summary, Deut. 10: 12, 13, is very comprehensive and important. The whole of the sermon on the mount (Matt. 5, 6, 7) showed how our blessed Lord insisted upon this, carrying it out to the minutest details. And, to return again

to the Old Testament, the word of the Lord, speaking by the prophet, is impressive: "For the iniquity of his covetousness was I wroth, and smote him." Isaiah 57: 17. It was the tenth commandment, in its wide extent and spiritual import, which St. Paul mentioned as having convinced him that he was a sinner, though his outward conduct had been upright and blameless. Rom. 7: 7; Phil. 3: 6.

For the Herald of Truth.

## LOVE AND PEACE.

"Blessed are the peacemakers, for they shall be called the children of God." Matt. 5: 9.

Beloved brethren and sisters in the Lord, May we, with the grace of God, consider how much good we might do by laboring to make peace. First we are to make peace with our God. O, have you ever thought of the value of a peacemaker? Peace and love are more precious than silver and gold, or honor, or all earthly enjoyments. Where there is love there is peace. What a great incentive then to strive to labor for that faith which worketh love, so that we may be called the children of God.

Paul in writing to the Colossian brethren, says, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; and above all things put on charity, which is the bond of perfectness." How lamentable to think that such a vast number will continue in sin, and disobey God's holy law. If we are not on our guard by day and night, how soon we may be led astray by the prince of darkness. We all have our weaknesses and shortcomings, and the enemy of souls always will assail us at the weak points. These places should be strengthened by calling on the Lord in fervent prayer. Self will has brought many thousands to ruin, and thousands more will be dragged down into the bottomless pit where there worm dieth not, and the fire is not quenched.

"O Lord, we cannot silent be,  
By love we are constrained,  
To offer our best thanks to Thee,  
Our Savior and our Friend.

Thy feeble are our best essays,  
Thy love will not despise  
Our grateful song of humble praise,  
Our well meant sacrifice.

Let every tongue thy goodness show,  
And spread abroad thy fame;  
Let every heart with praise overflow,  
And bless thy sacred name.

Worship and honor, praise and love,  
Be to our Jesus given;  
By men below, by hosts above,  
By all in earth and heaven."

A. N. B.

"Engage in no pursuit in which you cannot look to God, and say, 'Bless me in this, O my Father.'"

## Miscellany.

"O dear Savior, let thy blessing  
Crown the year we now begin;  
Let us all thy strength possessing,  
Grow in grace and vanquish sin.  
Storms are round us, hearts are quailing,  
Signs in heaven and earth and sea;  
But when heaven and earth are failing,  
Savior! we all trust in thee!"

## A MARTYR'S DEATH SONG.

On the 30th of May, 1416, Jerome of Prague, after bearing a noble testimony to the truth for which he was ready to suffer, was led to the place of execution, through a crowd which heaped upon him every kind of insult. As he went along, he sang the Apostle's Creed, and some hymns of the church, "with a loud voice and cheerful countenance."

On reaching the stake, a mitre was given to him, probably in mockery. He placed it with his own hands on his head, saying:—

"The Lord Jesus Christ, my God, was crowned for my sake, with a crown of thorns, and I will gladly wear this crown for His glory."

He then threw himself on his knees, and kissed the stake, remaining in prayer a few minutes. He was then bound with wet cords and a chain, and large pieces of wood, intermixed with straw, were piled around him. The executioner was about to set fire to the pile behind his back, but the martyr saw his intention, and cried:

"Come forward, and kindle it before my face! If I had feared this, I should not have been here, for I might have avoided it."

The fire was kindled; and as the smoke and flame arose, so, once more, did the martyr's voice, in his last earthly hymn:

"Welcome, happy morning! age to age shall say;  
Hell to-day is vanquished, heaven is won to-day."

Poggins of Florence, who was secretary to Pope John XXII., Papist though he was, wrote, that same day, to his friend, Aretin: "His voice was sweet and full. Every ear was captivated, every heart touched."

When he had ended the hymn, he said in the German language, "My beloved children, as I have sung, so, and not otherwise, do I believe."

Then he looked up, and said with a loud voice, "Into thy hands, O God, I commit my spirit."

There was an awful interval; the testimony was not yet complete, the crown was not yet won. The flames, fanned by a strong wind into intenser heat, were yet by that very wind ever and anon driven aside, exposing their terrible ravages upon the "temple of the Holy Ghost,"

and prolonging the torture. Once more he cried out:—

"O, Lord God, have mercy upon me! Thou knowest how I loved Thy truth. Thou hast redeemed me!"

And then a fiery veil covered him from view; once more, parted by the wind, disclosing blistered lips yet moving as if in prayer, and then the charred and blackened remains of one more who, having fought the good fight, and finished his course, and kept the faith, had laid up for him the crown of righteousness which the Lord the righteous Judge shall give "in that day," "to all them also that love his appearing."

Oh that the dying testimony of all who sing the Church's "songs of grace and glory," may be like that of Jerome of Prague, "As I have sung, so, and not otherwise, do I believe!" Let this be the standard of our singing; the expression of "true and lively faith" in Him "who, by his death, hath destroyed death, and by his rising to life again hath restored us to everlasting life."

## AN ALPHABET OF GOOD COUNSEL.

Attend carefully to the details of your business.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right; fear to do wrong.

Endure your trials patiently.

Fight life's battle bravely, manfully.

Go not in the society of the vicious.

Hold your integrity sacred.

Injure not another's reputation or business.

Join hands only with the virtuous.

Keep your minds from evil thoughts.

Lie not for any consideration.

Make few acquaintances.

Never try to appear what you are not.

Observe the Sabbath day.

Pay your honest debts promptly.

Question not the veracity of a friend.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not intoxicating liquors.

Use your leisure time for improvement.

Venture not upon the threshold of sin.

Watch carefully over your passions.

Xtend to every one a kindly salutation.

Yield not to discouragements.

Zealously labor for the right, & success is certain.

## BE JOYOUS.

Do not regard religion as something sepulchral, something awful, something that makes the countenance clothe itself in gloom, and as fit to be associated with sick-beds, and death-beds, and the grave. That is not Christianity.

The first miracle that Jesus wrought was at a marriage feast. Christianity

dawned upon the earth in the shape of a nuptial benediction. Jesus went to rejoice with them that do rejoice, before he went to weep with them that weep. And if there be one effect of Christianity more marked, decided, and impressive than another, it is this, that makes the subject a happy man. And no man can be happy who is not a Christian, in heart and soul, a living, regenerated Christian.

"TIME IS MONEY," yea time is far more precious than money. For if I could say that "the cattle on a thousand hills" were mine; Nay, that the whole world and the fullness thereof was mine—nay: had I the title deeds to innumerable worlds,—all these would not buy time enough to draw one more breath after the soul has taken its flight from the body.

THOSE ARE THE BEST Christians who are more careful to reform themselves than to censure others.

LET US NOT put our trust in noise and show, in sounding brass or tinkling cymbals, but let us look to Him "who is wonderful in counsel and excellent in working," and who has taught by precept and example that "the foolishness of God is wiser than men, and the weakness of God is stronger than men."

ROWLAND HILL illustrated the folly of sinners by the story of a butcher who was followed by the swine right into the slaughter-house. As pigs are not usually in the mind to go where they are wanted, it seemed a mystery how these animals were so eager to follow their executioner; but when it was seen that he wisely carried a bag of peas and beans with which he enticed the creatures onward, the riddle was solved at once. Unsuspecting of impending death the hogs cared only for the passing gratification of their appetites, and hastened to the slaughter—and in the same manner ungodly men follow the great enchanter of souls down through the jaws of hell, merely because their depraved passions are pleased with the lusts of the flesh and the pleasures of sin which the enemy gives them by hand-fuls on the road. Alas, that there should be such likeness between men and swine!

The joys of sin are so short and so unsatisfactory, that they can never be thought of for a moment as a fitting inducement for a rational being to lose his immortal soul. Will a few hours foolery, gambling, drinking, or wantoning, compensate for eternal fire? Is the momentary indulgence of a base passion worth the endurance of flames which never can be quenched? To moan in vain for a drop of water! to be tormented by the never dying worm! to be shut out from hope for ever! to be eternally cursed of God! Is any sin worth all this? Can any gain make up for this? O ye who delight in the poisonous sweets of sin, remember that though pleasant in the mouth for the moment, sin will be as wormwood and gall in your bowels for ever. Why will



ye swallow the bait when you know that the hook is there? Why will ye be lured by the Satanic fowler? Surely in vain is the net spread in the sight of any bird; but you are more foolish than the birds and fly into the snare when you know it to be there. O that ye were wise, and would consider your latter end! Let that one word *Eternity* ring in your ears and drive out the giddy laughter of worldlings who prefer the present joys of sense. "The wages of sin is death, but the gift of God is eternal life by Jesus Christ." Jesus receiveth sinners. Go to Him and he will in no wise cast you out.—*Set.*

### THE BLOOD APPLIED.

"The blood of Jesus Christ His Son cleanseth us from all sin." 1 Jn. 1: 7. I was asked when, where, and how does the blood of Christ apply to the sinner? I answered: We are all sinners by the fall; "For as by the transgression of one man, sin entered into the world, and death by sin; so then death passed upon all, for that all have sinned." And then the blood of Christ cleansing from all sin, the proposed Atonement already seen as a "Lamb slain from the foundation of the world" (Rev. 13: 8), cleansed all upon whom sin and death had "so passed," and were holy, for "of such is the kingdom of heaven."

But upon arriving ourselves at the tree of knowledge of good and evil, every one of us has lusted "and when lust hath conceived it bringeth forth sin;" and we knew to do good and did it not, and so were sinners, not only by nature, but of violation. And here appears the immensity of the magnitude of God's mercy, and the extent of the atonement. For again it applies itself to our wants at our request, upon the terms and easy conditions of reconciliation. Again, offering to cleanse us even from this second degree of sin. But being now pardoned and cleansed by His blood upon His just conditions, and bidden as, "little children, these things I write unto you, that ye sin not." And whosoever is born of God doth not sin." The apostle, here doubtless speaks of this second stage of sin, (wilful, malicious trespass), for again, he saith, "If we say we have no sin, we deceive ourselves, and the truth is not in us," and again, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." This then, implies that though we are not malicious sinners, being born of God, yet do we need an "Advocate with the Father, who can be touched with the feelings of our infirmities," having Himself been "tempted in all points like as we are, yet without sin." Heb. 4: 15.

And could we believe that He could so intercede had He not shed His blood according to the prophecies which foretold of it? And as "without the shedding

of blood, there is no remission of sins," but the blood of Jesus Christ, His Son cleansing from all sin; does it not apply itself in the great redemption of the world, and also as a means of pardon in our regeneration, and then seal "the covenant with which we are sanctified" by His mediation and intercessions for us while probationers here, and by this means we are purifying "our souls in obeying the truth?"—*Brethren at Work.*

### MONEY.

The purchase of the cave of Machpelah is the first money transaction recorded in the history of the world.

"Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." Gen. 23: 16.

It is evident that these shekels were not coined money, but pieces of silver estimated by weight. The Jewish shekel was not originally a coin, but a weight of about half an ounce.

The particular form of the pieces used in merchandise before coinage was introduced, is uncertain. In most cases they were probably mere lumps. The Egyptians had them wrought into the form of rings.

The Jewish shekel appears not to have been coined until after the return of the nation from the captivity of Babylon. The specimens of the shekel now extant are very nearly the size of half a dollar.

DEATH OF THE POPE.—Pope Pius IX., died on the 7th of Febr. He had nearly completed the 86th year of his age, and the 32nd of his pontificate. The choice of a successor devolves upon the Conclave of Cardinals, to assemble ten days after the Pope's death, and continue in secret session until an election is made by a two-thirds vote. The number of Cardinals is limited to 70, but at present, it is stated, there are 67, of whom the Italians outnumber all other nationalities combined. Only two Popes within 400 years have been of other than Italian birth.

The Conclave assembled in the Sistine Chapel and elected Cardinal Pecci, an Italian, for Pope. He assumes the title Leo XIII. Sixty-two Cardinals were present at the election, and this is said to be the largest Conclave ever held. The new Pope is sixty-eight years of age. He is said to be of high intellect, and has made an excellent Bishop.

WAR.—The aspect of affairs in the East is rather more peaceable than it was a few days ago. The British fleet has retired to a distance of thirty or forty miles from Constantinople, and the Russian Emperor, at the request of Germany, has renounced the idea of entering the city with his army. The feeling in London on the

15th inst. was that the danger of war between Great Britain and Russia had been averted. The Austrian government is said to be uneasy, and anxious for an early settlement of terms of peace. War is evidently dreaded by all the powers concerned, and this feeling will go far toward preventing the threatened conflict. Turkey is about the only nation that will not have much to say in the final arrangement.

The Advent Publishing Society, in one week, sent out \$1296.27 worth of books. This shows great zeal in spreading their doctrine. They know that their doctrine can be very successfully spread by that means. Why cannot the doctrine of complete obedience to Christ in "all things" be extensively disseminated in the same manner? It can. Let us then, brethren and sisters, fully awake to the importance of the work, and earnestly take hold of the good cause. While some are so actively engaged in distributing their advent doctrine, shall we remain quiet, and not make a strong effort to have the pure doctrine of Jesus Christ placed in the hands of many who are yet strangers to the saving grace of God?

To Show the improvement in the English language as we have it, over that of former centuries, we give the following from the *National Repository*:

"Wylie's version of the Bible, which was made at about 1380, Genesis 3: 6, is given thus: And the eigen of both ben openyid; and whanne thei knewed hem (them) silf to be nakid thei seweden togedre leeves of a fige tree, and maden hem breechis."

A TERRIBLE FAMINE is said to exist in China. The "*Celestial Empire*," a Chinese paper, says that the want of food is so great that thousands are dying daily. It is reported that the people are driven to such extremes that they not only satisfy their craving appetites on the flesh of the dead bodies, but that even the stronger, driven by the delirium of hunger seize upon the weaker, slay and devour them. The "*Pekin Gazette*" contains a Decree for the circulation of 400,000 Tols for the relief of the sufferers.

LORD BROUGHAM—I abominate war as unchristian. I hold it to be the greatest of human crimes. I deem it to include all others—violence, blood, rapine, fraud, everything which can deform the character, and debase the name of man.

TERTULIAN, A. D. 197.—Can one who professes the peaceable doctrine of the gospel, be a soldier? Jesus Christ, by disarming Peter, disarmed every soldier afterwards; for custom can never sanction a wrong act.

ONE HUNDRED YEARS ago a Moravian missionary baptized the first negro convert in Swinam, Dutch Guiana. Now the mission numbers 22,130.

### IDOLATRY.

Heathens are not the only idolaters. In Christian lands, where men are too well educated to worship idols, numbers are guilty of heart idolatry; pursuing earthly gratifications with an intensity of devotion that dethrones the most high God, and places some earthly object of pursuit in his stead. This idolatry may be as offensive to Him who reads the heart, as the external worship of images.

### Married.

Jan. 29th, by E. W. Dannels, JOSEPH D. BORN-TRAGER and EMMA DEITZ, both of Fairfield Co., Ohio.

Jan. 31st, in Wayne Co., Ohio, by Bish. Christian Sommer, SAMUEL P. LEHMAN, of Modesto Co., Mo., and MARIA J. LEHMAN, of the first named place.

Feb. 12th, at the residence of the bride's parents by Samuel Yoder, ISAAC CHRISTOPHEL and ELIZABETH YODER, both of Elkhardt Co., Ind.

Feb. 12th, at the residence of the bride's parents Joseph Yoder, in St. Jo. Co., Mich., by Isaac Smucker, LEVI KAUFFMAN of Haw Patch, Noble Co., Ind., and SALLIE YODER, of the first named place.

In Page Co., Iowa, at the residence of the bride's father, by Preacher Stoney, ANDREW GOOD and SUSAN STIVELY, both of Page Co., Iowa. Feb. 14th, at the house of the bride's father, in Allen Co., Ind., by Joseph Yoder of Mich., CHRISTIAN REICHER of Davis Co., Ind., and CATHARINE LUKKEBIL.

Feb. 17th, by the same in St. Joseph Co., Mich. ISAAC MART of Pretty Prairie, La Grange Co., Ind., and MARY LANTZ, of Motville, Mich.

Jan. 1st, at the house of Bish. Benjamin Herr, Bro. JOHN DENKLER and sister SUSAN BURCKWALTER, both of Paradise Tp., Lancaster Co., Pa.

Jan. 17th, in Logan Co., Ohio, at the residence of Bro. Solomon K. Zieg, by John P. King, ELI FISHER and NANCY KING.

Jan. 24th, by the same, ISALAH YODER and MARTHA KAUFFMAN, both of Logan Co., Ohio.

Feb. 14th, at the Logan church, by the same, DANIEL GRAYBILL and RACHEL YODER.

At the same time and place, by the same, LEVI KING and EVE YODER. Rachel and Eve are sisters.

Jan. 10th, by Abner Yoder, at the residence of the groom's parents, JACOB J. PETERSHEIM and ANNA YODER, both of Johnson Co., Iowa.

Jan. 20th, by the same, at the house of Widow Schrock, JOHN S. SCHROCK and SUSANNA LEHMAN, both of Johnson Co., Iowa.

Jan. 31st, by the same, at the residence of the bride's parents, LEVI D. YODER and LYDIA SCHWARZENBUEHR, both of Johnson Co., Iowa.

### Died.

CORRECTION.—In the death notice of Levi Longenecker, in the last number, we gave the place of his death in Elkhardt County. It should have been in St. Joseph County.

In the notice of Frymire, the minister's name should be Simons.

Jan. 4th, in Lancaster Co., Pa., CATHARINE, daughter of Isaac and Veronica KAUFFMAN, aged 5 years, 8 months and 16 days.

Jan. 6th, in Livingston Co., Ill., DANIEL, son of

Chr. and Frany Zehr, aged 4 years, 7 months and 2 days. Services by Christian Schloegel and John P. Schmitt. Bro. Zehr has lost six children by death within six months.

Jan. 7th, in Lancaster Co., Pa., Bro. CHRISTIAN METZLER, at the advanced age of 86 years, 10 months and 1 day. In the death of Bro. Metzler the church has lost a faithful brother. His labors of life are o'er, and he has gone to his reward. Peace to his remains.

Jan. 11th, in Washington Co., Md., Sister NANCY NEWCOMER, aged 75 years, 4 months and 27 days. Funeral services by Daniel Roth and Adam Jan. 12th, in Long Green, Md., of dropsy of the heart, Sister ANNA, widow of Moses MILLER, aged 72 years, 10 months and 12 days. For many years she has been a consistent member of the church. She died with bright hopes of peace and rest in eternity.

Jan. 13th, in Boreau Co., Ill., of the infirmities of age, BARBARA YODER, widow of Joseph Yoder, aged 73 years, 11 months and 1 day. She leaves 4 children. She lived and died in faith. Services by Joseph Buerckly from 2 Tim. 4: 6-8.

Jan. 16th, near Mt. Sidney, Augusta Co., Va., suddenly, of heart disease, CHRISTIAN LANDIS, of the Dunkler brethren, aged 68 years, 9 months and 16 days. He was kind to the poor and needy, he did to others as he wished they should do to him. He leaves a wife and children to mourn his departure. Sermon by Isaac Long and Jacob Hildebrand from Psa. 119: 59, 60.

Jan. 16th, in York Co., Prov. Ont., Bro. ABRAHAM STRAUVER Sr., aged 71 years and 8 months. He was sick about four months, which he bore with Christian patience. He expressed a readiness to leave this world for a better one. He leaves a greatly bereaved wife and 8 children to mourn their loss. Funeral services by S. Weaver, and J. Steckley. Text: Isa. 38: last clause of first verse.

Jan. 23rd, in Elkhardt Co., Ind., of bronchitis, JOSEPH SHADDINGER, aged 40 years, 4 months and 26 days. He was a member of the baptist church. He leaves a bereaved wife and 2 children to mourn their loss. Buried at the baptist burying ground in Locke Twp. Services by J. M. Culbertson from Col. 3: 3.

Jan. 26th, near Richfield, Snyder Co., Pa., DAVID R. H. SIERER, aged 23 years, 7 months and 5 days. Services by Thomas Graybill and John R. Snyder, from Jn. 5: 24.

Jan. 27th, in Livingston Co., Ill., JOSEPH KRAMER, aged 35 years, 11 months and 8 days. Words of comfort were made by Christian Schloegel and John P. Schmitt.

Jan. 28th, in York Co., Ont., Bro. JACOB SHENK, at the great age of 97 years, 3 months and 27 days. He was born in Pa., and moved to Canada in 1802. He was a faithful brother unto the end.

Jan. 28th, in Huron Co., Ont., Bro. JOHN C. WIDEMAN, aged 37 years, 10 months and 20 days. He was unable to do much for nearly three years. In October he took an ocean voyage, but received no benefit therefrom. After his return to his father's house, he looked to Him, who said "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A short time previous to his death he was received into the church.

Jan. 28th, in Jackson Pt., York Co., Pa., of Palsy, Bro. SAMUEL ROTH, Sr., aged 75 years, 1 month and 23 days. Services by Jacob Hershey and Samuel Moyer.

Jan. 30th, in Lost Creek, Juniata Co., Pa., JOHN W. EBERSOLE, aged 1 year, 7 months and 30 days. Buried at Lauver's church where appropriate remarks were made by John Landis and Wm. Graybill from 2 Sam. 12: 23.

Jan. 30th, in Manor, Lancaster Co., Pa., of typhoid fever, sister MARY WITMER, aged 62 years, 11 months and 5 days. Sick one week. She

died from the faith. Services by Amos Shenk, and Benj. Leaman from Matt. 24: 44.

Jan. 31st, in Clarence Centre, Erie Co., N. Y., LEAH R., daughter of Henry and Nancy ENGBER, aged 9 years, 9 months and 15 days. Services by Jacob Krehbiel and Nicholas Michael. Text: Matt. 18: 12.

Feb. 1st, in Pickering Twp., Ont., suddenly, MARTIN HUEBER, aged 23 years, 1 month and 7 days. In his youth he desired to accept the commands of the Savior, and we believe he will not regret it in eternity. Funeral remarks by Christian Reesor and others, from 2 Tim. 4: 6, 7, 8.

Feb. 2nd, near Richfield, Juniata Co., Pa., Sister ANNA MUSSEN, widow of Chas. Musser, aged 57 years, and 1 day. Sister Musser has proven faithful to her promises to God before many witnesses, by living a Christian life. Services by Thomas Jacob and William Graybill, from Rev. 7: 16, 17.

Feb. 4th, near Ronnoko, Woodford Co., Ill., of quick consumption, Bro. JOSEPH BALLY, at the advanced age of 82 years, 10 months and 10 days. He desired to be released from this life to try the realities of the future, with a readiness to leave all in the hands of a just God. The funeral services were conducted by Jacob Kindig and Emmanuel Hartman from Rev. 13: 14.

Feb. 7th, in Mont Clare, Montgomery Co., Pa., JACOB B. LANDIS. Buried on the 11th at the Morris' Cemetery.

Feb. 11th, in Montgomery Co., Pa., of disease of the stomach and bowels from which she suffered about four years, ESTHER DIRSHINE, wife of Henry Dirshine, aged 53 years, one month and 22 days. She was married in 1825 and lived with her husband over 53 years. She was the mother of three children, a son and two daughters. During the last two years she suffered severely from her disease, but endured all with christian meekness and in the hope of soon being able to obtain a better inheritance. Funeral services were held at the house by Abel Horning and at the meeting-house by Isaac Moyer and Josiah Clemmer from Rev. 7: 14.

Feb. 11th, in East Chester, Chester Co., Pa., Bishop JOHN LATSHAW, aged 73 years, 10 months and 7 days. He was in the ministry about 44 years, and bishop some 36 years. He was much beloved and respected by his neighbors and by all the brotherhood, and by all his fellow-ministers. He was firmly established and grounded upon the rock and corner-stone Christ Jesus. His conversation was always proper and seasoned with love. He was a good counselor in the conference of the ministers, and testified earnestly against the innovations of the times. May God bless his labors. Services were held at the house by Pre. Conner and John Hunsberger, and at the meeting-house by Josiah Clemmer and Andrew Mack from Rev. 13: 14.

### Letters Received.

#### WITHOUT MONEY.

Jonas Brubaker, J. N. Durr, John Diller, John Moser, D. Goetz, John Kock, David Burkholder, Annie Burkholder, Peter A. Blough, H. H. Beutler, B. Kuhns.

#### MONEY LETTERS.

A.—Mrs S. B. Allen, C. B. Amstutz, H. F. Andrew Noah Augspurger, Magdalena Augspurger, C. K. Augspurger, Henry Ayle, John K. Augspurger, B.—Isaac Bechtel, Abraham Birel, Joseph Brennenman, J. M. Brennenman, Henry L. Brubaker, Eli Bachman, Jacob Bretz, Dan Burkhardt, Chr. Bomberger, Joseph Buroky, Andreas Buroky, Henry Bowman, Jonas Bingenman, David Basinger, Valentine Birky, Noah Bechtel, Moses Bechtel, John Bean, Jacob Bean, John Berger,

Samuel Baker, John Buzzard, Josiah Bare, Barbara Belsey, John Bucher, Peter S Bremer, John Berry, Martin Bachert, John Baer, G Z Baller, Fannie W Brunk, J J Berntrager, A S Brennan, Abm Beinker, Jac Bowman, B Bowman, Ben Bruckbill, Elem Bruckbill, John R Ruckwaller, Theodore G Blosser, Joseph Beler, Tobias Blosser, William Borgey, Peter Baumgartner, Joseph Bixler, George Bayer, Levi A Blough, A Blough, Rebecca Byler, Nancy Byler, Henry Breuneman, Samuel Bryan, Joseph Becher, Samuel S Bowman, Moses S Bowman, Mary C Breuneman.

C—George H Clemence, Henry Christophel, John Cassel, Henry B Cassel, Christian Christner, Menno Cressman, J N Christophel, Joseph Christophel, Jacob L Cassel, Joseph Culp, Jac Christophel, David E Cressman, David Culp, Isaac B Culler, Thomas Clay, Abraham Clemmer, Pre J Clemmer.

D—Hettie Denlinger, Jao B Denlinger, Henry Darghtly, H B Detweiler, Elizabeth B D-tweiler J L Durr, J N Durr, Wm Desch, H K Denlinger, Catharine Driver, Abr Denlinger, Lydia D-tweiler, Joseph Detweiler, J Detweiler, Jacob J Dyr.

E—Elias Egl, C Erisman, Gerhard Enns, Elias Eby, John Engel Jacob Ebb, Christian Eglestein, Jacob Ens, Peter Eby, Pre Isaac Eby, Peter Eby, John Engbrecht, Christian Ehrman, Jacob Eshlman, Henry Ewert, Peter Ewert, Joseph Egly, Dan Eicher.

F—Abraham Fleming, M C Fretz, B L Fisher, John Fred, Daniel Fred, Henry Friedlich, Peter Franz, Rebecca S Funk, Elizabeth Fretz, Hannah Fried, John Fast, George Funk, Jacob Funk, Magdalena Fretz, W G Fretz, John Fretz, Samuel L Fisher.

G—Barbara Gerber, J S G-od, Israel Gascho, Abm Groff, George Glaiser, Andrew Groff, John Gnagy, Benjamin Garber, Wm Gerber, Henry Graver, John Guereaman, Susanna Garber, Dr H G Groff, Jacob L Gingrich, Samuel Giel, John P Good, David Gose, Christian Gingrich, Abraham Good, Joseph Guengrich, Daniel Gascho, Joseph Gascho, Jacob Gingrich.

H—Hornberger, Fanny Huber, Kate H Haverstick, Eli Hartzler, David Harshberger, John Huber, John Heckadom, A Hochstetter, Jacob Hossler, Samuel Huseburger, B F Herr, Rev A Herr, Joseph Hartzler, Adam Hershberger, Gideon Hultman, Mrs Anna Hershey, Samuel Hoover, Benjamin Hershey, Joshua Hartzler, John B Harriash, Peter Hess, Pre Jacob R Hershey, Josiah Hershey, Eph Hershey, Chr Hershey, Sam uel Hess, Francis Herr, S S Holtzman, Jacob Hertzler, Abraham Hallman, D F Harosh, Benjamin Hartzler, John Hildebrand, B L Hershey, Ju M Hochstetter, E Hochstetter, Moses J Hochstetter, Peter S Heatwale, J K Hilty, J C Hooley, Adam Hartzler, CB Hess, Isaac Hiestand, John Huber, Rev Jacob Hershey, George Hiestand, John Hiestand, E M Horst, H Hickey.

I—Joseph L B Jantzi, Isaac Johnson, Peter Imhoff, Jacob Imhoff, Christian Ingold.

K—Jacob Kratz, John Kuhn, Joseph Klopfnstcin, Daniel Kratz, Sam Kaufman, Christian King, Henry Keener, Jacob Kurtz, Joseph Klopfnstcin, Sarah Kaufman Leah Kaufman, Peter Keller, Samuel Kaufman, O F Kulesky, Agnes Keggy, J K King, E Kinsinger, E E Kieffer, Moses A Kaufman, D H King, Moses J Kaufman, C Kaufman, Anna Kurtz, H M Kratz, David Kanagy, Andrew Kreider, Wm Kerber, Joseph E Kaufman, John Kennel.

L—Henry Lantz, Hiram Landis, Isaac D Leffever, Peter Loux, Peter J Lichty, Christian Lapp, Christian Littelwiler, John Lapp, Peter Lehman Wm L Landis, Bernhard Leowen, William Levy, D H Landis.

M—Preston Meyer, B F Metzler, Sam L Monner, Elizabeth Musselman, Barbara Mast, John Miller Jr, Christian Miller, Eli Mast, D E Mast, David P Moser, John Martin, Michael Myers, Joseph L

Moyer, D Martz, David P Moser, Christian Monn, John J Miller, Henry A Miller Susan Metzler, Abr Metzler, Chr Metzler, Phares S Moore, Eli D Miller, John Miller, Levi D Miller, Christian G Miller, Henry N Moyer, P Mueller, Joseph Miller, Salomon Martin, John F Myers, Henry F Myers, Chr Mueller.

N—H S Nissley, Samuel Nash, Abraham Nash Jacob N Neff, Eli Nies, Emanuel Neff, Chr Newhouser, Joseph Nahrang, Isaac Nahrang, Daniel Neuschwanter, Valentin Newhaus, Jacob Naffziger, Martin Nei-wander, Christ Nushaum, Christian Nolt, John K Nissley, Peter Nushaum, Valentine Naffziger sr, Valentine Naffziger jr, Peter Naffziger, Christian Naffziger.

O—Henry Otterbein, Martha M Ober, N Organ, M Overholt, P—Samuel Plauk, Barbara Plauk, Rev David Plauk, Henry Pauls.

R—John Roeschly, Rev Adam Rank, Daniel Roth, Isaac Reimer, Joseph Raymer, John B Reist Chr Roth, Jacob Ramer, A B Ramer, Jacob Ruttshoff, J G Reesor, George Raily, Joseph Rediger, Rudolph Reiff, Jo rpn Rich, Joseph A Reesor, E L Roshnberger, John Ram, Michael Rott, John Richard, John R Rantz, Moses E Reist, J B Rutter, Joseph Raymer, Christ J Rychner, John Rudy, David E Rhodes.

S—David Springer, Daniel Schmidt, John R Snyder, Mary Schrock, Mary Schalt, Daniel Schlabaeh Jacob Sherck, John Schett, Fr Schroeder, E M Shellenberger, Elias Snider, John Sharp, Elias Snider, Isaac Shantz, S S Snider, Cyrus Snider, Peter Shantz, Joseph Shantz, Joseph S Shantz, Menno Stantz, Moses Shantz, Jacob Snider, Christian B Snider, Wm Snider, John B Snider, John Shein, E W B Snider, Israel Snider, Isaac Snider, John Snider, Tilman Snider, Amos Snider, D D Schrack, John Slaubach, J B Stemen, Mary D Sreckley, Tobias Shank Joseph Shuck, Henry Soltau, John Schwartz, John Snyder, Henry Sauter, Jacob B Stelman, Elizabeth Stauffer, Jacob Sperave, J D & E Suter, Jacob Schmitt, John Sirohm for Jacob Esleman dead, Joshua Smoker, Rudolph Schneider, Martin Senger, John W Seitz, Henry Stutzman, Abraham Seiner, David Schindler, Eli Sobrook, C H Stahlky, David Schrock, Jacob C Stutzman, Philip Schantz, Moses Stutzman, F Swartentruber, Emanuel Suter, Murboch & Schnetzler, Samuel Snyder, Pre Joel Shively, Annie Springer, Elm Stemen, Jacob Schifferly, Christian Snavely, Elias Shadinger Ben Shank, David Y Shantz, Wendell Shantz, Isaac Y Shantz, Amos Shantz, Joshua Shantz, Jacob Schmitt, Christian Sumner, D W Smith.

T—Abm D Troyer, Daniel Troyer, Abm C Tchantz, David A Troyer.

U—Peter Urub, Peter Urub.

V—P Vercler, W—Joseph Wenger, Christian Welty, Peter Wiens, Moune S Weber, Samuel Weber, J M Weber, Elias Weber, Friedrich Welty, Abraham Wismer, John S Weidman, J W Weaver, Joseph Weaver, Peter Wenger, J Witmer, Susan Worst, Mattie Witmer, Aaron Weber George Werner, Daniel S Waterman, Chr Warfel, Jacob Wiens, Andrew Weber, Elias Weber, Bernhard Werner.

Y—Daniel Yoder, J H Yoder, Joseph Yoder, J M Yoder, Jonas Yoder, Solomon Yoder, Daniel Y Yoder, Ephraim I Yoder, Joseph Yoder, T J Yoder, Solomon K Yoder, J K Yoder, Jacob N Yoder, Jacob Yoder.

Z—Phil p Zeller, Christian Zook, Jacob Zehr, John Zook, Friedrich Zierlein, J K Zook.

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## Herald of Truth.

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## CRUCIFIXION OF JESUS.

"They (the Jews) cried, saying, Crucify Him! Crucify Him!"  
Behold the Savior of mankind,  
Nail'd to the shameful tree;  
How vast the love that him inclined  
To bleed and die for thee.

Hark! how he groans, while nature shakes,  
And earth's strong pillars bend:  
The temple's veil in sunder breaks, —  
The solid marbles rend.

'Tis done! the precious ransom's paid!  
Receive my soul! he cries:  
See where he bows his sacred head;  
He bows his head, and dies.

But soon he'll break death's envious chain,  
And in full glory shine:  
O Lamb of God, was ever pain,  
Was ever love like thine?

## RESURRECTION OF JESUS.

"He is not here, but is risen."

Christ, the Lord, is risen to day,  
Sons of men and angels say:  
Raise your joys and triumphs high;  
Sing, ye heavens,—and earth, reply.

Love's redeeming work is done,  
Fought the fight, the battle won;  
Lo! the sun's eclipse is o'er;  
Lo! he sets in blood no more.

Vain the stone, the watch, the seal,  
Christ has burst the gates of hell;  
Death in vain forbids his rise,  
Christ hath open'd Paradise.

Lives again our glorious King;  
Where, O death, is now thy sting?  
Once he died our souls to save;  
Where's thy victory, boasting grave?

For the Herald of Truth

## LEAD US NOT INTO TEMPTATION.

Jesus teaches us to pray, "Lead us not into temptation, but deliver us from evil," and when we come to consider how easily we are led astray, how frail and weak we are, how sorely tried at times, how entirely dependent upon God and how terrible are the consequences of sin, we must conclude that this admonition of our Savior is eminently appropriate and wise; and we should never neglect to call upon God to preserve us from temptation, and deliver us from the snares of the Evil One.

By temptations we understand the al-

lurements of sin: being persuaded or enticed, or prompted by some visible or invisible influence, or power to do that which is wrong and sinful in the sight of God. Just as Eve was tempted by the devil to partake of the forbidden tree. In her state of innocence and purity before she was tempted, she was, no doubt, perfectly contented, and never thought of transgressing the command of God; she had no desire to do it. But when the enemy came with his mixture of truth and falsehood, pointing out to her the forbidden tree, showing her the beauty and goodness thereof, and what she should gain thereby, and she saw the beautiful fruit, fair to behold, good, and withal desirable to make one wise like gods; she put forth her hands and took thereof and eat, giving also to her husband and he ate, and, behold! to-day we realize the terrible consequences—the sorrow, the misery, and the sufferings that this one yielding to temptation brought upon the whole human race.

Temptations always originate from Satan, for God does not tempt any man. God permits temptations. God permits us to be tried, to be afflicted; he even permits Satan to tempt His own chosen children, as in the case of Job, who was so sorely tried: first, that all his property, his camels, his oxen, and sheep were taken from him; and his sons perished; yet he sinned not against God, but said: "The Lord hath given, the Lord hath taken away: blessed be the name of the Lord." And when he was afflicted with sore boils upon his body, he sharply reproved his wife when she advised him to "curse God and die," and said to her, "Thou speakest as one of the foolish women speaketh," and in all this he "sinned not, nor charged God foolishly."

We are all continually exposed to temptation, and we all have our besetting sins. Some of us love the world, its pleasures, its honors. There are men who are continually beguiled and enticed by gay society, by jovial companions, occasions of merry-making, games, balls, dances, fairs, festivals, races, matches, and other things which have a direct tendency to destroy all pious and solemn feelings, all thoughts of God and his mercy and goodness, and to separate us

from God and lead us to love more the creature than the Creator, and which are injurious and displeasing to God—and should be resisted as snares of the devil. Again, the passions and appetites are with many persons a continual source of temptation. Perverted, corrupted and depraved human nature leads to hatred, revenge, pride, gluttony, drunkenness, lasciviousness, fornication, lying, cursing, swearing, thefts, deceptions, hypocrisy, and all manner of evil and sin, of which the Apostle says, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God."

Temptations, in whatsoever form they may come, if we allow ourselves to be influenced thereby, will lead us away from God. The temptation presents itself; we give way to it, and we are led along by it until we finally reach one or the other of the above named sins, of which the Apostle declares, that they who do these things shall not inherit the Kingdom of God. Thus we see that temptation leads to sin, and sin closes the door of Heaven against us.

Hence, we see how needful that we should be strong and vigilant in the resisting of temptations when they present themselves. Like Jesus when he was led by the spirit into the wilderness to be tempted of the devil, he withstood; he resisted; he overcame; and vanquished the enemy, and hence says the Apostle, "Resist the devil, and he will flee from you."

The resisting of temptation: the overcoming of our passions and appetites; the conquering and bringing under of our corrupt natures; are things which Christians of the present day, neglect altogether too much. The Apostle admonishes us to put on the whole armor of God, that we may be able to withstand, and that after we have done all, that we may be able to stand. The Savior, too, admonishes us to "Watch and pray that we enter not into temptation." The instruc-



tion to resist temptation is one to which great prominence and importance is given in the sacred Scriptures, and every true child of God will at once realize from his own experience the wisdom and necessity thereof.

The means of successful resistance against temptation is not in ourselves. All our good resolutions and determinations, when based on our own strength, fall to the ground. Our strength is in Christ; faith in him will enable us to overcome; he is our High Priest, our Intercessor, and in him alone is our strength. Samson, when shorn of his long hair, was powerless in the hands of his enemies. So are we when we are shorn of the love of Christ; when we separate ourselves from them and rely on our own strength, we are powerless in the hands of our spiritual enemies. But when the strong man, armed by the divine power from on high; when he who led Satan, sin, death, and the grave captive, triumphing over all, bestows upon us the gift of his Spirit, renews our hearts and brings us in communion with himself; then, we through him obtain the needful strength which will enable us to resist, overcome, and stand: for he declares that none shall pluck them that believe in Him out of his hand.

Therefore let us earnestly consider this important subject, and let us draw near to God, believe in Jesus Christ, and trust in his strength; and pray daily with all earnestness and faith, "Lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and thine shall be the glory forever."

Let us all seek to avoid the snares that surround us and when temptations come let us call on the name of the Lord, that he may preserve us pure and holy before him, that we may remain faithful and obtain the crown of life.

JOHN F. FUNK.

For the Herald of Truth.

#### "WHO SHALL BE ABLE TO STAND?"

This is certainly an important question, one that concerns every individual who wishes to find a place at God's right hand at that great coming day, when he will be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. When the stars of heaven shall fall unto the earth, when the heaven shall depart as a scroll when it is rolled together, when the kings of the earth, and the great, and rich, and mighty men, shall hide themselves in dens, and in the rocks of the mountains, and shall say to the rocks and mountains, "Fall on us and hide us from the face of Him that sitteth on the throne; for the great day of his wrath is come, and who shall be able to stand?" Ah, it will be a precious thing to be able

to stand; therefore we should build upon a sure foundation. We should not content ourselves by saying we are just as good as this or that one, or that because we do nothing very bad, God is not displeased with us. He does not only require us to do nothing bad, but he also requires us to do good.

The friends of Christ shall be able to stand. "Ye are my friends if ye do whatsoever I have commanded you." "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock;" even so if we come to Jesus asking, like Saul of Tarsus, Lord, what wouldst thou have me to do? with a full purpose of heart to do whatever he commands us, and to shun whatever he forbids us; then we will be building our faith upon the immovable Rock, Christ Jesus, and at that great and notable day of the Lord we will be acknowledged as his friends; "but those mine enemies, that would not that I should reign over them, bring hither and slay them before me."

The righteous shall be able to stand. Then who are the righteous? "He that doeth righteousness is righteous;" that is, those who do that which is right, that do the will of God. The Lord says by the prophet Isaiah, "Say ye to the righteous, that it shall be well with him. \* \* \* Woe unto the wicked, it shall be ill with him." "Though the sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God;" "but it shall not be well with the wicked; neither shall he prolong his days, because he feared not God." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Mark, my friends, He does not say they shall gather out of the world all things that offend, but out of his kingdom; that is, out of his church, for there ever have been such in the church that offend and that do iniquity, and who are satisfied with a form of godliness, but deny the power thereof; and like stubborn sheep they turn to the right and to the left into forbidden paths, causing the shepherd much trouble. By their influence they draw others after them from the path of duty, who seem to think that they can gratify their carnal desires just as far as their ministers will bear with them, when instead of this they ought to go right on upon the path of duty, try with fear and trembling to lay a worthy example for those around them. There-

fore, "be troubled, ye careless ones: strip you, make you bare, and gird sackcloth upon you." Strip yourselves of all things that are forbidden, and become truly humble, lest the prophecy of Isaiah come upon you, where he says, "The sinners in Zion (the church) are afraid; fearfulness hath surprised the hypocrites." For soon the great day of his wrath may come, and who shall be able to stand?

JOHN SHENK.

For the Herald of Truth.

#### AN OINTING WITH OIL.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20.

This portion of Scripture embraces so much, that I know, as a weak instrument in the hands of God, I am incapable of doing it justice; for therein are embraced all the divine commands. The Ordinances of baptism and the Lord's Supper are taught and practiced by most of the Christian denominations, although there are some who even do not practice these. Others hold feet-washing as non-essential, but we as Methodists, almost all, observe these as commandments of God; and I cannot see how any one can claim to be a follower of Jesus Christ and not observe his commandments.

But I will turn to a subject which has been on my mind a long time, and trust I may write nothing that is contrary to the word of God. I refer to the subject of anointing with oil.

When our Savior was upon the earth, he sent out his disciples two and two, and gave them command (Matt. 10: 7), "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers," &c. In Luke also (tenth chapter) we find him sending out other seventy, and in the ninth verse he also commands them to heal the sick. In the sixth chapter of Mark and the seventh verse, we find that "He called unto him the twelve and began to send them forth by two and two, and gave them power over unclean spirits." And in the 12th verse we read that "they went out and preached that men should repent, and they cast out devils and anointed with oil many that were sick, and healed them." Here we see plainly that Christ commanded his disciples also to anoint with oil. Now if he commanded his disciples to anoint with oil, and says in our text, "Teach them to observe all things whatsoever I have commanded you," how can we be clear if we do not practice this also, nor count it among the commands of our Savior.

But some one may inquire, Why did not the apostles observe this after the

resurrection of Christ? I answer, I verily believe they did, for the apostle James, in his epistle, Jas. 5: 14, says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

From the foregoing I believe it will appear plain that the apostles did anoint with oil, as they were commanded, both before and after Christ's resurrection.

Some might bring an objection from the fact that only one of the apostles mentions this anointing; but I would ask, Is this not sufficient, when we remember that Christ himself commanded it? We find that only one of the evangelists mentions feet-washing, yet most of us hold it just as binding as baptism and the Lord's Supper. We have also only one time that the Lord instituted it, and yet almost every professor of Christianity will maintain that it should be observed.

Now dear brethren, if this anointing is no command and unnecessary to be observed, be so kind as to explain the matter according to the word of God, and give me better views on the subject. And if any one believes it to be a command that should be observed, then I would also be glad to have you explain the subject more fully; for as I said above, I am unable to do the subject justice, and let us all try to be faithful in all things.

A BROTHER.

For the Herald of Truth.

#### THE BAPTISM OF JOHN.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3: 1, 2.

The law was given by Moses, grace and truth came by Jesus Christ. The law is holy, and the commandment holy, and just, and good; but by the works of the law no flesh can be justified.

After the delivery of the law, in due season, John the Baptist came to do his work, to cry in the wilderness.

John faithfully discharged his duty.

After John the Baptist, Jesus Christ, the Word of God, the Power of God, came into the world, to do the work given unto Him to do, and to finish the plan of everlasting salvation.

By carefully examining the Scriptures we plainly see the order of God.—1st the law. 2nd, the baptism of John. 3rd, Salvation by Jesus Christ.

We cannot pass from the law to the Gospel without meeting John. We must all be baptized of John.

When sinners repent, then the kingdom of heaven draws near. As long as sinners do not repent, the kingdom of

heaven is far away. God does not hear impenitent sinners.

Upon repentance follows faith in Jesus. The gospel of Jesus is the power of God unto salvation to every one that believes.

He who seeks salvation—the remission of sins—in the works of the law, does err. He who seeks salvation in the baptism of John, does err. He who seeks salvation in Jesus, and is not willing, first, to acknowledge himself a sinner, not willing to repent, does err.

The whole counsel of God—to the Jew, to the Greek, and to the heathen, is repentance to God and faith in Jesus.

\* \* \*

For the Herald of Truth.

#### A WORD OF ENCOURAGEMENT.

Prompted by the love of Christ, our crucified Redeemer, to write a word of encouragement to the brethren and sisters while in this world of sin. A change is necessary for all, from darkness unto that marvelous light, and from the power of Satan unto God, and become reconciled to God through our Savior Jesus Christ. Having once found peace and rest for the soul, will not exempt any one from further duties or obligations, or permit one to be inactive. Every redeemed soul will have conflicts to undergo, in the sinful body, owing to the infirmities of the flesh. Experience invariably teaches us that the inclinations of people are various, some being prone to one thing, and some to another. By this the enemy leads to the most mischief and often labors hard to entangle and destroy the soul.

Dear brothers and sisters, know this, that a conflict in the sinful body is no indication of not being regenerated; it is much more an evidence of becoming freed from sin. Paul says, "Having the same conflict which ye saw in me, and now hear to be in me." Philip. 1: 30. He who strives for the mastery, will not be crowned, unless he strives lawfully. There is no need of being discouraged, or to despair on account of the manifold infirmities or unworthiness, but we must not take willfulness for the weaknesses alluded to here. "Now then it is no more I that do it, but sin that dwelleth in me." If we repent, and die daily, and strive more and more to attain to perfection, and pray for God's assisting grace to assist us to lead a faithful life, and if we continue faithful unto death we have the promise of eternal rest for the soul after death.

Paul, in admonishing the Roman brethren, says, "Be not overcome of evil, but overcome evil with good." And to the Ephesians, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

In earlier ages darts were used to destroy the lives of persons, and the shield was used to protect the body. Now in a spiritual sense the enemy of souls is hurling his hellish darts at the Christian that

he may destroy the soul. But we are commanded to take the shield of faith to quench the fiery darts, that is, to check the evil desires, and wicked thoughts, which arise within us, and thus strive for the salvation of the immortal soul.

Peter says, Our "adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." "Resist the devil, and he will flee from you." "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." Yet could Paul rejoice and say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

J. D. HERSHEY.

For the Herald of Truth.

#### AN EXHORTATION.

It is related of Archbishop Usher, that a friend urged him to write his thoughts on sanctification, which he engaged to do; but finding so little of it in himself, he abandoned the task. So, when I attempt to write an exhortation, I find so many frailties in myself, that it would be no useless task to write it for me. Nevertheless, if we would wait to exhort others till we are perfect, we would never do it, and would not heed the injunction, "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin;" and if I should attempt to cast stones, I would do it with great modesty, and conscious of the probability that some one might hit myself, inflicting a wound that would long be felt if touched, and consequently, would do me much good. Even the inspired Paul bemoaned his imperfections, while working with zeal for his blessed Master, while writing his sublime instructions to the Romans, exhorting them to newness of life, to righteousness and holiness.

Indeed, the latter part of the seventh chapter of Paul to the Romans has often been a source of comfort to me. We may at times feel downhearted and unworthy of our Christian profession, for the sins and follies that war against our spiritual nature, while in our mortal state; but when we consider that Paul likewise had



to contend against besetting sins, while he pressed forward to the prize of the high calling in Christ Jesus, and that, at the close of his spiritual warfare, he could take a retrospective view of his life, and say that he had fought a good fight; and that henceforth there is laid up for him a crown of righteousness; we can look up with renewed courage, and with the hope that if we fight against evil, and try to overcome it more and more with the strength of the Spirit, as Paul did, we shall also receive a crown of life, when our conflict will be over.

Dear brethren and sisters: do we try to overcome our frailties, and bring under control our evil passions? If we do not, we do not imitate Paul. He says, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." What we perhaps call frailties, or seldom or never try to overcome, Paul called great crimes. Read Galatians, 5 : 19-22. What many a Christian professor indulges in, and considers to be unblamable, may have been the cause of Paul's complaint, "O wretched man that I am! who shall deliver me from the body of this death?"

I shall mention some of the frailties which we should try to overcome: a habit of talking what does no good, or is unnecessary; to have our thoughts on worldly instead of spiritual things; to be angry without a cause, to envy or quibble about Church or Bible doctrines; to be offended at what the Bible and reason do not condemn; to wrangle in doubtful disputations; to be too proud to yield when convinced of wrong; and to fail to fulfill what we promise.

J. METZLER.

For the Herald of Truth.

#### FATHERS AND MOTHERS, TAKE HEED.

AN IMMENSE EVIL AND THE REMEDY.

"An ounce of prevention is worth a pound of cure," says the old proverb. Let us make an application of it to temperance. There is a long line of reeling, staggering candidates for perdition; 150,000 in number. One after another, through the year, drop out of sight and memory. Still the death march goes on. I ask, Is there no way to prevent it? I reply, There is. Drunkards grow from moderate drinkers, and moderate drinkers from the untought, or wrongly educated children of our homes. There is a point where the stop can be made, and that place is in the home of every family.

All parents are responsible for the intemperance of their children, if they have not by example and precept done every thing possible to prevent it. If parents would take as much pains to form a pure, healthful taste in their children as they now take, truly, though sometimes uncon-

sciously, to form a taste for stimulants, we should see fewer entering the path that leads to a drunkard's grave. We should be on our guard in this matter, as we will have to leave this world, and we expect our children to fill our places in the church, and if we do not train them in the right way, how can we expect them to receive the crown that is laid up for us and for our children in heaven?

N. D. JOHNSON.

For the Herald of Truth.

#### DEATH AND RESURRECTION OF JESUS.

This month brings to mind two very important events in the world's history. The first occurs the 19th of the month (Good Friday), and is held in remembrance of the suffering and death of the Savior of mankind. This he suffered because of his boundless love to man. His love to man prompted him to take the form of a servant, and give himself up for us, and died the ignominious death of the cross. While pondering over His great suffering, we should remember that it was an undeserved suffering. For He was holy, and pure, and without sin, neither was any deception found in Him. He suffered and died that thereby we might live. Then, O spurn not His glorious invitations to come and partake freely of the waters of life and love!

The second event is the resurrection of Jesus, the third day (Easter) after he was laid in the sepulchre. We should frequently call to remembrance the cause of his death and resurrection. We should all rejoice in the resurrection of our Lord. God is reconciled, and has accepted the death of Jesus Christ in the place of our death, and has given us life for his sake. There is a glorious evidence of His resurrection. For he was seen a number of times after He rose, and He was seen of above five hundred brethren at once. 1 Cor. 15 : 6. He also spake and ate with his disciples, Acts 10 : 41; and permitted them to touch him. John 20 : 27; 1 Jn. 1 : 1. These are evidences which cannot be overcome.

Let us, therefore, rejoice that we can come to the throne of grace and receive pardon for our sins, and have peace with God, through Jesus Christ our Lord.

J. S.

For the Herald of Truth.

#### HOLINESS OR CHRISTIAN PERFECTION.

BY ASAHIEL H. HESSEY.

(A member of the Society of Friends.)

Christian perfection or holiness does not imply, as some suppose, an exemption from ignorance, or mistakes, or infirmities, or temptations; but a perfectly pure motive or purpose, an entire consecration of ourselves, and our all to God, not

following our own, but acting entirely in obedience to God's will.

This state of grace is improvable and capable of increase, so that one perfect in love may grow more rapidly in grace than he did before.

The sanctified soul has no bosom foes, his armor is complete, his light is clear, and his faith is strong. He feels that he has been born of God, putting off the old man, and is enabled to walk in newness of life, being cleansed and purified, so there is no involuntary desire to sin as formerly; and is made free from sin: can realize there is a rest for the people of God.

Would you not like to feel that you were holy and pure in the Divine sight, and enjoyed that sweet communion in spirit with God that his saints do? This is your privilege: yea it is your duty as a Christian. The blood of Jesus cleanseth from all sin. You can accept Christ's atonement for the forgiveness of sins through faith; now believe he is able to keep you from all sin, and trust him fully, and he will do it; for it is said Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works; and all power is given to him in heaven and earth. Then why not believe him? He is both able and willing to save, to the uttermost, those who come unto him in faith. You who know what it is to be relieved from a load of sin and feel justified before God by prayer and faith in the atoning blood of our Savior, have you not felt happy afterwards, and resolved to serve God, and not sin any more?

Have you not gone on in this way joyfully for a while, until some feeling of anger, selfishness, impatience, pride, or covetousness would come upon you unawares, and you seemed to have no power to resist it? Again, are you not often at a loss to know your duty? and when known, you do not do it, or else do it reluctantly; so that it is a great cross and you feel to have no true peace, from temptations without, and trials within, but an aching void within your heart; scarcely ever finding anything either temporal or spiritual exactly suited to your mind? And you almost give up in despair, saying it is no use to try to be always happy, or to keep from sinning, as Job said, "Man is born to trouble as the sparks fly upwards."

Is there no balm in Gilead? Is there no physician there? Yes, there is, through the blood of a crucified and now risen Lord. "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

Abandon all your own selfish efforts, and simply trust Jesus to save you; take him at his word, and say, "Create in me a clean heart, and renew a right spirit within me," and you will receive it; for

he has promised, saying, "Whatsoever ye shall ask in prayer believing, ye shall receive," for he is faithful that promises.

But you must not trust him in part, and do part yourself in your own wills, if you would have a full blessing, but trust Him in everything; for every breath you draw, every step you take, every thought, word and deed, everything, both temporal and spiritual; if you want to have your life hid with Christ in God, and have him to purify yourself even as he is pure.

But this state can only be attained and kept by trusting in Jesus, to save you every moment, in everything; which is done by continually asking him in prayer. *Just abandon your soul to Christ now;* and you will be marvelously saved. You know not what moment God may take your life. Many you know are stricken down in a moment, without even time to say, "Lord, be merciful to me, a sinner;" and you know not but this may be your case; take this as a warning from God, and now accept his offers of redeeming grace, and "be holy, or you never shall see God."

Some may say, I believe all this, and live a good, moral, upright life, and never do anything much out of the way; and I believe Christ will forgive my sins, perhaps has done it, and I don't see but I am on about as sure a road to heaven as any person. Oh! don't be deceived by this, for, as John Wesley says, "There are many whom the wise enemy of souls seeing to be fast asleep, in the dead form of godliness, will not tempt to gross sins, lest they should awake before they drop into everlasting burnings."

Oh, how many professing Christians live in this way, and do not know it! May God make this a means to awaken such, by the application of his test. Are you holy and perfect as he would have you to be? Do you feel that you are abiding in Christ as your Savior? Have you the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? Do you love God above everything else, as he commands, and delight to do His will? For this is the love of God, that we keep his commandments. If you do not, and are at ease in your situation, woe be unto you at the judgment day, if you do not change; for God is no respecter of persons. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Even though they prophesied in his name, and cast out devils, and done many wonderful works, it will not avail anything, unless his will is done.

#### ENTHUSIASM FOR CHRIST.

Paul tells us that it is good to be zealously affected in good things. There is a grand truth stated in these words.

1. It is good to be zealously affected in

a good thing, as distinguished from a bad one, for zeal is defined as a passionate ardor in the pursuit of anything, whether good or bad.

2. It is good to be always so. Only be sure that the object of pursuit is a laudable one. Then let your soul be "zealously affected" in it, and let it give forth a constant, steady flame of devotion—not a flickering or a fitful light.

Many are zealous in a good thing now and then; they give themselves up to it, "heart and soul," on special occasions; and, anon, they falter and grow weary in the pursuit—because they do not see the results they had anticipated.

#### KNOWING THE LORD.

In an enlightened land where the gospel is preached and the Word of God has a free circulation, all have some knowledge of the Lord; but really to know him is to have an acquaintance with his true character.

Thousands there are who say, "God is so loving, so merciful, that he will never punish the creatures of his hand." So said an almost dying man when he said to the writer, "I look to God as a Father. I need no Mediator between us; and if he would punish me it is more than I would do to my poor child." The deluded man clung to this false trust and died thus. Did he, or do any that hold such belief, truly know the Lord?

No, verily, or they would remember his threatenings and warnings. It is his own voice we hear: "For every idle word that men shall speak they shall give account thereof in the day of judgment." "He that believeth shall be saved; but he that believeth not shall be damned." The class of people to which our poor friend belonged cannot believe that God is *Truth* itself, or they could not so misrepresent him.

Another class there are who feel and say, "The Lord is so stern, so swift to mark iniquity, we dare not approach unto him."

Do these believe Him when he says, "The Lord is merciful and gracious, slow to anger, and repenteth him of the evil?" Let these beware lest out of their own mouths they are judged, and they hear Him say, "Thou *knewest* that I was an austere man, taking up that I laid not down, and reaping that I did not sow." "For this very reason ye ought to have improved that talent." How fearful it is to think that such will be forced to meet Him whom they stubbornly refused to know.

There is still another class who are very confident that they know the Lord, and say that all he requires of them is to live uprightly. They are sure that their own righteousness is sufficient to recommend them to him. They do not

believe him when he says, "Your own righteousness is as filthy rags." They do not believe in a Savior. And though they fortify themselves with their own good works, and cry, "Lord, Lord, have we not in thy name done good works?" they shall hear him say, "I *know* you not." There are many, yea, very many, who do not have any desire to know God. They walk in the sight of their eyes and in the way of their hearts, and shun all thoughts of a preparation for death. Alas, how frightful God's threatenings to such: "I also will laugh at your calamity, and mock when your fear cometh."

God tells us, "They shall *know* me, for I will forgive their iniquity, and remember their sins no more." The *knowing* the Lord depends on just this thing—the forgiveness of our sins through a Savior. When we can feel that we are thus forgiven, then do we know him, but not until then. Beautifully did an old Christian express himself in regard to his acquaintanceship with God: "I have been acquainted with my Savior for nearly fifty years; now don't you think I shall be glad to see him and talk with him?" The Christian knows the Lord as just, yet merciful, as loving and *Love* itself, and yet as hating sin and condemning the wicked. And only in thus knowing him safety is found. Death and the judgment are *real*, not fancy, and no god of fancy can save from destruction. Then seek to know God by asking pardon through the only Savior, who at the judgment-seat shall say to his friends, "Come in, ye blessed of my Father," and to his enemies, "Depart, ye cursed." Oh, what woe to hear him pronounce these awful words, "I *never knew you*."

THE SURE FOUNDATION.—A society built upon any man, even upon an apostle as an apostle, will, in the pressure of ages, swerve and fall, however vast the pile; and the greater its dimensions, the more appalling its overthrow at last. The true church does not rest on Peter, or Paul, or Luther, or Calvin, or Wesley, but only, squarely and forever, on Jesus Christ; he is the tried and precious cornerstone on which believers build their lives, of every age, nation, circumstance and name.

The Christian is bound to follow where God leads; but if God leads, He makes a way; and it is generally a flesh-crossing way; just the opposite of what the carnal mind expected.

Be wise in the choice of books; shun every thing of the romance and novel kind; and even in poetry, keep to what is useful and instructive, as well as pleasant.

For the Herald of Truth.

## DELUSION.

BY ROSWELL DERRY, JR.

Bright siren, of untold for prize,  
How bright thy shadows lie,  
Before alluring on the eyes  
Of weak mortality.

Thou art the brittle thread of life,  
That holds our being here;  
Thy fruits are only pain and strife,  
Yet ever cherished dear.

Thou vainly lead'st man on his way,  
The race of life to win;  
Alas, but passion has its sway,  
And wraps them up in sin.

Thou strongly seek'st to lead the heart,  
To honors shining nigh;  
And they with thee at once depart  
And hold until they die.

But ah, the prize they ne'er can reach  
Those mortals wretched driv'n,  
Unless they help of God beseech,  
And wait to reap in heav'n.

INSTRUCTIONS IN DOCTRINE,  
FAITH AND PRACTICE.

## ARTICLE 2ND.—FAITH.

15. The chief and most important of all the doctrines taught in the Holy Scriptures, through which we may hope to obtain eternal life, is faith in God and his holy word, accompanied by a pure and fervent love, so that faith and love may work together; for where true faith in God exists, love is its inseparable companion. Out of this faith, which worketh by love, hope is born; hope cometh forth from a living faith. The apostle tells us (Heb. 11: 6) that "without faith it is impossible to please God," and when the Savior was once asked, "Which was the greatest commandment of the law, he answered, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself; on these two commandments hang all the law and the prophets.'" Matt. 22: 37-40. Paul also says (1 Tim. 1: 5), "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." (Gal. 5: 6), "For in Jesus Christ, neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Further says the apostle (1 Cor. 13: 13), "And now abideth faith, hope, charity (love), these three, but the greatest of these is charity."

16. Hope and charity or hope and love are so intimately connected with faith that without them our faith would be a dead faith, and could not give the promise of eternal life. True love has its origin in a living faith; that is, love is a fruit of true faith, and when we obtain that faith

\*Charity here means love

which worketh by love we obtain faith. Faith reveals the promise of God; love is the way that leads us to them and hope lays hold of them, but both love and hope have their origin in true faith, and hence, as we have seen above (Heb. 11: 6), we may more readily understand, how it is that "without faith it is impossible to please God."

17. Properly speaking, then, faith is, That we accept and receive, as the truth, that which has been written in the Holy Scriptures through the inspiration of God by holy men of old, and that we hold to and believe the same as being as true as if we had seen or heard it ourselves from the lips of God. Paul testifies to the same fact when he says (Heb. 11: 1), "Now faith is the substance of things hoped for, the evidence of things not seen." We are also taught in the same chapter (verse 27), that "by faith Moses forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible."

18. Besides this faith in God, as already mentioned, we must also believe the testimony of the Holy Gospel of Jesus Christ, the living Son of God. The Savior himself tells us (Jn. 17: 3), "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Paul also says (Rom. 10: 9, 10), "If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Such a faith as is here spoken of is frequently called *saving faith*, because it is the foundation of a blessed hope in God, and when persevered in, brings us to heaven and everlasting life.

19. This Saving Faith is based and founded, not upon the enticing words of man's wisdom, not upon any invention of the human mind, but upon the infallible word of God alone, contained both in the Old and New Testaments, which, as the apostle tells us (2 Pet. 1: 21), were written or spoken by "holy men of God, as they were moved by the Holy Ghost," and which were also confirmed by signs and wonders. Upon these Scriptures Paul also grounded his faith, as appears from his words, Acts 24: 15, where he says, "I believe all things which are written in the law and in the prophets." This, Paul said, because the gospel was then not yet written. Christ also acknowledges the entire Scriptures as the foundation of our faith when he says, "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water." Jn. 7: 38.

20. The apostolic Confession of Faith, known under the Latin title of *Symbolum Apostolorum*, is a brief compend or *Formula* in which the chief articles

of Christian faith, are set forth, and as it agrees with the writings and teachings of the apostles, it may be accepted as a confession of the same. The statement, however, made by some that it was brought into its present form by the apostles, and that each of them composed one article to it, cannot be received with any degree of credit, although it is not, on this account, to be rejected, or disregarded.

21. Saving Faith, however, does not consist in the production of an article or a number of articles of this kind, which may be committed to memory, and repeated by the tongue, else children at school, or any impenitent persons who had committed these articles to memory and could repeat them, would possess saving faith; but true saving faith which brings salvation must be planted and conceived in the hearts and minds of men, by reading and hearing the word of God; and when this takes root, it will, by its efficacious power, produce the fruits of faith, which will manifest themselves, as already observed in remark 15, and as shown from Gal. 5: 6, and 1 Tim. 1: 5. But true faith, which brings salvation, is not merely planted and conceived in the hearts and mind of men, but it also grows up and manifests itself, as we may clearly see from Rom. 10: 9, 10, where we are taught, that if we believe with the heart, we shall be justified, and if we make confession with the mouth, we shall be saved. For this reason also Philip said to the Ethiopian (Acts 8: 37), "If thou believest with all thine heart," &c. That faith is received into the heart of man by hearing the word of God, or by reading the same and reflecting upon it, is shown, not only from the example of the Ethiopian, but also from that of the people of Samaria, given in the same chapter, and the sending of the apostles to preach the Gospel. Acts 8: 14-17; Mark 16: 15, 16. For this reason Paul also says (Rom. 10: 14), "How shall they believe in him of whom they have not heard?" And finally in verse 17, in the same chapter, he says, "So then faith cometh by hearing and hearing by the word of God."

22. The true saving faith, also has its special marks or signs whereby it is known as such, just as a good tree is known by the fruit which it brings, for where no fruits or faith are found or manifested, there the true faith which brings salvation cannot exist. Habakkuk tells us (chap. 2: 4) that "the just shall live by his faith." In Hebrews 10: 38, we are told that "the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." The same is to be inferred from the words of Peter (2 Pet. 1: 5-9), "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godli-

ness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind and cannot see afar off." And James says (Jas. 2: 26), "For as the body without the spirit is dead, so faith without works is dead also;" which agrees with the words of Christ (Matt. 5: 16) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

23. A true and living faith does not consist, in simply believing in the great God of heaven as one who rules with power and glory over everything in heaven and on earth, as a king or emperor reigns over his dominion; for an earthly potentate, as a king or emperor, resides in his palace, in his capitol, and is separated from the rest of his kingdom and his subjects; but God, though he is represented to us as being in heaven, and as being separated from us, as we are taught in the Lord's prayer, to say, "Our Father which art in heaven," &c.; we must not therefore, imagine that God is confined to heaven alone (for he is so represented to us because we are on the earth), but he is a God who is everywhere present, as David amply testifies of him in the 139th Psalm; and the Lord himself says through Isaiah, "The heaven is my throne, and the earth is my footstool." Isa. 66: 1. Solomon also, at the dedication of the temple said, "The heaven and the heaven of heavens cannot contain thee." 1 Kings 8: 27. Although God is frequently spoken of as being in heaven, the apostle declares (Acts 17: 27), that he is *not far from every one of us*. Thus a true, saving faith teaches us to believe in God as one who, though he dwells in heaven, he is also upon the earth, and ever present with those that fear him.

## THE CHANGED HEART.

A changed heart will have a change of company if it is to be had. There is something in the nature that disposeth all men to delight in that company which is most suitable to their disposition. When converting grace hath changed men, their minds are much more changed too in regard to the company they seek. Oh how sapless and unsavory, then, it is to sit or walk in the company of those who never have a word of God, or that may help them in the matters that their hearts are set upon! Their merry talk and fine discourse is to him but as the crackling of thorns under the pot. It doth but trouble him and move him to compassionate such empty souls that have no God, no Christ, no heaven to talk of, but mere unprofitable trifles; but the company of those is sweet to him that will discourse about the matters of his salva-

tion; that will tell him how he may get more grace, and open to him more the mysteries of the Gospel, and speak to him of the riches of God's love in Christ, or tell him of the dangers that are yet before him, or the duties that he must perform. These matters are now savory to him, for these he knows do indeed concern him, and are worth the talking of. When a man is in a strange country, a thousand miles off, it does him good to meet with his countrymen, and to talk with them about his friends and family, and his estate, and inheritance, and home, to which he must return. One hour of this discourse is sweeter to him than a hundred with the strangers of the country about matters that are bitter to him. So it is here. A Christian that knoweth he is a stranger in this world, and that his God, his salvation, his home, his inheritance, are all in the world to come, had rather far discourse with a heavenly-minded man about his Father, and everlasting works and blessedness, than with worldly men about the world.—*Richard Baxter.*

## PRAYER IN THE NAME OF JESUS.

THE KEY TO THE TREASURE HOUSE OF GOD.

"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Here is indicated how man can command that which has been his longing in every age of the world. Here he is told, not in the fabulous language of lying legend, but in the words of the true and faithful witness, how he may ensure the fulfillment of his every right desire. Here is a key which offers to unlock a treasure-house, compared with the riches of which all the wealth of Omnis and of Ind are but as a taper to the sun, a drop to the ocean, an atom to the universe.

But what is this secret of prevalent prayer? It includes, according to these words, an asking—an asking of the Father—an asking of the Father in the name of the Son. There must be an asking. Much praying is not asking. For example: there is praying without asking when the mouth speaks, but not the mind; when words flow but wishes do not follow; when sentences glide forth but no soul gushes. How much of such praying by the idolaters of the distant east, who employ, as missionaries tell, machines driven by hand, water, or wind, to grind out continual petitions.

And how much of this among us! How much of the repeating of a form of words while the thoughts are wandering, like the fool's eyes, to the ends of the earth! How seldom the Lord's prayer, short and sententious though it be, is offered without culpable aberration. It remains rehearsed his long effort to accomplish its repetition without wandering, and tells us that

when he finally succeeded, his heart was proud as a devil's. And then how much prayer is without the heart, even when the head follows the petition. And yet if the heart be wanting, our prayer is not asking. Prayer is the offering of our desires unto God, not of our declarations. And unless those desires are sufficiently strong to call out all proper effort for their realization, we shall pray in vain. For example: do I seek deliverance from sin, I seek fruitlessly, or rather I seek not really, unless I am ready to put the knife to the throat of every darling lust. There can be no bestowment of spiritual blessing where we in fact and act decline to receive; like those heathen of whom one of their philosophers made this observation, that they prayed indeed to their gods for health, but at the same time used such excesses as could not but deny the health for which they prayed. Let every one then who complains of powerless prayers ask whether they were not wanting in honesty and heartiness; whether, in word, they failed not to be a true asking.

Again it might be pertinently inquired whether they were addressed to God as "the Father;" that is, whether they were addressed with the reverence which we must feel when we thoughtfully say, "Our Father which art in heaven." Also, alas! how often Christians rush into the presence of the Great God of the universe as the horse rushes into the battle! As we think of our petitions, must we not acknowledge that often they have been offered in a manner absolutely insulting to God? If we had presented pleas with the same heedlessness and recklessness to the clay kings of earth, had we not been expelled from their presence as wanting in proper respect for the majesty of earthly royalty?

And then do we not fail off to come with the confidence due to God as our Father? We well know how we insist in loving confidence on the part of our children when they plead for a favor. Have we exercised the same sweet trust in our heavenly Father? Is our sentiment, as we approach the throne of heavenly grace, that which is so happily expressed by Watts, when he sings:

"The God that rules on high,  
And thunders when he please,  
That rides upon the stormy sky,  
And manages the seas;

This awful God is ours,

Our Father and our love,  
He shall send down his heavenly powers  
To carry us above!"

But the main inquiry we are to make is whether our prayers are offered in the name of Christ. But what is praying in the name of Jesus? Evidently the first element in it is pleading the merits of Christ. I pray in the name of another when I urge the worthiness of that other as a reason why my request should be granted. And my prevalence cannot be

expected to exceed the merit which I plead. Now this kind of approach unto the Father is ever necessary to us because of our defilement. As Joseph commanded his brethren to bring their younger brother Benjamin with them, if they would see his face in peace; so if we would ensure the divine favor, we must take with us in our approach to God our elder Brother, Jesus Christ.

But praying "in the name of Jesus" is more than pleading his merits—it is pleading his merits as *represented in us*. It is pleading that we are united to Christ by a union so intimate that his merit is our merit, that he appears in us, that he pleads when we plead. And this living union must be demonstrated before our prayers can become prevalent with God. To illustrate: A beggar comes to my door and presents a request in the name of my absent son. He recounts most eloquently all that son has been and is of worth. But will I honor his plea simply on that ground? By no means. I must know whether the petitioner before me has any real relation to my son, such as to justify his pleading in his name. I must know whether there is any such community of interest between them as that, when this petitioner pleads, it is really my son who pleads, and as that, when I grant his request, I am really granting that of my son.

To plead in the name of Jesus is really then to represent his person. It is as though Christ prayed in us, and he is dishonored if our suit is denied. If there is conscious and close union with him, we may expect the same open ear which he ever found. And indeed every assurance is given that in that case our suit cannot be denied. "Verily, verily, I say unto you," &c. The simple affirmation of Him who is the faithful witness had been enough, but to disarm all possible doubt he enforces it by a double asseveration. Yea, and lest this, if but once repeated, might leave misgivings, he six times reiterated it in that final discourse to his disciples. The crystal vault of the firmament then must sooner dissolve than one jot or tittle of this word fail.

And now with this key shall we not enter this treasury so full of riches?—*S. S. World.*

#### UPON ENTERING THE NEW YEAR.

Once a year, at least, every Christian ought to consider the question, how far he is bound to seek the salvation of others by direct personal labor. We may, and should give of our substance towards the spread of the gospel. But this does not absolve us from the further duty of doing something to bring others to Christ by our own personal labor. Does it enter into my plans, for this coming year, by prayers, by faithful counsel and exhortation, and by other suitable means, to

compass the conversion of any souls to God? Every Christian man and woman, every Christian child, should pause at the threshold of the new year and consider this question. The world is not to be converted by the mere giving of our goods. The first disciples did something more than merely "leave their nets and follow Jesus." Andrew has no sooner been called himself than he "findeth his own brother Simon," and tells him the good news and brings him to Jesus. Philip no sooner hears the summons "follow me," than he runs for Nathaniel, and says, Behold we have found the long expected Savior, come and see him. Let us all resolve that this year, if never before, and more than ever before, we will speak to our friends of that dear Savior that we have found.

For the Herald of Truth.

#### AN OPEN LETTER.

Bro. David Bowman, living in Locketownship, Elkhart Co., Ind., is old and blind and otherwise very feeble. He has a number of children and grand-children, most of whom live in Missouri, and as their salvation is a subject that is near to his heart, he had the following letter written to them, and thinking that it might also be beneficial to many of the readers of the *Herald*, and enable him thereby to add his mite to the furtherance of the cause of Christ, it is herewith submitted for publication.

My dear grand-children: With great esteem and pure love I will try to send you a letter for your own special benefit. I am old and blind, as you well know, and cannot go about, or do any labor to pass away time and employ myself as other persons do, but must sit in my chair almost continually. The best I can do aside from this, is to change position in the chair, or walk about the room a little sometimes. And as I have no occupation upon which to engage my mind, and our thoughts are never at rest except when we sleep, so it is only natural that my thoughts should wander about a great deal during the day and a good part of the night. So I often think of you, dear children. I often think of you, because I love you.

Some years ago I could talk to you and you could talk to me, and thus we could pass away the time pleasantly, but now I cannot do that any more. I am old and my time in this world cannot be long any more; the time will soon come when I will be no longer found among the living. Under these circumstances, it is not very likely that I will ever be able in this world to speak to you again or to hear your voices speaking to me. So the thought came to me that I would talk to you by means of writing.

Dear grand-children, We are passing through this world only once; our time

passes on very rapidly and never stops; our future happiness depends altogether on how we pass through this world, and all will have to give a strict account of our doings here, as the apostle tells us, that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. Now for this reason it is very needful that you should "Remember your Creator in the days of your youth, before the evil days come, and the years draw nigh in which you will have to say, I have no pleasure in them." Eccl. 12: 1. It is not only needful that you should remember your Creator, but it is also needful that you love him, and try to obey and serve him, for he loves you and gives you a great many good things, and these good things he gives you continually, besides which he promises to give everlasting life to them that obey and serve him.

Now, my dear grand-children, If you love God and obey him, you will also love your parents and obey them and try to please them, and do what they bid you. God, speaking to the children, says in his word, "Children, obey your parents in the Lord, for this is right." "Honor thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." Eph. 6: 1-3. And if your parents should ever get helpless from old age or some other cause, do them all the good you can, and show them kindness as much as you are able. Be compassionate and merciful to them and to every one else, "For the merciful shall obtain mercy."

Dear grand-children, Read the Bible, and read it carefully, for it is the only book in which God has revealed to us his will, and it will give you lasting instructions. It will tell you what you must do to die happy and go to glory, and be with God forever. There, dear children, I would like to meet you, and if I should meet you there, I will be able to see you again, for there I shall not be blind any more, but shall see God and Jesus Christ my Redeemer, and all the saints, who have lived a Christian life while here on earth. There we shall rejoice together at all eternity at God's right hand.

Now, may the God of grace and mercy give you a willing heart to accept his mercy, obey his commandments, and in all things do his will, that your souls may be saved, is the sincere wish of your blind, old grand-father.

P. S. I am at present as well as usual, only now and then I have an attack of my old complaint. Give my best respects to your father and mother, and tell them that I wish them every needful blessing, both in this world and in the world to come. Hoping this may find you all en-

joying good health, I with great respect and love remain as ever, your grand-father.

DAVID BOWMAN.

Locke, Elkhart Co., Ind.,  
March 10th, 1878.

#### A LETTER.

[The following is an extract from a letter written by Rebecca Hartman, while she was in Elkhart, to her friends in Virginia. She has since died and gone to her reward.]

Elkhart, Ind., June 22nd, 1871.

DEAR BROTHER AND SISTER:

I greet you this morning in the name of Jesus, wishing that the grace of God, the love of Christ, and the communion of the Holy Spirit might rest and abide with us forever.

Much beloved and well remembered brother and sister, perhaps you begin to think I have neglected or forgotten you; but, no, dear friends, the twining chord of love is as strong and tender as ever. Your kind letter reached me three weeks ago to-day. I was truly glad to hear from you, and would very much like to hear from you soon again. I ask you to excuse my long delay as I have been so busy traveling and visiting that writing opportunities were but few. I wrote a letter just before I left Allen, Ohio, to you all, which I hope you have read. I then went to Michigan; visited a number of the brethren and sisters there. I enjoyed myself very well while there, inasmuch as I believe I met with such who are pious and God-fearing, desiring to be the true followers of Christ, "Who came to save His people from their sins."

I was also very much pleased with the country there, more especially on account of the pure fresh air and water. It appears to me I saw the clearest streams there I have ever seen. The lakes, also, are very beautiful and clear. Oh, how I love the sight. I would be very much gratified to see one of the large lakes, but try to be satisfied without as there is none near here. It appears to me that I have an unsatiable desire for the sight of pure water, and the thought just presented itself, oh, that I might be prayed when I am called to cross the river of death, that I might there have a thirst to launch upon its billowy bosom, and that my faith may be strong enough that I sink not too deep, that, though I might feel as one of old when he cried "I sink in deep waters; the billows go over my head, all his waves go on over me" I might hear the voice of one saying, "When thou passest through the waters I will be with thee, and rivers they shall not overflow thee."

Meeting with Pre. James Coyle and wife and some others from DeKalb Co., Ind., in Michigan, by their kind persuasions and friendly invitations I accom-

panied them home a distance of twenty-five or more miles, on a wagon; I was then farther from Elkhart than I was while in Michigan. I stayed with them one week. They wanted me to stay till after communion, as the flock is small there they seem to be very glad for company and especially on such occasions, consequently I remained and I felt as though I could say "It was good for me to be there."

On Monday Pre. Coyle and daughter accompanied me to the station five or six miles where I took the train and in about two hours I was in Elkhart, a distance of sixty miles. I may well say, "Thus far the Lord hath brought me." Through dangers seen and unseen, "to Him I owe my life and breath, and all the joys I have." I am now at Pre. John F. Funk's, have visited the Office several times, enjoyed it very much, was there yesterday evening and then went home with Sister Breuneman, wife of Henry Breuneman.

I have been solemnly struck with the messages of death that have reached me since I am here, thinking who shall be next. How would it pierce my heart if the news would come that my dear father or my dear mother, a dear brother or a dear sister were dead and buried! It were alone the sustaining power of God that could bear me up under this heavy stroke; this lays the heaviest upon my mind as regards our bodily separation of anything else, yet "not my will, but thy will, oh Lord be done." Let us deeply and most solemnly reflect upon the uncertainty of life and the certainty of death, that we defer not till to-morrow what should be done to-day. I would here speak a word to Susanna W.: Were you not solemnly struck in your mind when a stroke of lightning instantly layed you low? Did you reflect what would have been your condition if you had been launched into the eternal world? Was it not a loud call to you to join in with the overture of mercy while yet 'tis called to-day? "To-day if ye hear his voice harden not your hearts." I long to hear that you and your associates of mature years have given yourselves up to the service of God.

REBECCA HARTMAN.

For the Herald of Truth.

#### THE CONSEQUENCE OF DISOBEDIENCE TO PARENTS.

I am a reader of the *Herald of Truth*. I am an orphan ten years old. My mother died a little over three years ago. My father then took a voyage across the Atlantic and went to Holland, the land of his nativity to visit again the cherished scenes of his earlier years, and the land where the great Reformer, Menno Simon, labored so zealously for the cause of Christ and suffered so meekly. My father returned having had a prosperous journey, and within a few weeks after his arrival and only some ten months after my moth-

er's death he also died. My mother said before she died, that it was far better to go than to stay, and I believe that they are both in the land of rest.

I have, however, a little story to tell you, about a young man who did not obey the instructions and wishes of his mother, and the sad consequences that came from it.

There was a dance in the neighborhood and the young man desired to go. His mother, however, did not wish him to go, and strongly protested against it. But regardless of his mother's wishes and advice he took his own course and went, carrying with him a loaded revolver. During the evening when wearied by their sinful pleasures, he with two others went out to rest and cool their overheated bodies. The revolver became the subject of conversation and examination, and while one of them was handling it, by some accident the revolver was discharged and the ball lodged in the chest of the young man to whom it belonged, and who, contrary to his mother's wishes, came to that place of sinful amusement.

"Let us go to the house," said the wounded boy, and stepping forward a few paces, he fell to the ground. One of the young men then went to the house to give the information to the company, as they were actively engaged in the busy whirl of the dance, and before the dying boy could be brought in, his spirit had fled and passed into eternity. Truly says the poet:

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set, but all,  
Thou hast all seasons for thine own, O death!"

Even with the dance and song and wine and mirth and sinful folly, death can not be excluded. He comes when least expected and when least desired. Therefore our Savior says, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Here we see what comes from disobedience. Had this young man obeyed the voice of his mother, how much better it might have been for both, and again if the bad custom of carrying firearms did not exist, and that young man had not carried with him that deadly weapon, his life might have been spared.

Disobedience to parents is one of the great sins of the age, and young people always bring sorrow to their hearts in some way, when they are disobedient. God has pronounced the severest judgments upon those who disobey their parents. Let no one ever dare to oppose a father or a mother's will, for God requires obedience to parents and says that to honor father and mother is the first commandment with promise. And again, Children obey your parents in the Lord for this is right. May God bless all the children and give them obedient hearts, and finally a home in the better land. II.G.



## Herald of Truth.

Elkhart, Ind., April, 1878.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

Special Notice.—We have a few subscribers in arrears. We would ask all those who know themselves indebted to us, to remit the small amount due us, at their very earliest convenience. We have some large payments to meet during the coming months and these scattered dollars will just help us out. So please, dear friends, do not forget that you can, in this way, also do us much good.

Books Wanted.—We should like to purchase copies of the following books:—

- 1 " Spiegel der Taufe, printed in 1744.
- 1 " Ernsthafte Christenpflicht, printed 1745,
- 1 " Gemeuetesgespräch, printed in 1769.
- 1 " English Confession of Faith, printed in 1727.

Any person having any of the above books will please inform us and give price.

J. F. FUNK.

The Words of Cheer.—Our children's paper seems to please the little folks, and quite a number have already sent in their names as subscribers. We trust that all who have not yet done so will at once renew their subscriptions, as all papers that are not renewed will be dropped from the list as soon as the term of subscription expires. Price 25 cents a year.

The Church in Branch county, Michigan, feels deeply the loss of Bro. Beery, and Bro. Friesner, upon whom the spiritual care of the church now devolves, desires the assistance of his fellow laborers in other places, and invites all who can to visit them.

We have just received information that Preacher Jacob Hallman of Waterloo County, Canada, was buried on the 25th of March. He was in the ministry forty-two years.

Struck by lightning.—During a heavy thunder shower on Saturday night, March 23rd, the house of Bro. Joseph Kindig,

about six miles south of Elkhart, was struck by lightning and considerably injured. During the same evening, the barn of David Culp, near Wakarusa, was also struck and burned to the ground. Four horses and the same number of cows were consumed. The loss we understand is about \$1100.00.

## CONFERENCES FOR 1878.

Semi-Annual Conference for Canada, will be held on Friday, April 12th, at Christian Eby's Meeting-house in Waterloo County.

Semi-annual Conference for the district of the Twenty, Cayuga in Canada, and Erie County in the State of New York, will be held on Friday, May 10th, in Clarence, Erie County, New York.

Annual Conference for Canada, will be held at Christian Eby's Meeting-house, in Waterloo County, Ontario, on Friday, May 31st.

Annual Conference for the State of Ohio, will be held in Oberholser's Meeting-house in Mahoning Co., three miles north of Columbiana Station, on the third Friday in May, (May 17th). The nearest Station is Columbiana, on the Pittsburgh, Fort Wayne and Chicago R. R. Brethren from other places are cordially invited.

Conference in Virginia will be held on Friday and Saturday, the 26th and 27th of April.

Conference in Lancaster Co., Pa., will be held on Friday before Good Friday, (April 12th), at Brubaker's Meeting-house, three miles west of Lancaster City.

Conference in Montgomery Co., Pa., will be held on Thursday, May 2nd, at Franconia Meeting-house.

Conference in Illinois will be held on the fourth Friday in May, (May 24th), in the Meeting-house near Sterling, in White-side County.

Amish Conference.—The annual conference of the Amish brethren will be held this year, on Whitsuntide, commencing June 9th, near Eureka, Woodford county, Illinois. All ministers, brethren and sisters in the United States and Canada are cordially invited to meet with us on that occasion. The Railroad Station is Eureka, Woodford Co., Ill., on the Toledo, Peoria, and Warsaw Railroad.

Semi-annual Conference in Kansas, will be held in McPherson Co., on Friday, April 26th. Ministers from other places are invited.

Conferences.—The time of our Spring Conferences and the commemoration of the Lord's Supper, is again at hand and we should all feel the solemn responsibilities resting upon us in connection with these events. Let every minister call himself to account, and prove himself and see whether he has been faithful in the performance of his duties; whether he is well grounded in the faith once delivered to the saints; whether his whole purpose and design is to glorify God and labor for the salvation of souls; whether he is at peace with God and his fellow man, and whether he is walking circum-spectly, and whether his conversation is seasoned with salt, so that none may take offense, and that he may not be a stumbling block in the way of weak members, or of unconverted hearers, but that his light may shine forth and the world may see his good works and that our Father in heaven may be glorified. So also let every brother and every sister examine themselves, and seek to come nearer to Christ, and live more in accordance with the will of God. If we have, in any way failed of our duty, let us reprove and correct ourselves and try to make amends for the past. Let us not wait for some brother, or the deacon, or our minister to come and correct us, but with willing and penitent hearts let us come before God, confessing our sins to Him who knoweth the secret of all hearts, and if there is occasion for it, that we have offended our brother or sister or the church, let us also confess our faults one to another, and make reconciliation, and then let us go and offer our gift.

Now if in this spirit all our ministers should come to their several conferences, and all the brethren and sisters to the communion of the Lord's Supper, what a glorious power the church might display. But alas, how often the best efforts of the church are crippled, her highest hopes blasted and her fairest prospects withered by the manifestations of selfish purposes and selfish ways. O beloved laborers! let us come humbly to the throne of grace and ask God to make us willing instruments in his hands to perform his work in his own appointed way, with meekness and humility, seeking not our own selfish purposes, but the welfare of souls. So let every member also be a living stone in the great temple of our God, and try to bear up and to build

higher the great tower of love and good will and eternal salvation to men.

Stand Firm.—"Let no man deceive you with vain words." Eph. 5:6. "Be no longer children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive you." Eph. 4:14. There never was a time in which the cunning craftiness of men manifested itself to a larger degree than in the present. And there probably never was a people more easily misled by vain words, and the cunning craftiness of men than our American people. The freedom which men possess under the free institution of our government, the liberties and the independence which they enjoy, and the privileges which they may assume, has, with all its benefits and blessings, a shadowy side, and a tendency to evil. The old saying that there is no rose without its thorn, is only too true. What men believe and practice in their social and civil relation they want to practice in religion. But there is a vast difference between our social and civil relations and our religious principles and practices.

Social customs and civil relations continually change, and one social custom and one civil relation, when based upon right and common sense, may be just as good as another, but religion is as unchangeable in its nature and requirements as the great and unchangeable God from whom it originated, and hence, the true faith and requirements of the Gospel, are just the same, and must forever remain the same as when they were first delivered to the saints, and the church of God in olden time.

Hence when men begin to improve on the teachings of the Gospel and religion, the same as they do in other things, they always deceive themselves, and lose the power of true religion, but a great many people fail to see it; and because the subject is presented in a nice and pleasing form, because men use fine words, and cunningly devised fables, and the matter looks plausible, they receive and accept it, and thus thousands of souls are misled by designing demagogues in religion and theology; and the world, under the pretense of sustaining and encouraging a progressive christianity, progresses under the leadership of their spiritually blind

leaders, until both fall into the ditch, cast aside all the power and comfort which religion is designed to give, and absolutely lose themselves in their delusions.

There are many strange and unscriptural doctrines taught to-day under the semblance of truth. The popular religion of the day shows an easy, pleasant path, where reposing on flowery beds of selfish enjoyment and worldly-mindedness, men and women find the road to heaven. Wealth, pleasure, carnal gratifications, the love of money, which the apostle says is the root of all evil, and other like things, form to them no barrier to godliness. Some of the most renowned preachers of the day, aided by a large number of stars of smaller magnitude, would wipe out the unpleasant truth of the doctrine of a future punishment altogether, and let men sail on broad seas to perdition, with the delusion that they will, after all, in the end, find a place in the mansions above. Others again would not go quite so far, and while they believe in future punishment, and that to some extent, we must restrain the inclinations of nature and deny ourselves, they would have the road just a little broader than the Bible makes it, and enjoy a little more liberty; and to justify themselves in their way and gain converts they pervert and misconstrue the teachings of the word. I recently heard of several instances, in one of which the apostle Paul, that noble servant of God was severely censured for his narrow minded views, and in the other he was rejected altogether.

But in the face of all these things, men and women allow themselves to be blinded by such inconsistencies and misled without discovering the trick; and when men say, Lo, here is Christ; lo, there is Christ, they are ready at every sound of the horn of all these various gospel trumpeters to run in a different direction, until they so lose themselves that they do not know themselves where they stand nor what they are.

Let me exhort you, my dear reader, not to follow all these vain and uncertain sounds. Take your Bibles and search the Scriptures, for in them ye think ye have life and they do testify of Jesus Christ and of the way of life. And when you do not understand fully the meaning of them, ask God to give you wisdom, and show you the right way; you may also

ask your minister or others whom you have reason to think have more light on the question that troubles you; but do not allow yourself to be led away from the church; do not forsake the church of your fathers. If you can believe that your forefathers were blessed and saved in the church to which you belong, you surely can, and if you come to a better knowledge of the truth than you before possessed, give to your own church and the church of your fathers the benefit of this uncreated knowledge and experience. Do not with your professed richer experience, cast yourself deeper in the miry maze of sinful indulgence and carnal enjoyment nor enter upon a broader road, with the declaration that the old way was too narrow. Such things we see in too many instances, and it always looks as though there was something wrong. We could never understand how men after they are so powerfully converted to God as some profess, can then walk with the world to a larger extent than before. When men are converted and receive more light, they should become more pure and draw nearer to God, not depart further from him.

Brethren, let us try the spirits and see whether they be of God, for many false spirits have gone out, and we see that they deceive many, and put on the whole armor of God that ye may be able to stand and overcome every temptation.

## FALSE ACCUSATIONS.

False accusations have always been and still are very common, and are very easily made, and of these the Mennonite church has always had her full share. Recently again an event has transpired which has furnished abundant material for the slanderer's lips, and the Mennonite church is unjustly, though no doubt by many ignorantly, accused of having done what she did not do.

In all the popular papers from the West and the East, we read of "Mennonite Eccommunication," "A Queer Case," and other such like titles are blazoned forth in the display lines of the different Newspapers, and the great reading public are ready to censure and condemn and denounce the Mennonite church as a strange people. We have no objections, however, to being accused of singularity, if there was any occasion for it. This would indeed be but an easy cross to bear. But while we see no practical benefit in accepting the accusation, and as it is not in accordance with facts, we

feel that it is perfectly right for us to correct the matter.

Some twenty years ago, there was a young man in Wayne Co., Ohio, by the name of John Holdeman. He was then a member of the Mennonite church, and being taken with the idea that the Lord had chosen him to preach the Gospel and become a leader and a teacher among the people, he became dissatisfied with the rules and requirements of the church, and unwilling to submit to them, he withdrew and organized an independent church, of which he became the leader, and claims that he, with his adherents (which number less than two hundred) is the only true Mennonite church now in existence; and in fact the only true church of God in the world, as his own writings show. He is very strict on the subject of *shunning* excommunicated members, practices it in the severest form, and claims that the old church is corrupt and has departed from the faith, and thus himself plainly indicates by his own admission and claims, that he, in no way, stands in communion, or in connection with the Mennonite church, and that he is entirely separate from her.

As we learn, some three years ago, he excommunicated from the communion of his church a man named J. Liechty, and all the members of his church, including also his own wife, were required to practice the ban against him. It seems that she was permitted only to cook and wash for him, but farther than this she must have no intercourse with him whatever.

This only exasperated Liechty the more and he finally brought suit against John Holdeman, Mark Seiler, Frank Seidner and others as representatives of their church, claiming \$10,000 damages. At the trial, Holdeman and his fellow ministers, made their own defense, but the jury rendered a verdict in favor of Liechty for \$2500.00.

This transaction of course appeared in all the papers, and a great many hard things were said about the Mennonite church, and the whole transaction was laid to her door, which is altogether incorrect, occurring as we have shown, outside of the church and beyond her jurisdiction. The foregoing is a brief statement of the facts, and while, as said above, we are willing to bear all things for Christ, but see no benefit in permitting this accusation to rest upon us, and not wishing to assume a responsibility in the eyes of the world, which properly belongs to others, we take the liberty to make this statement, and we trust that those papers which were not cognizant of the facts in the case will do us the special favor and justice to give this article a place in their columns, so that the true facts may be brought to light, and that the responsibility of the transaction may rest upon the proper person, and not upon the

Mennonite church which is entirely innocent in the matter.

We would not boast, but with deep humility of heart, pray God to give us wisdom, grace, and mercy, that we may ever labor to the glory of God in a manner that is in accordance with his will and his word.

#### BIOGRAPHICAL SKETCH OF BISHOP C. D. BEERY AND WIFE.

Brother Christian D. Beery was born in Rockingham county, Virginia on the 20th of June 1815. He had ten brothers and sisters, of whom only one brother and sister survive him. While the subject of our sketch was yet quite young, his parents with their family emigrated to Fairfield Co., Ohio. Here he grew up to manhood's years, and in 1835, when he was about 19 years of age, he united himself in matrimony to Nancy Blosser, then only a little past sixteen. She was the daughter of Isaac and Elizabeth Blosser, who also resided in Fairfield county and had a family of fourteen children.

A few years after their marriage Bro. Beery and his wife, both united with the Mennonite church, of which they remained consistent members to the time of their death. In 1838 they removed to Hoeking county, Ohio, and in 1852 they removed again from Hoeking county to Franklin county. Here in the same year, he was chosen by the church to the office of deacon, in which office he served the church until he was called to the ministry.

In 1855 he removed to Allen county and resided there until August 1865, when he removed to Branch county, Michigan, where, with the exception of a little less than a year, he spent the remainder of his life.

In a small memorandum book found among his effects we find over his own signature the following record, "*In Branch county, Michigan, on the 26th of August, 1867, I was called to the important work of preaching the word of God.*" Signed C. D. BEERY.

He remained in this relation to the church until the 22nd of Dec. 1869, under which date we find in the same book the following record, "*I was ordained to the bishop's office. May the Lord aid and assist me in this great and important work.*" Signed C. D. BEERY.

In June 1873 he removed to Jewell county, Kansas, where he remained not quite a year, and then returned again to his church in Branch county, Michigan, where he ended his days on the morning of the 15th of March of the present year 1878, aged 62 years, 8 months and 25 days.

He took sick with lung fever some two weeks previous and though quite sick, his physicians did not consider him dangerous. His wife, Nancy, who for some years had been in rather feeble health, also

took sick with the same disease, and though not considered dangerous during the earlier period of her sickness, suddenly became worse and died on Wednesday afternoon, March 13th, at the age of 59 years, 2 months and 13 days, and was to be buried on Thursday afternoon. The coffin had been ordered immediately after her death on Wednesday, but requiring a very large one, it had to be made to order and the undertaker did not succeed in completing it before evening. The coffin was then brought, the corpse laid into it and conveyed to the grave at the Mennonite church about three miles from Bro. Beery's residence, where it was committed to its last resting place, as the evening twilight was deepening into the more sombre lines of night, and the hymn which Bro. Beery had chosen for the occasion was sung by the light of a lantern.

On Saturday evening previous the passage 2 Tim. 4: 6-8 came to his mind and he desired that it should be read to him, so that he might be sure of having it in his mind correctly. After his wife was dead, he seemed fully reconciled to the will of God and accepted his bereavement with entire resignation, and directed that the funeral services should be deferred until such a time that he too could be present; and that the words referred to above should be used as the text for the occasion, naming also the person whom he desired to perform the services. He was most devotedly attached to her and spoke of her frequently, referring to her faithfulness and consistent christian walk and conversation, and admonishing others to follow her example. At one time he made the remark, "She has fought the good fight; she has kept the faith; she has washed her robes and made them white in the blood of the Lamb." Many times during the former years of his life he expressed his desire, that when it should please the Lord to call one of them away from earth that they might both be permitted to depart together, that the separation might be of short duration, and in this his prayer was fully answered. On Thursday evening after they had taken her to her burial, he remarked to his nephew who was with him that he could not stay here any longer; he must go to where Nancy was.

During the night he was restless and uneasy and wished that daylight might come, that he might be able to see out. When the morning came at last, he seemed cheerful and possessed sufficient strength almost to raise himself up in his bed. He then conversed freely with his friends who were with him, and then after trying to take a little rest and sleep, he woke up, inquired for his nephew, Dr. Stemen, who had been with him for several days, and reaching out his hand to his nephew, Bro. George Beery who was with him at the time, he said, "Farewell," and in a few minutes his spirit winged its

way to the spirit land, and the voice so often raised in earnest entreaty and admonition to sinners, pointing them to Jesus, the sinner's friend, was hushed in death.

He served the church faithfully, and in the discharge of duties devolving upon him as bishop, he was a man of great usefulness, and will be greatly missed, not only at home, in his own church, but also in the surrounding churches. Even as a neighbor, and friend, his loss will be deeply felt.

He preached his last sermon in the church where he lived on Sunday, three weeks before his burial, from the text, Luke 7: 45-49, and it was remarked by many of his hearers, that he spoke with more feeling, and earnestness than usual. He was a man that was firmly grounded in his faith, and amidst the religious commotions of the day, he never wavered, but stood faithful at his post, and till the Lord called him from the watch tower, he ceased not to sound the trumpet with boldness. He died peacefully, and both he and his wife died as they had lived with a firm and abiding faith in Christ. Only about 40 hours intervened between their deaths. They had been married 43 years and lived together very happily. He was buried on Sunday the 17th, followed to the grave by a very large concourse of mourners, at which time the services were held for both by J. J. Weaver, John F. Funk and Peter Long, the discourse being preached from 2 Tim. 4: 6-8, the words which the brother had chosen for the services of his wife. May we all be enabled to say, "Let me die the death of the righteous and let my last end be like his."

A FALSE REPORT.—An item has been passing round through the papers that a number of Russian Mennonites in Manitoba had resisted the officers of the law, in their attempt to arrest certain ones of their number, who were accused of having cut timber on lands not belonging to them, and that five had escaped. We wrote to persons of our acquaintance who knew the circumstances and find the facts in the case were very different from what they were reported. The boundary lines of the lands purchased by the reservation, have never yet been definitely given. Several Mennonites went to cut wood on some lands which were afterwards claimed by other settlers, who had the Mennonites arrested and fined for taking their timber. It seems that the Mennonites thus arrested, wanted time to change their clothes before going with the officers, and very naturally may not have manifested a very great willingness to go, but they deny all attempts of resistance. From all that we can learn we are inclined to look upon the whole matter as a misunderstanding, for which the Mennonites, because they are not acquainted either with the language or customs of the country had to

suffer, not only in being compelled to pay their fines, but also in bearing the reproach of evil doers, when no wrong was meant. It is the easiest thing in the world for mistakes to be made in boundary lines, in new countries, where there are no fences, nor stakes, nor stone, to mark the place; and when one settler dislikes another, he can easily make him trouble, especially if the supposed aggressor is a foreigner who understands neither the customs of the country nor the language. We should be far from winking at crime, or encouraging wrong, and hope our brethren everywhere will, with the greatest care, observe the admonitions of Peter (1 Pet. 4: 15, 16). But we are just as far from justifying any injustice or reproach falsely laid upon innocent persons.

#### For the Herald of Truth. "WATCHMAN, WHAT OF THE NIGHT?"

God calls his laborers home when their work is done, and ministers like other men, die. There is nothing remarkable in this, but after all when we look over the list of laborers in the vineyard of the Lord, whom God has called home, from among our own brethren, and our own church, we cannot let it pass without a few remarks. Since the 4th of October 1877, the following ministers and bishops have been called from time into eternity, and their places are left vacant.

Oct. 4th 1877 Bish. Henry Shantz, Waterloo Co., Ont.  
Oct. 12th 1877, Bish. Joseph Miller, LaGrange Co., Ind.  
Oct. 15th 1877, Bish. Abraham Wismer, Montgomery Co., Pa.  
Oct. 28th, 1877 Bro. Samuel Zimmerman, Cumberland Co., Pa.  
Nov. 2nd, 1877 Bish. Samuel Blough, Somerset Co., Pa.  
Nov. 2nd, 1877 Pre. Martin E. Kreider, Elkhart Co., Ind.  
Nov. 14th, 1877 Bish. J. Schwartzentruber, Johnson Co., Iowa.  
Nov. 22nd, 1877 Pre. Jacob Driver, Rockingham Co., Va.  
Jan. 1st, 1878 Pre. John Evers, Marion Co., Kan.  
Feb. 11th, 1878 Bish. John Lashaw, Chester Co., Pa.  
1878 Bish. Gerhard Penner, near Beatrice, Nebraska.

March 15th, 1878 Bish. Christian D. Beery, Branch Co., Mich.

Thus we see that in this brief space of time twelve laborers have been called away—they have ceased from their labors and are gone to their reward, and who fills their places? Their words of counsel, their bright example will cheer us no more only as we remember them in the times that are past. But one thing we know, that the harvest is great and the laborers are few, and it becomes us, dear fellow ministers, to be in earnest, to labor for the cause of Christ; and watch and pray and stand firm. There are so many who are blind and lame, and who very readily turn away in the hour of tempta-

tion; but we are commanded to stand firm, and immovable, and he that endureth to the end shall be saved, and they who turn away to righteousness shall shine as the stars forever. Let us pray that the Lord may raise up faithful men to his great work, and that the Gospel may be spread abroad until the whole earth shall rejoice in the knowledge of the Lord.

Brethren, let us clear our hands from the blood of all men; preach earnestly, "preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," (2 Tim. 4: 2) for our time is short, and soon we may be called away to our reward; and, oh, how terrible the thought, if we should be found unfaithful servants. O, let us work while it is day, for the night cometh when no man can work. J. F. F.

#### For the Herald of Truth. FROM FULTON CO., ILL.

I have felt it my duty to write to you some time, and I will do so now, with the help of God. We have been taking the *Herald of Truth* for many years in our family, and it does me much good, and it appears to be the same with the rest of the family.

I have been a member of the Mennonite Church for over eighteen years, but have not the privilege of attending a Mennonite meeting. I have not heard nor seen a Mennonite preacher for more than eight years. It would do us so much good if some of the brethren would visit us sometimes and preach the Word. There are only four members of our Church in this neighborhood, but another family will move in with us this Spring. We need the Bread of Life. I often feel like a lost sheep in the wilderness, or a sheep without a shepherd. We have here churches of nearly all denominations except the Mennonite. We came from Pennsylvania about thirteen years ago. We live two miles south of Ipava, which is the nearest railroad station. We would be much pleased if ministers should visit us; they would be highly welcome.

JAMES AND SUSAN BOYER.  
Ipava, Fulton Co., Ill., Jan. 16, 1878.

PERSONS who imagine the Scriptures to be void of poetic beauty, should read portions found in Psalms, Isaiah, Daniel, and Revelations, &c., and see if there be not many things to command their admiration. But be it remembered, the Bible was not given to teach science, though it incidentally alludes to it; just glancing for a moment, then rapidly returning to its main and master theme.

If God be for us, who can be against us? If God be against us, who can benefit us?



For the Herald of Truth.

### FROM OREGON.

As I have frequently been requested by the brethren and sisters in different parts of the Union, to express my views concerning the state of Oregon, I feel constrained to do so through the columns of the *Herald of Truth*. I believe I have seen enough of Oregon to be enabled to say something about it. My wife and I were the first Mennonite settlers in Oregon. In the spring of 1875, I left my home in Wayne Co., Ohio, and came to this state the first time. I labored here nearly four months, and traveled considerably over the western portion of the state. The 26th of August I took passage for home.

The following spring, March 14th, 1876, we started for Oregon. We took the train at Orrville, Ohio, passing through Chicago, Council Bluffs, Omaha, Ogden to Sacramento City, Cal., from here we went on a steamboat down the river and bay to San Francisco. We arrived here a few hours too late, and were obliged to remain seven days. From here we came on a Steamship, to Portland, Oregon, somewhat over 600 miles. The 6th of April, we arrived safely under the protection of God, at Salem. We now live 10½ miles west of this city.

Nature has richly bestowed her gifts upon western Oregon. Here the greatest facilities for all branches of industry are afforded. The level, open prairies, and the upland, surrounded by mountains, covered with natural grass almost throughout the year, offer and invite the industrious husbandman, and cattle raiser to come hither and seek their fortune. The soil gives rich returns, and the magnificent forests along the rivers, and on the mountains, afford an inexhaustible source for lumber, both for the present, and future generations. The immense forests of Oregon, containing trees of extraordinary growth, some of which measure from three to ten feet in diameter, and from one hundred to two hundred and fifty feet in height, make a capital, the value of which is incalculable. In the valleys grow in great abundance, various kinds of timber: ash, oak, maple, balsam, alder, fir, cedar, pine, &c. The mountains are mostly heavily timbered, with pine, fir, hemlock, and other trees. In Portland, along the Columbia River, and at many points in the interior of the state, are sawmills, which cut from 3,000 to 10,000 feet each per day. Along the seacoast many sawmills have been erected. The lumber of Oregon finds a ready market in the Sandwich Islands, Japan, China, California, Mexico, South America, and Australia.

In this brief account, we must not overlook the fisheries of Oregon. Salmon is the principle fish, some of which weigh 20 pounds, and are to be found in the Columbia River in innumerable quantities.

A considerable amount of money has already been realized therefrom, giving employment to hundreds of persons. Codfish and sturgeon are caught in great numbers. Trout are found in the mountain streams, and oysters, in many places along the coast.

Wheat is the principal product of Oregon, and engages the attention of the farmer. With propriety, throughout the Union, Oregon is praised for her rich wheat harvests. With tolerably good cultivation 20 to 45 bushels to the acre can be harvested, and with poorer cultivation much less will be realized. The quality of the wheat is so good, that several English grain elevators have already been erected in Portland, for the shipment of wheat to England. Next in importance are oats, rye, barley and buckwheat, which yield well. Vegetables, such as potatoes, cabbage, tomatoes, pumpkins, beets, cucumbers, and other garden vegetables grow remarkably well. A better country for fruit than Western Oregon would be hard to find. The trees have all they can bear, and the flavor of the fruit is excellent. The apple, pear, cherry, plum, damson, quince, &c., as also grapes do well. In Southern Oregon the peach and apricot do well, as also corn. The soil is very productive, the winters mild, and the heat is not so great in the summer. Cool nights give comfortable rest to the laborer.

On account of the great distance which Oregon lay from the principal commercial highways, the country was but little known, but since the building of the Union and Pacific R. R., and the good connection of the Steamship line between San Francisco and Portland, in Oregon, this country has attracted a great deal of attention. As far as the eye can reach, the scenery is beautiful, and frequently it is magnificent. Fruitful valleys and hills, numberless clear, rapid rivers and creeks, alternate with wave-like prairies, gently inclined plains, and moderate elevations. The Willamette valley extends from the Columbia River in the north, to the south through the counties of Washington, Multnomah, Clackamas, Yamhill, Polk, Marion, Linn, Benton and Lane, to the middle of western Oregon, and watered the whole length by the Willamette River and its tributaries. Excellent water-power can be had, in abundance, nearly all through western Oregon.

The emigrant coming here will not come into a wild country, without law and order, but in a well organized state of the Union, where free institutions and self government in the true sense of the word, are in full power, where person and property are secure, the laws rigidly executed, and through the good judgment of the citizens, are rightly observed. In this work the Press also takes a leading part. Many of the papers direct the attention of the people to general education.

Churches of different denominations are to be found in all sections; and in every county there are free schools.

Portland, on the right bank of the Willamette, near its junction with the Columbia River, contains twelve thousand inhabitants, and is the most populous city in the state. Trade in many branches flourishes here, and the population is rapidly increasing. Portland is a seaport, and during the whole year both steam and sailships arrive. Salem, the state capital, is on a beautiful prairie of the same name, on the right bank of the Willamette River, 51 miles south of Portland, and has a good steamboat landing, and also a railroad. Howell prairie is beautiful, but Salem prairie exceeds it in beauty and productiveness.

I would yet remark that it is quite difficult to make a commencement here, as every thing commands a good price; not that there is want, but the immense transportation to the seaport makes trade lively, and consequently, as above said, makes beginning hard. There are many things which persons must have, yet here, and there is continually something wanting. A man must labor diligently the first year to make a beginning, but after that has past it will go better. However, if a man comes here with considerable means he can buy an improved farm, and with him it will go better than in the eastern states. As the season for sowing and harvesting continues longer here, he has more time to do it properly. Wheat, in Salem, is \$1.12, oats 65 cents a bushel. Land is to be had in our vicinity from \$7.00 to \$30.00 per acre.

Our greatest desire is, to have a church organization with a minister here; if this were so we would rather live here than in the east. We entertain hopes, however, that in a short period a church organization can be effected. At present there are fourteen members of the Mennonite church here. If any of our ministers visit Oregon, they will certainly visit us and preach to us the word of God. In conclusion, a friendly greeting to all the readers of the *Herald*. The *Herald* is a very welcome visitor to us, and we rejoice every time it makes its appearance. CHRISTIAN C. WENGER.

Silverton, Marion Co., Oregon.

[Dear brethren, though you are in a distant land, and without a minister, be not discouraged. God has promised to be with his people, and his promises are sure. Follow the counsel of Paul to his Hebrew brethren, Heb. 10: 23-25. "Let us hold fast the profession of our faith without wavering; for He is faithful that promised: and let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another."]

### Miscellany.

#### A GOOD RULE.

'Tis well to walk with a cheerful heart,  
Wherever our fortunes call,  
With a friendly glance, an open hand,  
And a gentle word for all.

Since life's a thorny and difficult path,  
Where toil is the portion of man,  
We all should endeavor while passing along,  
To make it as smooth as we can.

#### TOO LATE.

At a late hour on a gloomy night of March 1834, sat a youthful pastor— anxiously preparing for the Sabbath in the City of P—. Silence reigned all around as the hum and bustle of the city was hushed, and most of its inhabitants were wrapt in slumber. Suddenly he was startled by such a ring of the door bell of his boarding house as indicated something unusual.

"A man wishes to see you immediately," was the call that now brought him from his study to inquire what was wanted.

It was one of the deacons of the church, who delivered to him the following brief message: "My sister is dying, and is in great distress of mind, and wishes to see you immediately. I will conduct you to her house."

In a few minutes we were on the way—down one street, up another, round the corners, guided by the lamps, and after a considerable walk we came to the place—a stately mansion—indicating wealth and refinement stood before us, and we saw a light in a room in a second story. Quietly my friend opened the door, and bade me be seated in an elegantly furnished apartment, while he went up stairs to see whether I might enter the room of the dying woman.

In a few moments he returned, and with an anxious and palpitating heart, I followed him to her bed side. O what a sight now met my eyes! met perhaps a dozen persons. Her near relatives were in the room, who all appeared to be in the utmost distress. Their silence and tears seemed to say:

"Close the door lightly,  
Bride the breath;  
For our dear angel  
Is talking with death.  
Gently he woos her,  
She wishes to stay,  
But his arms are about her  
To bear her away."

I stood for a moment, with heart raised to God, in secret prayer, for grace to meet the requirements of the hour. Her name was called, and she was told that the minister was here; she was young and fair, and but a few months before had stood at the hymenal altar, with every

prospect of long life and happiness. "Raise me up," she said, and pillows were tenderly placed behind her. She reached out her delicate white hand, and tremblingly grasped mine with a vigor that startled me. It was a dying grasp. I can almost feel it yet. "Sir," she said, "I am dying, and I am not ready; what shall I do? O, what shall I do to be saved?" For a moment I could not utter a word. But presently I stammered out, "Believe on the Lord Jesus Christ, and thou shalt be saved." As she still kept hold of my hand, I went on to tell her that Jesus came to save the lost—came to save her, that His blood was shed for her as well as for all sinners; and that He was, and had been more ready to save her than she was to come to Him, and that all she had to do now was to take Him as her Savior, casting herself entirely on His arms of mercy.

"Yes," she said, "I know all that, and have known it long, but is it not too late now? too late, too late." The young husband dropped on his knees by her bed-side, and poured out his agonized soul in broken sobs and cries; and every person in the room seemed for a moment to be completely overcome. But, as if unnatural strength had been given, she continued: "Some time ago a dear friend of mine died, and I stood by her, and she begged me, for God's sake, not to put off my preparation for death until death came. But I did put it off; and here I am now dying unprepared. O is not this hard—is not this hard? I beseech you all, my dear friends, standing around me here, do not put off your preparation for death."

We tried to sing the hymn, "Alas, and did my Savior bleed," which seemed greatly to soothe her soul, and I knelt in prayer, most earnestly and devout, commending her to the ever living, ever loving, ever present and Almighty Savior, in which she appeared to join. After a minute or two, we rose from our knees.

She said, "If I could only see Jesus, I think I could believe in Him." I said, "He is here; only trust in Him and you will soon see Him as He is." The physician standing by, whispered in my ear, "What you have yet to say, say it soon, for the last hour is at hand."

She seemed to give herself up to Christ, and after a short time said, "Lay me back," and she appeared engaged in prayer. Her strength was exhausted. Her pulse became more feeble, her breathing more labored, and in half an hour the spirit took its departure from the frail house of clay—took its departure as we felt and believed, to be with Jesus, to see Him as He is.

Late, late, indeed, alas, too late in coming to Him! Yet we all felt that still she did come, even in this last hour. After she was quiet in death, we all knelt once more in that upper room and prayed

as men do not often pray, that none of us might neglect a present salvation—that none of us might be full, and say on our dying beds, Too late, too late!

Dear reader, You are a good, moral person, you say, and live a virtuous and upright life, fulfilling all your duties. So did this interesting young woman. She found this to be not enough. But you respect religion—go to church sometimes, and occasionally read the Bible, and pray a little. So did she, and this was not enough. "What lack I yet?" do you ask? True faith in the Lord Jesus Christ is what you lack. Come to Jesus. Wait no longer. Come now.—*Lancaster Inquirer*.

### JEWS AT JERUSALEM.

Owing to the number of Jews flocking to Jerusalem it is becoming very much crowded. Paupers of every grade are flocking thither, and have to depend on the charities of those having means, for their support. On account of the land being so poorly cultivated it does not produce enough for all.

A late writer states the following: "The heads of the different communities, especially of the Polish and German Minhagim should adopt the most stringent measures to stop immigration altogether. Persons arriving at Jerusalem without means of existence should not be received into any of the congregations. Circulars should be forwarded to the principal congregations of Poland, whence pauperism is mostly recruited, informing them that after a certain date, destitute strangers arriving would not be helped by any existing charity or private individual. Of course all hardness, even in appearance, should be avoided in dealing with persons whose misfortunes may be attributed to the faults of a system rather than their own. When the countries and classes supplying the flood of poverty flowing towards Palestine become convinced that the pretense of studying the law no longer suffices to secure the free maintenance, even of the poorest description we may expect to see an amelioration in the state of the Jews in the Holy Land. Some scheme for the emigration of those who are physically competent to work, but are unable to find employment, might perhaps be devised. Several countries might be selected to form experiments of this nature."

### BEAUTIFUL LEGEND.

One day Rabbi Judah and his brethren, the seven pillars of wisdom, sat in the court of the Temple, on feast day, disputing about *Rest*. One said that it was to have attained sufficient wealth, yet without sin. The second, that it was fame and praise of all men. The third, that it was the possession of power to rule the state. The fourth, that it consisted only in a

happy home. The fifth, that it must be in the old age of one who is rich, powerful, famous, surrounded by children and children's children. The sixth said, that all were vain, unless a man keep all the ritual law of Moses. And Rabbi Judah, the venerable, the tallest of the brothers, said:

"Ye have spoken wisely; but one thing more is necessary. He only can find rest, who to all things addeth this, that he keepeth the tradition of the elders."

There sat in the court a fair-haired boy, playing with some lilies in his lap, and hearing the talk, he dropped them with astonishment from his hands and looked up—that boy of twelve—and said:

"Nay, nay, father: he only findeth rest who loveth his brother as himself, and God with his whole heart and soul. He is greater than fame, and wealth, and power; happier than a happy home; happy without it; better than honored age. He is a law to himself, and, above all tradition."

The doctors were astonished. They said:

"When Christ cometh, shall He tell us greater things?"

And they thanked God, for they said: "The old men are not always wise, yet God be praised, that out of the mouth of this young suckling has His praise become perfect."—*Gleanings for the curious.*

#### "NONE TO WHOM WE CAN PRAY."

Confucius, the greatest and most subtle intellect China ever produced, once said, "He who offends against heaven, has none to whom he can pray." This was the highest conception of the attributes of the Eternal, the Maker, to which the heathen philosopher could attain.

To a thoughtless soul, who is conscious every day that he "offends against heaven," and that "no one liveth and sinneth not," what an infinite sadness and despair are in those words, "None to whom he can pray." No propitiation for sins, no atonement, no salvation, no hereafter, no heaven.

According to the dark creed of badilism, that religion of death, the soul which has offended against heaven, when it goes out from this world, passes through various transmigrations, until it vanishes at last into the blackness and darkness of nothingness. It becomes annihilated.

O awful word! Annihilation! To the fearful and shuddering soul of the heathen, as it goes out on its dark flight to annihilation, what a prospect! Even the angels, when fallen forever from heaven, shrunk from the frightful thought of losing their existence.

But Christianity is the religion of life. It bids the sinner live. It teaches that he who offends against heaven, has One to

whom he can pray, who yearns to be sought in prayer, and who himself intercedes daily and hourly before the throne of the Father in his behalf.

The religion of Christ does not consign the trembling penitent, stricken with the thought that he has offended against heaven, to hopeless, dumb despair. The Savior stands between him and death, and earnestly pleads with him to live. No cold and pitiless philosopher stands at the door of the Christian heaven, and says into the broken-hearted pleader, "There is none to whom you can pray."—*Am. Messenger*

#### FEAR NOT THE FOE.

Why should we fear the earnest foe That seeks to hurl the soul to woe. Better its friendship to forsake, Than of its poison to partake.

Then keep me dead to all below, Only Christ resolved to know, Firm and disengaged and free, And seeking Lord my bliss in thee.

And may this be my chief design, To live a life of truth divine And keep the heart in love to God, Beneath the chastening of his Rod.

A. M. N.

#### A MOTHER'S EXAMPLE.

A young man who, although he had a very tender and pious mother, broke over all the restraints of his education, became a scoffer of religion, a professed infidel, and the advocate of licentiousness in its vilest form; but a God of infinite love heard the unceasing petitions of his mother, and by means somewhat unusual he was at last redeemed from his shameful career of vice. In speaking of his former life, which he evidently did with the humblest and deepest contrition, he said, "I could get over all arguments in defense of religion but one, and that I never could, however laboriously I tried to refute it, and this was the pious example of my mother. I had fortified myself against the truth by the aid of Bolingbroke, Hume, Voltaire, and other infidel writers, yet, whenever I thought of my mother, I had a secret and powerful conviction which nothing could remove, that there was a reality in religion. Her pure life and conversation vindicated to me the truth of what she professed, when all the teachings and sermons I ever heard had failed to convince me."

O, mothers! mothers! think you that you hold the eternal destinies of your sons, for bliss or woe, in your own loving, tender hands?

#### A SAD AND FATAL ACCIDENT.

As Alpheus Myers of Summit Co., Ohio, was about to get on the Atlantic & Great Western train, at Wadsworth, in Medina Co., on Friday morning, March

the 1st, for the purpose of going on a business trip to the West, he was struck by a train coming in from the West and instantly killed. He left home early in the morning and came on foot to Wadsworth a distance of about four miles, and was conversing with a friend near the door of the passenger-house, when he saw the train on which he desired to go, beginning to move. He stepped forward without any apparent alarm or excitement, to cross the vacant track between the platform and his train, obliquely, with his back rather towards the incoming train, so that he probably did not notice the danger, when the cowcatcher struck him down and the largest part of the train passed over his body, cutting it nearly in two across the chest. He was buried on Sunday following, where a large number of relatives and friends gathered to pay the last tribute of respect to his memory. He was buried in the Mennonite grave-yard, where services were conducted by Ephraim Hunsberger and I. Good. He leaves a bereaved widow and six children, besides an aged mother, brothers and sisters and many friends to mourn his sad and sudden departure. It is a severe stroke for the sorrowing family, but it is God that has bereaved them, and we know that what God does is well done. May the Lord give them grace to bear it all in meek submission to his will.

WHO EVER DID a real kindness for another without feeling a warm glow of satisfaction creep into some corner of the heart and filling it with a sweetness and peace? It is like placing some sweet scented herbs just where their perfume may rise deliciously to our sense all day. And what a pleasure it will be, when the present trouble is over, to remember that even in the darkest days we found time and inclination to give to other persons some portion of the tenderness or practical helpfulness which was the overflow of that generous spirit which finally bore us through it all to a happy and peaceful ending.—*Golden Rule.*

THERE IS in Constantinople an old church building, erected by Justinian in the year 532, and called St. Sophia. It was the most magnificent building of the age, and was to the old Greek church, what St. Peter's is to Rome. For nearly a thousand years it stood as the admiration of the Greek or Eastern church, and then fell into the hands of the Mohammedans, and was made by them a mosque. But now since the "King of the North" has marched down and conquered Turkey, it is supposed that Russia will demand the restoration of St. Sophia to the Greek church, thus giving her a stronghold in the great capital of the East.

A CABLE DISPATCH brings the news of the destruction by fire of a steam-ship in the Mediterranean Sea, with a loss of 500 lives. The passengers are said to have

been Circassians from the Turkish port of Cavalla, a boundary town of the new Bulgarian province.

WORD COMES that a blacksmith, converted under Moody's preaching in England, who emigrated to Natal, South Africa, has been instrumental by his prayers and labors in the conversion of three hundred persons.

A BUILDING in which 3,000 refugees from the Northern Chinese Provinces, driven from their homes by famine, were assembled, burned to the ground recently, only about 100 escaping.

THERE HAS been great damage to crops and live stock by the overflow of the Sacramento River in California. Damage estimated at \$1,000,000.

THE COMPLETE PREACHER, with the March number, closes its second volume. The Publishers have reason to congratulate themselves on the surprising success of this sermonic periodical during the past year. Of every one of the eleven numbers previous to this March issue, a second, in several instances a third—in one instance, indeed, a fourth—edition has been published. This is doubtless a success unprecedented in the history of sermonic periodicals. It indicates a great revival of interest in this class of literature, attributable, probably, to the fact that ministers are unfolding in more practical and interesting ways the vital truths of religion. Questions which arise in daily experience—live questions of the hour—are not thought to be beneath the dignity of the pulpit, and so have the light of the gospel turned upon them. The clergy are awakening to the importance of bringing down and applying the principles of Christianity to where people are thinking and living. This increasing interest in sermonic literature we deem a healthy sign of the times. The following contents of this number of THE COMPLETE PREACHER are of exceptional interest:

"The Surrender of Infidelity," by Justin D. Fulton, D.D.; "Rooted in Love," by Newman Hall, L.L.B.; "Bread for the Hungry," by John Cumming, D.D.; "Divine Forces in Human History," by Prof. A. J. Nelson; "The Popular Arguments Against Endless Punishment Unsatisfactory as a sure Ground of Hope," by R. S. Dabney, D.D., LL.D.; "The Breathings of the Pit," by Justin D. Fulton, D.D. The Religious Newspaper Agency, 21 Barclay Street, New York. Price, single number, 25 cents; \$2.00 per year.

#### Married.

Jan. 1st, by Jacob C Kenagy, AMOS P. TROYER, and DELIA L. YODER, both of East Lynn, Cass Co., Mo.

March 12th, at the house of Pre. Benj. Troyer,

by MOSES Y. MILLER, DAVID KAUFFMAN, and MARIA TROYER, both of Holmes Co., Ohio.

#### Died.

March 12th, in Holmes Co., Ohio, —wife of Jacob E. MARR. Buried on the 14th, in the presence of a large number of friends and neighbors. The deceased was a beloved sister of the Amish Mennonite Church, and was faithful unto death. Funeral services by Christian Yoder and David A. Troyer, from John 5: 21-50; 1 Cor. 15: 42-58.

Feb. 22nd, in Lincoln Co., Canada, of dropsy, MICHAEL FUNK, aged 84 years, 6 months and 22 days. He was buried at Moyer's Meeting-house on the 24th. Funeral services were conducted by —Umbach, from Isaiah 31: 1. "Set thine house in order, for thou shalt die and not live."

Feb. 19th, in Lincoln Co., Canada, Samuel H. Moyer found his step-mother dead on the floor in her kitchen. She was in usual health and had dressed to go out, and could not have been more than an hour out when she was found. Her maiden name was MOYER. She was born in Pennsylvania; she was the third wife of Samuel F. Moyer. Her first husband's name was Hunsberger. She was buried at Moyer's Meeting-house. Funeral services by A. K. Hunsberger from Matt. 24: 44.

Dec. 6th 1877, SARAH, daughter of Joseph and Anna SCHMUCKER, aged 16 years, 1 month and 4 days. Sarah was naturally an affectionate, intelligent and dutiful daughter. Several days previous to her death, she made a profession of her faith in Christ, and requested to be baptized, and during her illness gave evidence that she loved the Lord. Funeral services at Salem Chapel were conducted by David Morrell and P. W. Crane.

A little time on earth she spent Till God for her his angels sent, And then on time he closed his eyes, To wake in glory in the skies.

Feb. 16th, in DeKalb Co., Ind., MANIAS, son of Daniel and Mary CAMP, aged 4 months and 6 days. Services by J. Cogle, from Matt. 18: 3.

Feb. 19th, in the vicinity of Beatrice, Nebraska, of dropsy, Bishop GERHARD PENNER at an advanced age. He bore his severe sufferings with patience, and it was to him a continual source of joy to think, that he remained faithful to his Lord and Master, in faithfully following the teachings of the gospel of peace, and that he chose rather to leave his home and emigrate to America than to expose his grand-children to the temptations which surrounded them in Europe. His three sons being just past the age in which they are required to do military service.

SUSAN MOYER, widow of Samuel T. Moyer, aged 73 years, 6 months and 15 days.

Feb. 19th, in Huron Co., Ont., of consumption, from which he suffered about a year, Bro. MOSES SON of Wm. BEAUCHTE, aged 16 years, 7 mos. and 29 days. About two months before his death, he was led to see his condition and sought the Savior. He was received into the church by baptism. He exhorted his young friends to come to Jesus, and forsake the vain and sinful things of the world.

Feb. 13th 1878, in Huntington Co., Ind., Sister SUSANNA HILDEBRAND, aged 85 years, 4 mos. and 27 days. Her husband Bro. HENRY HILDEBRAND died June 14th 1860, aged 70 years, 1 month, and 1 day. Her funeral was preached by John GORHAM, of the Tunker Church. They were both born in Augusta Co., Va., were both members of the Mennonite Church, and once worshipped at Hildebrand's Meeting-house in Virginia.

They moved to Ohio, in the fall of 1823, and from there to Indiana in 1837. Since then they have never lived near a congregation of their own denomination, but attended the Tunker Church as often as convenient. They leave three sons and four daughters, all of whom have made a profession of faith. While we sincerely mourn their departure, we mourn not as those who have no hope.

March 3rd, in Mahoning Co., Ohio, of lung fever, HOMER, youngest son of Noah and Mary BLOSSER, aged 3 years less 1 day. Services by Jacob Kolb and Jos. Bixler.

March 7th, in Mt. Clinton, Rockingham Co., Va., of intermittent fever and measles, ELIZABETH CATHARINE, daughter of Pre. Joseph and Fanny DRIVER, aged 3 years, 11 months and 13 days. Young as she was, she seemed conscious of approaching death, and during the latter stages of her illness, was frequently heard repeating the words: "One drop of thy blood" an expression of her confidence in the Savior. Funeral services by Samuel Shank and Daniel Heatwole, from Matt. 9: 12, 13.

March 11th, in Rockingham Co., Va., Polly, wife of Peter BUNGELOER, aged 72 years, 2 mos. and 4 days. Funeral sermon by Joseph DRIVER and Daniel Heatwole, from Jn. 5: 28, 29.

March 15th, in Henry Co., Iowa, of typhoid fever, DAVID, son of Jonas and Dona BEIGHT, aged 21 years, 5 months and 22 days. A short time previous to his death he desired to be baptized, which was done by the Amish Mennonite brethren. Afterward he thanked the Lord for his kindness and mercy, that he called him to repentance, and gave him time on his death-bed to prepare to meet his Savior in peace. He embraced his parents, brothers and sisters, and exhorted them to lead holy lives so as to meet him in heaven. Buried the 12th, in Summers' grave-yard in Washington Co., in the presence of many. Services by John W. Gudden and Joseph Schloegel, from John 11: 21-26.

March 17th, near Millersville, Waterloo Co., Ont., ABRAHAM WEIDMAN. He had been sick some ten months.

March 31st, in Elkhart Co., Ind., of consumption, Bro. THOMAS BLOSSER, aged 39 years, 2 mos. and 11 days. He was buried April 2nd, at Shaun's burying ground. Funeral services were conducted by Jacob B. Bouter, Henry Shum, Michael Shenk and J. F. Funk, from 1 Tim. 5: 6, 7, and Ps. 119: 75. He leaves a deeply afflicted widow and seven children to mourn his early departure, yet he left the testimony that we need not mourn as those who have no hope, but that our loss is his eternal gain.

March 20th, in Lincoln Co., Canada, of consumption, DAVID FERTZ, aged 40 years and 21 days. He died in a living faith. He leaves a wife and seven children to mourn their loss. He was buried at Moyer's Meeting-house on the 28th. Services by A. K. Hunsberger, from 1 Thess. 4: 8, and Rev. 14: 13. He bore his sufferings with patience and Christian fortitude.

March 27th, in Salisbury Tp., Lancaster Co., Pa., of bilious colic, and congestion of the bowels, Bro. HENRY SAUDERS, aged 52 years, 3 mos. and 3 days. He leaves a bereaved wife and four children to mourn their loss, but we hope their loss will be his everlasting gain.

Feb. 21st, near Sporting Hill, Lancaster Co., Pa., SUSAN K. DELLINGER, daughter of Bro. Henry and Sister Dellinger, aged 15 years and 5 months. Funeral on the 25th. Text: Job 19: 25.

Feb. 27th, near Millersville, Lancaster Co., Pa., of old age, Sister SARAH LEHR, widow of Bro. David Herr, deceased, aged 86 years, 1 month and 6 days. Funeral on the 1st of March. Text: 2 Cor. 6: 1-10. Buried in the family grave-yard. Sister Herr was a faithful member of the



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GOING WEST.	
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No. 71, Way Freight	6.50 "
No. 9, Accommodation	7.30 "
No. 43, Way Freight	2.30 P. M.
No. 1, Special Chicago Express	4.10 "
GOING EAST—MAIN LINE.	
No. 8, Night Express	8.05 A. M.
No. 62, Way Freight	12.15 "
Grand Rapids Express	5.00 "
No. 2, Mail	12.01 P. M.
Grand Rapids Express	2.45 "
No. 50, Way Freight	7.00 "
GOING EAST—AIR LINE.	
No. 74, Way Freight	5.00 A. M.
No. 4, Special New York Express	1.10 P. M.
Grand Rapids & Indianapolis Express	1.20 "
No. 6, Atlantic Express	9.50 "
No. 60, Way Freight	6.00 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express	12.35 P. M.
" " " "	9.25 "
No. 7, Special Michigan Express	4.05 "
TRAINS ARRIVE—AIR LINE.	
Indianapolis Express	2.35 "
No. 11, Toledo Accommodation	10.00 "

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany &c. At Chicago to all points West and South.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 15—No. 5.

ELKHART, IND., MAY, 1878.

Whole No. 173.

For the Herald of Truth.

#### HEAVENLY LOVE.

In heavenly love abiding,  
No change my heart shall fear;  
And safe is such confiding,  
For nothing changes here.

The storm may war without me,  
My heart may low be laid,  
But God is round about me,  
And can I be dismayed?

Wherever he may guide me,  
No want shall turn me back;  
My shepherd is beside me,  
And nothing can I lack.

His wisdom ever waketh,  
His sight is never dim;  
He knows the way he taketh,  
And I will walk with him.

For the Herald of Truth.

#### CONTENTMENT IN GOD.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5: 6.

Dear beloved brethren and sisters in Christ Jesus, with God's assisting grace I will try to say something of God's word. This should be our delight, our meat and drink, our going out, and our coming in. It is only when we feel our need of a Savior that we begin to hunger and thirst after righteousness and holiness, and get a foretaste of heavenly things. When it becomes our meat and drink it will bring contentment, and joy, and happiness in this life already, and cause us to look to a higher power than man.

O how blessed are they who hunger and thirst after spiritual things, for they have the heavenly promise that they shall be filled. There does appear to be a greater hungering and thirsting after temporal things and worldly pleasures, which only remain for a moment of enjoyment, than for those celestial enjoyments and heavenly treasures, which last when this world, with all it contains, is burned up.

We believe that those who seek only earthly pleasures and treasures, are those having eyes and see not, they have ears but hear not. If this were not so, why is it that God makes so many loud calls to the children of men, by taking from them their loved ones who are near and dear to them, while they still remain the same? These things I think, should make an im-

pression on our minds to awaken us from our slumber, and begin to look to that higher power, and become obedient to God's will, which is not our will; and learn that His ways are not our ways, nor His thoughts our thoughts.

Beloved in the Lord, how often does the Lord use various means to draw us nearer and nearer unto Him. The Lord desires us to give our whole heart unto Him; and whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. We also read, "Blessed are they that mourn; for they shall be comforted."

O, glorious promises, if we have many troubles and trials, and temptations to endure! We also read, "Draw nigh to God, and he will draw nigh unto you." Then may we even look to Jesus for help; and ask Him to create within us a real hunger and thirst after righteousness, and that we may become filled with the pure love of God; and strive to labor for that contentment which will make us happy in this life, and in the life which is to come.

"Dear Lord, I would a pilgrim be,  
Guide thou my feet aright;  
I would not for ten thousand worlds,  
Be banished from thy sight.  
'T is heaven to see thy blissful face,  
I long to dwell above:  
To feast on thy unbounding stores,  
And praise redeeming love."

A. N. B.

For the Herald of Truth.

#### "PROVE ALL THINGS."

"Hold fast that which is good."  
1 Thess. 5: 21.

How often do we have the word of God preached to us! What blessed privileges we enjoy to what the Christians enjoyed in earlier days of Christianity, when they were persecuted from place to place, were imprisoned, burned at the stake, for testifying to the truth as given in that Book which is handed down to us for a guide through this world. As Moses was a guide, and led the children of Israel through the wilderness, so should we take the Bible for our guide at all times, and be led by its heavenly instructions; looking unto God for strength, ask him

for wisdom, have confidence in his promises, and be ever obedient to his commands. He will then acknowledge us as his children.

If we hold out faithful unto death, we then can enter into the haven of rest. Even as the children murmured to Moses, and oftentimes wished themselves back in bondage, so do we often abuse God's gifts, and commit things contrary to His will. I fear we are trying to enjoy too much of this world, along with our profession, and of being too much concerned in our worldly calling, to devote as much of our time in the service of the Lord as we should.

Let us henceforth be more active, more earnest in the duties assigned us, for it is written, "Ye cannot serve two masters." Wisdom would dictate to us to cleave to Him who gave his only begotten Son as a ransom for us poor, fallen creatures, that we might live, not in the flesh, but in the spirit of God himself, which to us is a fountain of water, springing up within us unto life eternal.

Dear beloved brethren and sisters, let us be more careful in our daily walk and conversation, and devote a greater portion of time in the service of Jesus Christ, our Redeemer. If we feel weak and discouraged, let us draw near unto God who is ever willing to give whatsoever things we shall ask in faith, believing that He is able to give unto us that which is necessary for our good. When trials and perplexities come, they are for our good to draw us nearer to God. It is not His will that one soul should be lost, and therefore He watches over us with a jealous eye, and sees all our deeds; He knows the thoughts and intents of our hearts, and it is pleasing in His sight that we do His will.

O what a glorious promise we have, and what a consolation it is that when we are overcome with grief we can come to a throne of grace, and pour out our sorrows unto God, and he will give to us such consolation as no earthly friend can give. It is written, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." We must not come in our own strength, but feel that it has been alone through the goodness and mercy of God that our unprofitable lives

have been spared. Humble yourselves therefore under the mighty hand of God, that you may be exalted in due time, pressing onward and upward, toward the mark for the prize of the high calling of God in Christ Jesus, who took upon himself the sins of the world, and is now sitting on the right hand of God, interceding for us. Let us not be weary in well-doing; or at ease sit down thinking the prize is won; but labor on; hold fast that which is good: prove all things, and strive to be enabled to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

For the Herald of Truth.

#### A FEW THOUGHTS CONCERNING THE PRESENT.

How does the present appear unto us non-resistant Christian professors? I frequently view it with feelings of sadness! Inasmuch as there are so many divisions, and so much discord prevails, I am frequently reminded of the people after the flood, when they began to multiply, they said, "Go to, let us build us a city, and a tower, whose top may reach unto heaven." Now what did the Lord do? He confounded their language that they could not understand one another's speech. Why did the Lord do this? Because the children of men had departed from the ways of the Lord.

Now beloved friend, whosoever you may be, how stands the matter with me and with you? Let us examine and prove ourselves that we give no cause for any divisions or discord, against the will of the Lord. We read that there were contentions and divisions among the Corinthian brethren, hence Paul warns them thus, "Speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." To the Hebrew brethren he writes: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12, 14.

In conclusion, dear friends, I wish unto us the grace of God, with a willing heart and mind to continue in all things commanded us of God, and that to a happy end. Amen.

For the Herald of Truth.

#### WHAT DO WE DO ON THE SABBATH?

Inasmuch as six days have been allotted us in which to do our labor, and talk of our business, if necessary, why can we not spend the whole of the Sabbath in meditating upon the word of God, in ex-

horting, and building one another up in the most holy faith once delivered unto the saints? If our whole hearts and minds were filled with the love of Christ, and if we labored to promote the cause of our crucified, but risen Redeemer, we would find less time on the Sabbath-day to talk of worldly matters.

The influence of Christian professors over worldly people, is very much weakened by their worldly conversation on the Sabbath. Brethren, let your light shine in the right direction, and try to lead souls to Christ by your godly walk and conversation. We believe that sinners are often convinced of their condition while at church under the sound of the gospel, and afterwards seek the company of Christian friends to converse with them on religion, and further to point out the way of truth and life, and direct them thereon. But alas! perhaps the very one with whom he associates, and from whom he expects encouragement to seek Jesus and ask forgiveness for his sins, is cold and indifferent, and never once calls his attention to the most important theme—the salvation of his immortal soul.

When the convicted sinner sees the lukewarmness of his Christian friend, it will surely have a tendency to drive away the good impressions already made, and perhaps lead him to doubt the reality of religion. O then, what a great duty rests upon every child of God!

One important point in laboring with and using our influence on those who are out of Christ, on the Sabbath, is, that we are more warmed up, as we should be, and the sinner is more under conviction after hearing a good sermon, than in the latter part of the week. A good blacksmith always hammers his iron while it is hot, and so we should labor zealously with the sinner while he is under conviction. However, we should, at all times, be ready and speak of God's boundless love to man. Brethren, be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Meditate upon these things, and give thyself wholly to them, so shalt thou be well rewarded by Him who is the Creator of all things.

N. G.

For the Herald of Truth.

#### BE FAITHFUL.

I wish that we all would live like Christians ought to live. O how pleasant it would be if all the brethren would join hand in hand in the good work. We would all feel more rejoiced in the spirit, if we were more zealous in the cause of our dear Savior. Let us all speak as becometh the children of God. Never speak an untruth, for lying lips are an abomination to the Lord. All untruth cometh from the evil one. Let us all try to do good. Remember, "Strait is the

gate, and narrow is the way which leadeth unto life, and few there be that find it." J. S. BEAR.

For the Herald of Truth.

#### THE BRIGHT SIDE OF HUMILITY.

There are good men everywhere. There are men who are good for the love of being good and of doing good. In obscurity, in retirement, beneath the shadow of ten thousand dwellings, scarcely known to the world, and never seek to be known, there are good men; in adversity, in poverty, temptations, amidst all the severity of earthly trials, there are good men, whose lives shed brightness upon the dark clouds that surround them. It is true, and we must admit the sad truth, that many are wrong; that many are false to every holy trust, and faithless to every holy affection, that many are cold and selfish, and meanly sensual; they are cold and dead to everything that is not wrapped up in their own little, earthly interest, or more darkly wrapped in their fleshly appetites.

Be it so: this is not all we are obliged to believe. No: there are many true hearts amongst the throng of the false and faithless. There are warm, generous and pious hearts which the cold atmosphere of surrounding selfishness never chills; there are eyes unused to weep for personal sorrow, which often overflow with sympathy for the sorrows of others. Yes, there are good men, and true men. The great God from on high doth bless them, and giveth his angels charge to keep them; and nowhere in the holy records are the words more precious or strong, than those in which it is written, that God loveth the righteous.

Such men there are. Let not their precious virtues be distrusted. As surely and as evidently as some men have obeyed the desire for ambition and pleasure, so surely and so evidently have other men obeyed the voice of conscience, and chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Every meek man suffers in conflict keener, than the contest for honor and applause; and these are such men, who, amidst injury and insult, and misconstruction, the pointed finger, the scornful lip of pride, stand firm in their integrity and allegiance to a loftier principle, and still their throbbing hearts in prayer, and hush to the gentle motion of kindness and pity.

Such witnesses there are even in this wicked world: signs that a redeeming work is going forward, notwithstanding the opposition. Thus there are proofs that this is not a world forsaken of God; that it will not be forsaken; tokens that cheer and touch every good and thoughtful mind, beyond all other power of earth to frustrate and hinder it.

ABRAHAM ROTH.

For the Herald of Truth.

#### THE HYPOCRITE.

BY ROSWELL DEREY, JR.

Long is thy prayer appealing high,  
And solemn now thy looks art east;  
Deeply now thou heavest a sigh  
And faint repentance of the past.

Now tears are rolling down thy cheek,  
And now thou to groans art given;  
Thou fain repent'st to Him so meek,  
Resolving firm to live for heav'n.

Thou tread'st the sanctuary now,  
And minglest with the saints of heav'n;  
Ring'st in their ears thy solemn vow,  
But when from thence, how quick 'tis riv'n.

Now the devil begins to reap,—  
His sickle, thy deceitful heart;  
He reaps while heaven sweetly sleeps,  
And twains the god-like souls apart.

Thou art a devil skilled in grace,  
And strive'st to twine the soul apart;  
Thou patest on an angel face,  
But firmly keep'st thy devilish heart.

For the Herald of Truth.

#### HOME.

#### HOW MADE UNHAPPY, AND HOW IT CAN BE MADE HAPPY.

Home, that dearest spot on earth, is often made unhappy by the heads of families not being more in earnest in regard to the spiritual welfare of their neighbors, or fellow-men, and especially those of their own household and relatives. I firmly believe, sad as is the thought to me, that more of mankind are made unhappy by being at enmity with their own friends, than from any other cause. This enmity is found to exist between man and wife, who should love and cherish one another; it is found between father and son, mother and daughter, and between children of the same family. How sad this fact, and yet so true.

Enmity in the family causes many unhappy hours to be passed, and when good should be present, evil takes its place. When such a family becomes separated, and scattered in different parts of the country, this inbred feeling often manifests itself to others around them. Thus it increases among our fellow-men, and the great tidal wave of discord and strife is felt far and wide, until many may feel to say as did Paul: "Who shall deliver me from the body of this death?" "Except ye become converted, and become as little children, ye shall not enter into the kingdom of heaven."

We must become as little children—innocent. When this feeling once enters the heart there will be a change. "Ye must be born again." The Savior says, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." Here we can learn that there must be a new birth—a regen-

eration; and if regenerated we become as children, become children of God. When we are once the true children of God, old things will have passed away, behold, all things will become new, and malice, and selfishness will be lost in the sea of forgetfulness.

And now children, you see that older persons have taken hold of evil things, and have received trouble and punishment, and must come back, as it were, to childhood—to a state of innocency, before they can be truly happy, and in a condition to go to heaven. Then you see that they have taken a great deal of trouble, which causes gloom, and misery, and guilt, by being led by the evil spirit to act roughly, and to speak harsh words, which might have been avoided, if they had not submitted to these things. Dear children, I would say, you are now in a state of innocency, you have not yet been led into all manner of evil, and if you continue to remain so, you will always be happy; and as you grow older you will also grow stronger in the faith, and nearer to God.

Always speak gently, and never go to your rest without asking God to forgive what you have done amiss during the day, either in thought, word or act, and that He may continue to direct you in doing what is right, and avoid whatever is wrong. May the grace of God and his Holy Spirit be with us in all things that pertain to our future well-being.

P. M. S.

#### HOW FAITH MAY BECOME EFFECTUAL.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you, in Christ Jesus. Phil. 1:6.

No Christian is astonished when a soul just born into the kingdom of grace shows forth his or her gratitude by a public acknowledgment of their faith in Christ, indeed it would be astonishing if they did not.

"Tell to those around  
What a dear Savior  
They have found."

And not only is this testimony pleasing to the Christian, but the Lord himself is pleased when his name is thus honored, and to encourage this witnessing to his power to save, He has left on record this blessed assurance, viz: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Christ's very last words to his disciples, before he was received up out of their sight, were these: "Ye shall receive power, after that the Holy Ghost has come upon you, and ye shall be witnesses unto me \* \* \* \* \* unto the uttermost parts of the world," and this promise of His was fulfilled to them, because we are told that they were filled with the Holy Ghost, "and spake the word with bold-

ness, declaring unto the assembled people." Glad Tidings. *How that the Lord had fulfilled his promises unto them.* Thus they not only walked consistently, but their walk was accompanied by an acknowledgment of what the Lord had done for them. For while it is with the heart that man believeth unto righteousness, *with the mouth confession is made unto salvation.* And we who have been redeemed by his precious blood should "offer the sacrifice of praise to God continually, *that is the fruit of our lips, giving thanks to His name.*" His name! the name of the one mighty to save, who has led captivity captive, who has overcome the world, the flesh, and the devil, *for us*, and will overcome them *in us*, if we will but yield the control of our hearts entirely unto Him, to be swept and garnished by His divine hand.

Just in proportion as we know Jesus as a Savior *from sin* will we find a desire springing up within us, causing us to cry, "Come and hear all ye *that fear God*, and I will declare what he hath done for my soul," believing with David, that if a "soul shall make her boast in the Lord, the humble (*Christian*) shall hear thereof and be glad."

The erect and steady walk of one who had been known as a paralytic, would be a sufficient proof that he had been healed of his malady. But the erect walk of one who had been suffering from a hidden inward disease, would not be proof that he had been cured, we would have to hear from his own lips, or we could know for a certainty that there had been a cure wrought. Hence, when persons present themselves before a Christian church, as candidates for church membership, they are required to make a public profession or *acknowledgment* of their faith in Christ, and sad indeed would be the condition of that Christian who would not rejoice at the relation of such testimony.

But conversion is not the finality of the Christian life, but is only the commencement. We are told, after we have arrived at this point, to leave the first principles, and go on to perfection, and while we may "forget those things that are behind," we are never to forget that the command "ye are my witnesses," ever holds us to the bearing testimony, or acknowledging of everything which God does for us. "There is within every Christian a disposition to speak of their triumphs in Christ, and in doing so, they seek not to exalt self, but to hold up Christ as the one mighty to deliver."

And why should it not be so? If one cure wrought upon our souls is worthy of being told to those around us, why not another? If when He cleanses *the outside* we should make mention of his loving kindness, how much more should our lips speak his praise when he has purified and cleansed *the inside*, or puri-



fied the heart? If Jesus has pardoned you, that is good, acknowledge it to others whenever a favorable opportunity presents itself. If He has cleansed your heart—if you have the witness of it, tell it out. Many of God's children are longing for purity, but have been taught that it was unattainable in this life; they are longing for deliverance, but see no way of escape, till death comes to their deliverance. Oh, tell them that "deliverance has come" to you. That Jesus is able to save to the uttermost all that come to Him. That you have tested and proved His power to save to the very uttermost. "Acknowledge" every good thing He has done in you. It is in this way and only in this way, that your faith may be communicated and made effectual in leading others in the "way of holiness." The Lord make you a faithful witness for Jesus, and the power of his blood to cleanse from all sin.—*Words of Faith.*

#### SANCTIFICATION.

Sanctification is to some a very large and alarming word. They seem to shrink from it, and when, as they suppose, it is mentioned too frequently, it immediately stirs their combativeness, and they at once advocate the necessity of sinning.

But, beloved, this word, large as it is, and comprehending saintliness, as it most certainly does, is a Bible Word. Let us have the whole Bible. Let us ignore no part of it. In this book God speaks, and let us hear what he has to say: "I will hear what God the Lord will speak, for He will speak peace unto His people and to His saints; but let them not turn again to folly."

We shall find, if we listen, that He will, in this grace of sanctification, speak peace unto His people. When the disciples were toiling in rowing against a contrary wind, Jesus walked to them on the sea, and they knew not that it was Jesus. But He said: "Fear not, it is I, be not afraid." There are many struggling against sin; trying in their own strength to overcome and live holy lives; but failure is the sad result. They hear of sanctification; but they are afraid of it. They think it is some strange spirit—but it is Jesus as an all-sufficient Savior. Hear Him: "Fear not, it is I, be not afraid." Be not afraid of sanctification—it is Christ saving us from our sins.

Sanctification is seen in both the Old and New Testaments. It flames on the altars of the old economy and gleams into brilliance in the Gospel. It speaks in trumpet tones in the precepts and is the music of the promises. On the golden plate of the Priest is "Holiness to the Lord." The marriage robe of the Bride, who is received into glory at the coming of Christ is "fine linen, white and clean," and even the mercy-seat, which is an evidence of compassion in the forgiveness of

sins, is founded in the Holy of Holies.

In the new Testament we see that we are all "called to be saints." Some say: "I do not profess to be a saint;" yet it is our high calling in Christ Jesus, and a name of which we must not, dare not, be ashamed. To say *Saint Paul*, *Saint John* and *Saint Peter*, implies that only some are expected to be saints; but Paul says: "To all the saints in Christ Jesus which are at Philippi." "To the saints which are at Ephesus;" "Now concerning the collection of the saints;" "To them that are sanctified in Christ Jesus called to be saints." This is our calling—whether we shall lead a Reformation, or plow, or work in a shop unknown and unsung; whether we are giants on the great battlefields of Christianity, or whether we only cook, make fires, or sweep the house, we all have the same high and holy calling—"we are all called to be saints."

Why did our dear Lord make an atonement for us? In order that we might keep on sinning? Let us hear from the word of God. "Who gave himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." When are we to "live soberly, righteously and godly?" In the world to come, in the beauty and magnificence of Eden restored, where there is no more temptation? "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

Sanctification is a resplendent possibility. Its shining summits are attainable. Look unto Jesus—He is able—"able to do exceeding abundantly above all we can ask or think, according to the power that worketh in us." Jesus is coming—let us be ready to meet Him. Let us not be without the wedding garment. "His wife hath made herself ready." Consecrate all to God and trust Jesus to keep the offering clean. "The blood of Jesus Christ cleanseth us from all sin."—*The Bible Banner.*

For the Herald of Truth.

#### A TIMELY REPROOF.

A Sister from Rockingham Co., Va., writes us as follows, and we believe what she writes should be received with good grace, as a matter worthy of our most prayerful consideration:

DEAR BRETHREN, as the time for our communion meetings is again near at hand, it is to be hoped that you will take off your mustaches and fashionable whiskers, and never wear them again, for I do believe that they are an offense to the older brethren; and the Savior says, "It must needs be that offenses come, but woe to that man by whom the offense cometh." Dear brethren and sisters: let us not offend one another

with the vain things of this world, for Paul says, "But when ye sin so against the brethren, and wound their weak consciences, ye sin against Christ." Therefore let us try and be more zealous in the cause of Christ, for he has promised that where he is there we shall be also.

A SISTER.

#### THE BLEEDING SHEPHERD.

One of the most delightful sentences that ever fell from His lips, who "spoke as man never spoke," was this: "I am the good Shepherd; the good Shepherd giveth his life for the sheep." The tender care for their flock, which distinguishes most shepherds, never carries them, such a length. They may run risks, they may even peril life, but we never heard of any of them "giving their life for the sheep." The Shepherd of Israel alone claims this high honor. In searching for the lost, He contemplated both life and death; death to the living, and life to the lifeless. He, the Fountain of life, was to become obedient unto death, and they, the victims of sin, were to become alive unto righteousness. The consequences were to be—glory to God in the highest; on earth peace, goodwill to men. God has more glory from the drops of this Shepherd's blood, than from all the dew of heaven, and all the anthems of angels.

And no wonder, when we consider the price paid for human redemption the blood of the Holy One. When Jesus sought the lost sheep of the house of Israel, he succeeded in his search, but he lost his own life in finding theirs. Being committed to the merciful search, he took upon him all human responsibilities. He not only assumed the lost sinner's nature, but the impoverished sinner's debts. In the payment of these debts, He in that nature, by the law and justice of heaven, was torn and wounded and bruised, so that he bled to death. The drops of blood that flow from Jewish altars could not cancel the guilt. No; oceans of such blood could not remove the slightest stain of sin. Animal blood was only typical. In itself it had no moral power, no propitiatory influence. But in Jesus' blood there is infinite, there is omnipotent virtue, to carry before it, into the sea of eternal oblivion, all the sins that are cast in its way, as it gushes forth from the great heart of Emmanuel, God with us. Away, then, oh lost one, away to Calvary! and while that bleeding Shepherd waits to be gracious, cast all thy sins and all thy cares upon Him. If you do so, you will never hear of them again, for he immediately casts them into the Red sea of his blood, from which they are never to rise. The Hebrews next morning saw the Egyptians dead on the seashore; but even the carcasses of your sins shall never be seen, when once beneath these purple waves they have been submerged. It is, then,

when committing your precious soul to the dying Lamb of God, that God repeats these blessed words in your hearing: "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more."—*Am. Tract.*

#### PRAYING WITHOUT CEASING.

Among the directions that Paul gave to his Thessalonian converts, was this, "Pray without ceasing." By this he means that we should always have a spirit of prayer.

It is impossible for any one to spend all his time upon his knees before God in prayer, but it is possible for a Christian to so live that he is always ready to pray, whether engaged in daily routine of business, or the public sanctuary, or by the bed-side of the dying, or upon the street, or in the social circle. His heart should ascend to God in prayer as readily and naturally as the sparks fly upward.

All through the Bible God has striven to impress upon our minds the importance and necessity of prayer. How many passages He brings to bear upon this point. He not only extends to us the blessed privilege of prayer, He not only invites us to make our requests known unto Him through the medium of prayer, but He commands us to pray.

In Luke 18 : 1, we read, "And he spake a parable unto them to this end, that men ought always to pray, and not faint." And again in Luke 21 : 36, He says, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." And in Romans 12 : 12, He says, "Continuing instant in prayer." And also in Eph. 6 : 18, "Praying always with all prayer and supplication in the Spirit."

These are only a few of the commands of God with reference to this important duty, and it is utterly useless for any one to attempt to live a religious life without obeying these commands. As the poet says:

"Prayer is the Christian's vital breath,  
The Christian's native air."

The soul can no more exist spiritually without prayer than we can exist physically without the atmosphere we breathe, and yet how prone we are to live in the neglect of this duty.

In the 6th chapter of Luke, 12th verse, we read of the blessed Savior going out into a mountain and spending the whole night in prayer. If it was necessary for the sinless Christ to pray all night, He who knew no sin, who had never yielded to temptation, whose life was pure and holy, how much more necessary it is for poor, sinful mortals like ourselves, who are so prone to evil; so liable to yield to the tempter, to be faithful and constant in the discharge of this duty. We have not always the moral strength within our-

selves, independent of divine assistance, to resist the temptations and allurements of the world; and the enemy of our souls comes to us sometimes in an unguarded moment in the garb of an angel of light, and would deceive, if possible, the very elect, and there is no safety for us only in living at the foot of the cross.

And again, if we would grow in grace, and make advancement in the divine life, there must be this unceasing waiting before God in prayer. That professor of religion who is not living a life of prayer, is living an ungodly life, for the reason that he is living in disobedience to the direct commands of God. We ought to esteem it such a blessed privilege that God has invited us to come to Him and lay our wants before Him in plain, simple language; and we ought to come to Him with the same simplicity and confidence that our little ones come to us; for He has declared in His word, that He is more willing to give the Holy Spirit to those who ask it, than earthly parents are to give good gifts to their children; but He has promised to give Him only on the condition of our asking. He says to us: "Ask and ye shall receive." "For every one that asketh, receiveth," but He will inquire of.

Dear reader, it is our glorious privilege to go to God, and through the medium of prayer, lay our wants before Him. If we are perplexed and troubled with regard to our temporal affairs; if poverty and want are pressing hard upon us, and the future looks dark and uncertain, let us go and tell Jesus all about it. He will understand us. He has suffered all the inconvenience of poverty. You remember, "though He was rich, for our sake he became poor"—so poor that he had not even where to lay his head, and think you He has no love and pity for His needy ones? Even now He whispers to our troubled hearts, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "As a father pitieth his children, so the Lord pitieth them that fear Him." We have a High Priest who sympathizes with us in all the sorrows and difficulties of life, and whose ear is ever open to the cries of His suffering children, and we have only to lift our hearts to God in earnest prayer, and exercise strong and living faith, and as sure as God lives deliverance will come, in His own good time and way.

Are we tried and tempted by the enemy? Does he desire to have us that he may sift us as wheat? Let us pray. The enemy always trembles when he sees the weakest saint upon his knees. Are we tempted by doubts and fears; let us ask God to remove them from us as far as the east is from the west. Blessed be God! there is no condition in life in which we may be placed that renders prayer impossible. There is absolutely nothing that can come between the believing soul and

God; and our prayers, if accompanied by faith, are sure to reach the throne and return laden with answers of peace. O! then, what encouragement we have to be earnest and fervent in prayer.

"I want a heart to pray,—  
To pray, and never cease;  
Never to murmur at Thy stay,  
Or wish my sufferings less.  
This blessing, above all,—  
Always to pray,—I want;  
Out of the deep on Thee to call,  
Aid never, never faint."  
—*Chr. Standard.*

#### KISSING AND CLEAVING.

"Orpah kissed her mother-in-law; but Ruth clave unto her." The kiss was good; but the cleaving was better. Orpah showed that she had enough affection for the sad old mother of her dead husband to give her a kiss, but she had not enough to quit her native land, and go with her to the land of God's people. One could give what was cheap and easy; she was not ready to make the sacrifice that cost something. In this pathetic little touch of human history, pictured to us in the matchless story of the Moabitish woman, we see a parable that illustrates thousands of experiences in our own days. To "salute" Christ by an act of public profession at His table is easy. It usually costs but little; for in these times it requires no great self denial to join a Christian church. It may even be a popular step, and give credit and currency in society. No "spoiling of goods" or dungeons await a profession of Christianity in America, as it once did in Asia Minor and in Rome.

It cost something for Ruth to cleave unto Naomi. We always feel glad that she could not have foreseen the handsome estate and the rich kinsman that was waiting for her at Bethlehem—for that would have subjected her to the suspicion of selfish motives in her choice. She acted from principle, and with no hope of earthly reward. "Thy people shall be my people, and thy God shall be my God," was a noble confession of faith. The beauty of it lay in the fact that she carried it out, and took the decisive steps that showed her heart and conscience were in what she said. The glowing excitements of a revival commonly fill up our Church-memberships with not a few Orpahs among the genuine godly-minded Ruths. In a little while the Orpahs are back in the world again to their own sin, and the Church's sorrow. Profession is easy; then comes the test of performance. Revivals cover the threshing floor with sheaves. The duller and more monotonous seasons that come afterwards winnow out the wheat from the chaff. In this solemn and significant fact lies the reason why, with all the occasional large ingatherings, the actual working force of Christians increases so slowly.—*T. J. Cuyler.*



For the Herald of Truth.

## ON THE DEATH OF A CHILD.

BY J. F. FUNK.

A tender flow'r in sweetest bloom  
Cut down by death's rude blast,  
Has fill'd these hearts with saddest gloom,  
And deepest sorrow cast.

A mother's tear so freely shed  
May well nigh break the heart;  
A father's sighs so deeply drawn—  
All tell how sad to part.

The grave receives this cherished form,  
Our home is desolate;  
These bleeding hearts are crushed and torn,  
These souls in sorrow wait.

But mourning parents do not weep,  
Your child is now at rest,  
The little lamb, in blessed sleep  
Lies on the Savior's breast.

Then seek him not among the dead,  
He dwells beyond the skies,  
And if you serve the Lord your God  
You shall with him arise.

## A SUCCESSFUL RESOLUTION.

"So will I go in unto the king, which is not according to law; and if I perish, I perish."

This was Queen Esther's resolution at a time when her people and herself were threatened with destruction. It was a venturesome resolution, for two great difficulties confronted her: the danger of death from intruding unbidden on her monarch, and the unalterable character of the law which she wished to have annulled. She went forward and saved her nation. What peril she encountered! What results she achieved! My dear friend, if you have discovered the danger in which you are, adopt her resolution.

1. So will. She determined what to do. The decision was essential. Without it she might have had the deepest emotion, the most earnest desire but would have accomplished nothing. Men gain no great end by merely wishing. Least of all do they become Christians by wishing they were converted, by hoping they will be, by acknowledging the desirableness of religion. Hopeful as these indications are, they are all ineffectual if they lead to no determination. Resolution must precede action. "I will make one honest effort," has been the language of many who have entered in through the strait gate. Many a man goes to the door of the room in which are the singers of the Pilgrim's Progress, and as he looks at their white robes and hears their sweet music, he says, Oh that I were among them! But mere wishing cannot give him a place there. He must say to the man with the writer's inkhorn, "Put my name down." If he never reaches that point of decision he will never stand among the blessed.

2. I. Others have ventured and have been saved and so will I. Others cannot do it for you. Friends, parents, minis-

ters, Sunday-school teachers, may instruct you, sympathize with you, pray for you, but they cannot repent and believe for you. There is a work to be done between you and Christ, in which you can have no companions or witnesses. Queen Esther's maidens could accompany her as far as the door of the royal chamber, but into the presence of her king to present her petition she must go alone. No finger but yours can touch the life giving scepter. You must yourself go to Christ.

3. So will I go. "Come to me," is Christ's invitation. There is something for you to do; not in the way of preparing yourself to be saved; this is staying away. But remaining where you now are, you are lost. You are in the land of condemnation, and as long as you are there, you and everything you do must be condemned. Up, flee from the city of destruction, flee from yourself. With the lost son, say, I will arise and go unto my father. With him there is life and plenty.

4. IS UNTO THE KING. He must speak the words of forgiveness. From no other lips would they meet your wants. No human assurance could satisfy your soul. He must decide your destiny. Go then to the King. You have read the Bible, you have heard sermons, you have listened to the conversation of pious friends, you have prayed, you must do more; you must go beyond the Bible and sermon and religious instructions and prayers. Go to him to whom these all would lead you. Go to him who can save, and save for ever.

## LAWS AND POLITY OF THE JEWS.

### JEWISH POLITY.

The name of a creature brings with it the idea of a Creator and Disposer, Rev. 4: 11. Man claims authority over the objects that himself has formed; and this comparison is often used in Scripture to shadow forth the great truth that the Most High ruleth in the kingdom of men, and fulfills his own purposes, as the potter fashions vessel out of the clay, Dan. 4: 32; Rom. 9: 20, 21; Isa. 45: 9; Jer. 18: 6; Psa. 100: 3; 119: 73. The dealings of God with nations as such, are plainly manifested both by Scripture and experience; for, although the true state of individuals cannot be judged from their condition as to outward prosperity, (Eccl. 9: 2); yet since communities exist only in this world, it is in this world that nations are either punished or rewarded.

It would be easy to multiply instances in point, from the histories of both Jews and Gentiles. Some of the striking and minute descriptions of prophecy may be here alluded to. The sword, Hab. 1: 6-8. The famine, Jer. 14: 1-4; 5: 24. Lam. 2: 13-15. Wild beasts, Isa. 34: 13, 14. The pestilence, 2 Sam. 24: 15. Numerous interpositions of Providence might also be

referred to, in which, though outwardly weak and powerless, the people of God experienced the truth of the promise. "No weapon that is formed against thee shall prosper." Isa. 54: 17. There was not merely a god of the hills, but one who was high unto them in all places and in all circumstances. Deut. 4: 7; 1 Kings, 20: 27, 28. See also 2 Kings 6: 16; 2 Chron. 13: 12; 20: 12; 30: 21. How necessary it is to keep in mind that in the Lord alone is righteousness and strength! all other confidence is leaning on a broken reed, by which many have pierced themselves with sorrow.

"Sure as on creatures we depend,  
Our hopes in disappointment end."

It is probable that the fallen angels gloried in their own perfections, and lost sight of that dependence which must ever subsist between a creature and his Creator. It is certain that by this temptation Satan beguiled Eve, Gen. 3: 6; 2 Cor. 11: 3; and in the same manner he has endeavored to seduce all her prosperity. The long lives of men before the flood, and their free and undisturbed possession of earthly indulgencies, might have led them to exclaim, "Who is lord over us?" and perhaps to say, "There is no God." These were "overflowed with a flood," but the race that followed them soon proved the corruption of their hearts, rejecting the commands of God, and falling into superstition and idolatry. The presumptuous spirit of infidelity has from time to time revived, and in these latter days it has become especially prevalent, 2 Pet. 3: 2.

The Jews of old rightly judged, that the covenant which God made with Noah was made with all his posterity, Gen. 9: 9; and that its requirements were binding on Gentile proselytes. These were enjoined to abstain from fornication, murder, theft, idolatry, blasphemy, eating of things strangled, and of blood. Similar engagements were made by the apostles with their first converts from heathenism, and there had been instances, from time to time, of solitary individuals in distant lands acknowledging the authority of the God of Israel, who submitted to these rites, and renounced their heathen practices. In many cases, doubtless, these sons and daughters from afar would also be instructed in the import of the Levitical sacrifices, and brought to understand how all the families of the earth should be blessed in the promised son of Abraham, that seed of the woman who should bruise the head of the serpent, and become the desire of all nations. But it was reserved for later ages that a nation should be born in a day, and the kingdoms of this world become the kingdoms of God and of his Christ, of which time even yet our views are distant and imperfect, though some faint glimpses of a happier state of things are occasionally offered to us.

Having thus considered briefly the con-

dition of mankind at large, and the relation in which they stand towards their Almighty Ruler, it may be desirable to return to the notice of some of those institutions by which the Jews were for 1500 years distinguished, as those to whom pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," as well as to those plans of their own devising, in which they more or less departed from the will of God. All law and social order, under whatever form it may be organized and administered, is necessarily based upon this great principle, that there is a self-existent God, the Creator and Disposer of all things, to whom all are accountable; and that this Almighty Being, this God, as the name emphatically denotes, desires the welfare of all his creatures, especially of those who are endowed with rational powers, who possess immortal souls. All religion, natural or revealed, is based upon this principle, and is, in truth, a code of laws proceeding from an almighty, all-perfect Being. Or, to bring it more immediately home to us, it is a series of precepts delivered to children by a wise and affectionate Father.

When mankind began to increase upon earth, the parent or head of the tribe exercised supreme authority over his children and servants. He was himself accountable to no earthly superior, and could reward, punish, or dismiss, as he thought proper. This is fully exemplified in the histories of Abraham, Isaac, and Jacob. Each exercised his authority with an absolute power, and as in the cases of Ishmael, Esau, and Jacob, Simon and Levi, acted from what would appear personal feelings, rather than from any defined code of laws. Doubtless the older patriarchs before them did the same, but their histories are less fully given. It is obvious that in proportion as men were actuated by the fear of God, their government would be exercised with justice and kindness; but where this was wanting, as in the family of Cain before the flood, and in the case of Nimrod after the flood, there would be oppression, violence, and wrong. The conduct of such men, in all ages, may be thus described:—

"To heaven the proud blasphemers raised their eyes,  
And scorn'd the ta'ry vengeance of the skies:  
On earth aveng'd, they sternly broke  
Love's willing bonds, and Nature's kindred yoke.  
Mad for dominion, with remorseless sway  
Compell'd their teytle brethren to obey,  
And doom'd their human herds, with thankless toil,  
Like brutes, to grow and perish on the soil:  
Their sole inheritance through lingering years,  
The bread of misery and the cup of tears."

A more minute description of such characters is contained in Job 24: 1-12. In fact, the most detailed account contained in the sacred records, with reference to patriarchal life, is found in the book of Job. There we see the man of wealth, influence, and ability, the object of respect and attention, using his talents for the benefit of his fellow-creatures, and

deriving instructions from the works of creation and providence, mourning over the mixture of good and evil in this earthly scene, yet comforting himself in the prospect of a future day of retribution.

For I know that my Redeemer liveth,  
And that he shall stand at the latter day upon the earth,  
And though after my skin, worms destroy this body,  
Yet in my flesh shall I see God.—Job 19: 25, 26.

As men multiplied upon earth, larger groups were formed, called states and kingdoms: all their systems may be traced up to the patriarchal source; but they were frequently corrupted much. The Egyptians are considered to have been the first to introduce kingly government, (see Gen. 12: 15, 20), but the kings in those days were very different from the monarchs of later times. We read in Josh. 12: of thirty-one kings in a very small space of territory, scarcely equal in extent to the principality of Wales. Yet if their dominions were small, their authority was still absolute, as may be gathered from the tyrannical proceedings of Adoni-bezek, Judg. 1, and of Pharaoh Exod. 1.

The deliverance of the Israelites from Egypt was a direct act of Divine power, and the subjects of this deliverance were called upon to obey the Lord who led them forth. This was expressly declared before the deliverance had been accomplished, and again immediately after it. Exod. 6: 7, and 12: 42. The form of government thus established for the Jews is rightly deemed a theocracy,—a system in which the affairs of state were conducted by the immediate direction of the Almighty. Thus Jehovah was the King as well as the God of Israel, and is continually spoken of as such. He was every where present among them; not only as he is in all places, but by a special manifestation of his power in the tabernacle, over the mercy-seat, in the bright cloud called the Shechinah, to which, in all cases requiring direction, the high priest resorted, as a prime minister to an earthly ruler or sovereign prince, to receive orders and directions. There is in Num. 9: 17-23, a beautiful description of the manner in which the Lord guided his people through the wilderness, and the Psalmist refers repeatedly to God as his leader. Psa. 32: 8; 73: 24. And it must be remembered that the earlier proceedings of this remarkable people were foreseen and directed by Jehovah, as is plain from Acts 7: 1-20, and from Genesis 15. However, it is from the departure out of Egypt that their polity as a nation is to be dated.

"The covenant of Jehovah with the Hebrew people," says an eminent writer, "and their oath by which they bound their allegiance to Jehovah, their God and King, was, that they should receive and obey the laws which he should appoint as their Supreme Governor, with a particular engagement to keep themselves from the idolatry of the nations round about them, who her the idolatry they had seen while they dwelt in the land of Egypt, or

that which they had observed in the nations by which they passed to the promised land. In keeping this allegiance to Jehovah, as their immediate and supreme Lord, they were to expect the blessings of God's immediate and peculiar protection in the security of their liberty, peace, and prosperity against all attempts of their idolatrous neighbors; but if they should break their allegiance to Jehovah, or forsake the covenant of Jehovah by going and serving other gods and worshipping them, that they should forfeit these blessings of Divine protection, and the anger of Jehovah should be kindled against the land, to bring upon it all the curses that are written in the book of Deuteronomy, 29: 25-27. The substance, then, of this solemn transaction between God and the Israelites, which may be called the original contract of the Hebrew government, was this: If the Hebrews would voluntarily consent to receive Jehovah as their Lord and King, to keep his covenant and laws, to honor and worship him as the one true God, in opposition to all idolatry, then, though God, as sovereign of the world, rules over all the nations of the earth, and all nations are under the general care of his providence, he would govern the Hebrew nation by peculiar laws of his own appointment, and bless it with a more immediate and particular protection; he would secure it to the invaluable privileges of true religion, together with liberty, peace, and prosperity, as a favored people above all other nations.

## WORLDLY-MINDEDNESS.

What is the reason that many know their shops better than their hearts, and are acquainted with the temper of their body more than with the constitution of their souls; that they are so careful and industrious in the prosecution of their worldly designs, and negligent and remiss in looking after heaven? What is, or can be, the reason of these things, but that inordinate love and affection they have for money, or the things of this world, which makes them so eager in pursuit of them, that they forget they have anything else to mind; and so much taken up with worldly business that God, and Christ, and heaven and soul, and all, must give way before it? O, the folly and madness of sinful men! What a strange, corrupt, degenerate thing is the heart of man become, that we should be so foolish and unwise, as to prefer our bodies before our souls, earth before heaven, toys and trifles before the eternal God, and the worst of evils before the best of goods, even sin itself, with all the miseries that attend it, before holiness and that eternal happiness which is promised to it; and all for nothing else than the love of a little pelf and trash, which hath no other worth but what our own distracted fancies put upon it.

## AN OLD LETTER.

[The following letter was written by David Metzler, deacon in the church in Columbiana County, Ohio, as an admonition to his posterity. This admonition, if we heed and follow it, is, at the present time of the highest importance. Our old brethren, who have fought the good fight, and finished their course, still earnestly preach to us from their graves, the teachings of the gospel of our dear Savior; and it will be good for us if we give them our attention. To this end may the Lord vouchsafe unto us his grace. EDITOR.]

September 25th, 1855.

This is my last will and testament, and my counsel to those whom I leave behind, — my wife, children, grand-children, and all theirs.

I love all of you with all my heart, and commend you to God and his abundant grace. May he daily guard you in all your ways, dwell in you with his good and holy spirit, and be your God and Father, in order that all of you may be found his obedient children, and be acknowledged as his sons and daughters. May it please him for this end to strengthen you daily, and keep you in a true and living faith unto a blessed end, in Christ Jesus, Amen.

Now then, if it should please our gracious Father to call me home, and transplant me from this sorrowful life into eternity, before you, my dear wife and mother of the children, whom God has given to us, may you be to them and also to all our grand-children, as long as God may grant you this earthly life, a good example in true piety and all other christian virtues, and good works. Yea, always remain to them a light and an example of love and peace, of patience and humility, with daily watchfulness and prayer. And whenever your love may require you to admonish them, do not neglect to do so on account of the fear you have of men.

As pride, which is so strongly forbidden in the Scriptures, is gaining so strong a hold at the present time, do not forget, my dear children, with all your relations, the word of God which teaches us: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." O, do never forget this, but always honor your mother and love her with all your heart. Serve her and take care of her whenever she needs your assistance. And if God should send more sufferings and misfortunes upon her, stand by her and sustain her; visit her frequently and comfort her with that comfort with which you and all those that bear the cross of Christ have been blessed, by God through his Word. You would have to do very, very much

for your mother if you would recompense her for all she has done for you from infancy to maturity.

I sincerely desire to give this counsel and admonition to all of you, my dear sons and daughters, together with your wives and husbands, that you may train your children in the fear of the Lord, and be also in the church, through your own pious and humble life, their light and example. This, indeed, should be our most important work, to keep them, as much as possible, from all idle and sinful associations, and warn them earnestly to guard against all pride and worldly conformity, in order that they may learn to shun all that is an abomination in the sight of God.

And you, my dear grand-children, I admonish you to be obedient children; follow your pious parents in all that is good. For, to seek first the kingdom of God and his righteousness, as our Savior tells us, is surely much more profitable than to gain possession of the whole world, which, with all its glory, will pass away. But he who does the will of God, shall remain forever. Yes, this often has been my ardent desire, my prayer and my supplication, in the name of our Savior, for myself and your mother, for my children and grand-children, that the loving, merciful, and almighty God would, through Jesus Christ, bestow his spiritual blessings abundantly upon all of us; that the spiritual seed might be blessed in me and all my relations and descendants; that all might become spiritual laborers in the Lord's vineyard, and every one of my descendants, even to the third and fourth generation, might take part in the building up of that spiritual Ark, as Paul says, "By faith Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house."

Noah, who had faith in the Lord, and according to his command built the ark, through his living faith was saved with his family, while the whole world perished in the flood and none outside of the ark was saved. This is a clear type of the spiritual ark and the church of Christ, as the apostle says, that there is none other name under heaven given among men whereby we must be saved, than that of Jesus. It is only by obedience to the cross of Christ, by a living faith and true repentance, that we receive the baptism of the spirit, and become partakers of the nature of Christ, and receive the imperishable seed of the living Word. Only thus may we come to the spiritual Sonship and a true repentance, and then we may look for eternal life, namely, if we remain faithful to the end, with daily watchfulness and prayer.

O, my dear children with all your households, I again beseech you with the Apostle, to work out your own salvation with fear and trembling, as long as God continues to you this temporal existence,

O, this would be the greatest joy of my heart, my most ardent wish and prayer to God for all my descendants, that the loving and merciful Lord might so lead you all by means of his inviting grace, that you, led by a burning love, might become more and more desirous to love God the Lord with the fullness of your heart above all other things, out of gratitude to him for your salvation; to take up the cross of Christ and to be able to suffer and to bear; to hate and flee through self-denial and humility of heart, all pride and worldliness, and, like Moses, to esteem the reproach of Christ greater than all visible things, for all that may please the eye best, leads away from God. O, learn with Moses to look forward to that reward, which awaits us in eternity, for there it will make a great difference, whether we have been the brothers and sisters of Lazarus or those of the rich man.

Now then, my dear children, many earthly treasures, money and possessions, I have not to leave you. I offer you here, however, a heavenly treasure and a heavenly inheritance, which you and all who desire to possess it, can have without money and without price. The most useful thing for us to do, as long as God is granting us this temporal existence should be, to prepare ourselves every day for a blessed departure, because we are not sure for a single hour that death will not overtake us. And yet Christ tells us with a double "verily," that if a person be not born again, he can not enter the kingdom of God. When man is born again he becomes an obedient child of God; the old Adam is put off, and the new man received in the image of him that created him, is put on. This means: man becomes loving, merciful, humble, meek, patient and feels himself led by the love of Christ to keep the commandments of God, and to shun all that is forbidden in this world. We become at last convinced that he can do nothing but sin. This conviction will make him prayerful, and induce him to descend daily into his own heart and call upon the true Teacher and Helper, that he may watch over us day and night and guard us in all our ways; that daily he may strengthen us in our faith, in our hope and in our love; that he may give us light, knowledge, wisdom and judgment, in order that we may be able to distinguish between light and darkness, between that which is from God and that which is from man, between good and evil, and that he may give us strength to overcome the evil and do that which is good. Our Savior says: "When ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do."

And now let us search our hearts, to see how far we have advanced in our doing that which the word of God commands us to do. If we wish to have the

sure hope of being saved, we must already here live piously for the Lord, and have the kingdom of Christ dwelling within us. By his spirit we must suffer ourselves to be drawn and led, as Paul says, "Now if any man have not the spirit of Christ, he is none of his." But he also says, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." Those sins that adhere to our nature and which every man carries in his flesh, and which causes him to fall whenever in his weakness he neglects to watch and pray, are not of such a nature as to condemn us, but will be forgiven us if, with a penitent heart we humble ourselves before God. Upon the willful transgressor, however, who refuses to regard and accept the commandments of God, there is a terrible judgment pronounced; for it is to him that Christ says, "But those nine enemies, which would not that I should reign over them, bring hither, and slay them before me."

I, therefore, admonish you a second time, my dear children and grand-children, whom I must leave behind in this sorrowful world, to watch and to pray. Christ says, "But as the days of Noah were, so shall also the coming of the Son of man be." Men will not regard the word of God any longer, nor suffer themselves to be reproved by his spirit; and because iniquity shall abound, the love of many shall wax cold. Worldliness and pride have in many places very much increased, notwithstanding the warnings of the Apostle in the Spirit of Christ: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is not in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

O my dear children and grand-children, be diligent in watching and praying, and read earnestly in the holy Scriptures. Never cease to pray to God for light, wisdom and increase of faith, and that you may learn to know and follow his will. Read also edifying books that are founded upon his Word. Do not forsake the true church of Christ and the congregation as long as you are able to attend; love your ministers and the whole brotherhood, yea, all men, and have peace with them if it be possible. Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Have no fellowship with the unfruitful works of darkness, but rather reprove them, and love your neighbor as your selves, in order that many souls may be brought from darkness to light and converted from the power of Satan to God; yea, that many may be drawn from death to life and be saved forever.

Be also heedful not to forget giving

alms to the needy, for this also is a precious injunction of God. We must feed the hungry, clothe the naked, assist the poor in their necessities; visit the sick, the widows and orphans, and comfort them in their affliction. This, in the Bible, is called part of a pure and undefiled religion. Charity will also cover a multitude of sins, and God will recompense us therefore an hundred-fold both here and hereafter. Our alms must, however, be given out of love and duty, and not from compulsion, for God loveth a cheerful giver. Neither must we give for the sake of vain glory, or "to be seen of men." No! "Let not thy left hand know what thy right hand doeth."

I regret that through poverty and weakness of spirit, I have not always been able to walk that narrow path, which is the true way to heaven, so perfectly as the word of God requires, and that I could not proceed thus far upon this well-made path without stumbling now and then. But the Lord has always stretched out his hand toward me that I perished not.

And now I intend to close. My hand is stiff, my memory weak and my mind fails me. If it were not for my being so anxious for the salvation of your souls, as I am for my own, it would have been impossible for me to write so much as I have. It is, therefore, I repeat it, my most ardent desire, dear children and grand-children, that all of you may learn to acquire such a disposition as the word of God requires from us; that your faith may be active in love and good works, and that each one of you may become a faithful laborer in the building up of the spiritual ark of Christ; that all of you, without exception, like those wise virgins with burning lamps, may be admitted into the heavenly ark before the door be shut. There, in a short time, we all will meet again, in glory, and see one another face to face, on mount Zion, the new Jerusalem, in the great throng that have come out of great tribulations and have made their robes white in the blood of the Lamb, and are now with the heavenly host singing everlasting praise, with crowns on their head and palms in their hands. Then there will be a glory, such as "eye hath not seen, nor ear heard," which God hath prepared for those that love him. Those who are judged worthy to partake of such glory must in this life have passed through many trials and sufferings; for the Lord wishes all the guests at his marriage feast to be pure and holy, and prepared for moral perfection. Christ himself says, that he will purge every branch that bears fruit, in order that it may bring forth more fruit. Now, this he does in different ways through the divine grace of his Father.

As Christ, the sinless head of the church, had to suffer so much in order that he might be a ransom for all the sins of Adam, he desires now, that his follow-

ers also should take of the cup of suffering, and the baptism of affliction, pass through many trials and afflictions, diseases and pain, and be reviled, abused, and persecuted for his name's sake. And as our heavenly Father knows "what is most expedient for our salvation, we will ask him to give us patience and strength, that we may be able to bear the afflictions which he may send us, with resignation to his will. The wise man Solomon says, "My son, give me thine heart, and let thine eyes observe my ways." And since the ways of the Lord lead through suffering to glory, the Apostle remarks, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

DAVID METZLER.

## GOD WANTS OUR LOVE.

God is perfectly happy. His resources of enjoyment are infinite. Can we, His poor creatures, add anything to His happiness? Yet, no doubt, He is pleased with our affections, else He would not command and invite, and even entreat us to love Him. Wonderful condescension! Does the great God, the Almighty Sovereign of heaven and earth, the everlasting Jehovah, really want our love? The dignity of man must be exalted if God wants his love. Our love to God must be very precious, if God desires it and paid so great a price, even Christ's blood, to purchase it. The Holy Spirit is intently and constantly at work, to bring us into such a state of faith, and purity, and holiness, as to be meet to love God. Amazing privilege, most enrapturing happiness to be in entire fellowship and love with God Himself! Whoever fails of this fails of the high, delightful destination to which God, in the gospel of Christ, most certainly is calling us. God manifested His love toward us in Christ, that He might win our love to Him. Fellow-traveler to eternity, do the trifles, the follies, the sports, the groveling pleasures of earth enslave your appetites? or does your love to God rise supremely, pure, holy, unworldly, ardent? God wants your love.—*Sel.*

IN HEAVEN all God's servants will be well satisfied with His dealings with them, and shall see how all are conducted, like so many winds, to bring them to their places of safety.

SAVING FAITH is conquering faith; it conquers self, sin, Satan, the world and death; it goes on in its warfare and increases its conquests until crowned with glory.

A SELF-CONCERNED professor is always a mischievous character; he is one of Satan's edge-tools. Beware of conceit.

## Herald of Truth.

Elkhart, Ind., May, 1878.

**TO OUR SUBSCRIBERS.**—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

**How to SEND MONEY.**—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

**Correction.**—In the article in the last No. on page 63, under the caption of "The consequences of disobedience to parents," an error occurred. The writer of the article was not an orphan ten years old, but a young man of twenty, as he himself writes us. The expression was altogether misunderstood.

**Mennonite Emigration from Russia.**—Information has been received of about 100 families of Mennonites that intend to come over during the Summer, some thirty of whom, at least, intend to settle in Nebraska. Among them is the brother of Pre. Isaac Peters, of Hamilton County, Nebraska.

**Incorrect.**—It has been asserted that our brethren in Russia were prohibited from emigrating during the late war between Russia and Turkey. But this was not correct. The war has not interfered with the emigration. The fact that few came over last summer must be attributed to other causes.

**New Minister.**—Lots were cast for minister, April 4th, at Hernley's Meeting-house near Manheim, Lancaster Co., Pa. There were twelve brethren entered. The lot fell on Bro. Jacob H. Snively. May the good Lord bless him in his calling.

**Pre. Samuel Godshalk** of Deep Run, Bucks Co., Pa., is again teaching a German School in his neighborhood. He informs us that Deacon Jacob Hunsberger, of Perkasee, died at the advanced age of nearly 90 years, and was buried on the 2nd of April. Sister Catharine Walter, mother of Pre. John Walter of New Britain, was buried on the 9th. Commu-

ion services at Deep Run meeting were held on Easter Sunday, April 21st.

## CONFERENCES FOR 1878.

**Semi-annual Conference** for the district of the Twenty, Cayuga in Canada, and Erie County in the State of New York, will be held on Friday, May 10th, in Clarence, Erie County, New York.

**Annual Conference** for Canada, will be held at Christian Eby's Meeting-house, in Waterloo County, Ontario, on Friday, May 31st.

**Annual Conference** for the State of Ohio, will be held in Oberholser's Meeting-house in Mahoning Co., three miles north of Columbiana Station, on the third Friday in May, (May 17th). The nearest Station is Columbiana, on the Pittsburgh, Fort Wayne and Chicago R. R. Brethren from other places are cordially invited.

**Amish Conference.**—The annual conference of the Amish brethren will be held this year, on Whitsuntide, commencing June 9th, near Eureka, Woodford county, Illinois. All ministers, brethren and sisters in the United States and Canada are cordially invited to meet with us on that occasion. The Railroad Station is Eureka, Woodford Co., Ill., on the Toledo, Peoria, and Warsaw Railroad.

**Conference in Illinois** will be held on the fourth Friday in May, (May 24th), in the Meeting-house near Sterling, in White-side County. Ministers from other places are invited; the Communion of the Lord's Supper will be observed on Sunday following. Brethren and sisters from other places are cordially invited to be present. The nearest railroad station is Sterling on the Chicago and N. W. Railroad.

**A Statue of Menno Simon.**—The Mennonites of Holland are taking steps to build a monument to the memory of Menno Simon, the great reformer of the 16th Century, and after whose name our Church is called. Near the village of Witmarsum, in Friesland, where Menno Simon was born; where in the adjacent village of Pingjum from 1516 to 1531 he was Vicar, and where from 1531 to 1536 he served as priest, in the Catholic Church, and where on the 12th of January, 1536, he renounced the Church of Rome and left her; where he first preached the gospel after his Renunciation of the Romish Church; and where in quiet reading and meditation he

prepared himself for after usefulness, it is proposed to erect a monument to his name. About a mile and a half from the village is a plain old Meeting-house, which was built in 1828. This building is said to stand on the place where Menno first met his brethren in the faith, and where they first listened to him as he preached the Gospel; and as the old building, now standing there, had become too small for the Church, and somewhat dilapidated, the Church built themselves a new house of worship in the village, where they now hold their services, but a writer in the *Mennonitische Blaetter* thinks it would be a great pity if this property should pass into the hands of strangers and peradventure be used for a stable or a laborer's house, and therefore it is proposed to ask contributions from the Mennonites both in Holland and Germany, (and we suppose those in America are not excluded,) and purchase the lot and erect on it a monument to the memory of Menno.

The question has been asked us, What do you think of this? and several of our Mennonite papers hesitate to express their views fully, but in a matter so plain as this, the answer, to every faithful follower of Menno, must be self-evident. To the man who taught a doctrine like Menno, who denounced the pictures, and images of the Church of Rome, and all her idolatrous formalities, with her worship of saints, &c., and lion-like, fought against the perversions of the true doctrines; the man who would not worship men nor the images of men, whose sanctified soul would rise up only in a true spiritual devotion to God, who requires us to worship him in spirit and truth—to him would his followers erect a monument and place his image thereon. So little regard would we have for his teachings and doctrines that in the vain effort to honor his name, we would dishonor his teachings, by casting aside the doctrine for which he suffered so much. It was for a long time held as not in accordance with his teachings to place a simple tombstone over the grave of the dead, and old graves, to-day, have no stone to tell who sleeps there, and our old brethren were hurt when they saw even those who were not Mennonites, place high pillars or monuments in their graveyards, and now Mennonites themselves do not hesitate to build a monument in

memory of the noblest and boldest defender of the plain, simple doctrines of the gospel, since the days of the Apostles! The noblest monument we can rear to his memory, dear friends, is to keep inviolate and untarnished his teachings and his doctrines, and first and foremost among these let us bear up and hold fast this unchanging principle that our God dwelleth not in temples made with hands, and who desireth not an offering of wood, or stone, or metal. Let us cherish and abide in the doctrine which Menno taught, because they were the doctrines of Jesus Christ, and the doctrines which will bring salvation to all who accept them and abide in them faithfully, and thus we can most of all honor the memory of Menno without a statue or a monument to his name. Nay, dear friends, let us not thus dishonor the teachings of Menno, and the teachings of the Bible.

Such customs belong to the world, and the apostle tells us not to be conformed to the world, for the world passeth away and the fashion thereof.

For the Herald of Truth.

## OUR TRIP TO NEBRASKA.

We left home, Wednesday morning, April 3rd, and after spending the day in Chicago, took the night train for Burlington, Iowa, where the land office of the Burlington & Missouri River Railroad Co., is located. We arrived at Burlington on the morning of the 4th, and took the evening train West, and passing through Plattsmouth, Lincoln, &c., we arrived at Beatrice, in Gage County, Nebraska, on Friday afternoon about five o'clock, and immediately proceeded to the house of Bro. Cornelius Jansen, who resides in the city, and being momentarily absent, we were kindly welcomed by the family, whose personal acquaintance it was not our privilege, previously to enjoy; although Bro. Jansen himself with his oldest son, Peter, we have numbered among our personal acquaintances, since their first arrival in this country.

The evening was spent very pleasantly with Bro. Jansen and family, and the next day we visited a number of the Prussian Brethren who reside in this vicinity, among whom were Preacher J. H. Zimmerman, Deacon L. Zimmerman, Bro. H. Von Steen and others. In the afternoon, we rode out into the country, to the farm of the Klaasen Bros., who are both unmarried, and live with their mother and sister, on a fine farm, on which they have already built a good house and barn, about three miles south-west of town.

Bro. Henry Yother (bishop), as many

of our readers are aware, lives with his children, near Blue Springs, about ten miles south of Beatrice. When we returned in the evening to Bro. Jansen's, we were pleased to find that, according to our request, Bro. Yother had come to Beatrice to spend the night with us. Though Bro. Yother is growing old in years, he remains steadfast in the faith and though not enjoying the privilege of residing with a church, he does not cease to preach the word and point sinners to Christ. He had two appointments for the next day (Sunday), and left us early on Sunday morning to meet them, one in the forenoon and the other in the afternoon. He also proposes a visit to the church in Marion and Melherson counties, Kansas, during the latter part of April. Our meeting afforded us much pleasure, and trust that it may have been to our mutual profit.

The Prussian brethren residing in and about Beatrice constitute some twenty-five families who emigrated from Prussia, and settled here, a little less than a year ago under the spiritual leadership of Bish. Gerhard Penner and — Andreas, both of whom, though permitted to enter and see the land to which they desired to lead their spiritual charge, and where they might enjoy full liberty of conscience, were not permitted long to enjoy its blessings, for the Great Shepherd of the sheep has already called both from the labors and conflicts of this world of tribulation, as we trust, to the enjoyments of the higher and better life.

The church is now without a bishop, under the care of preachers Andreas Penner and J. Heinrich Zimmerman, and they have secured a room in the court house in Beatrice, which for the present serves them as a place of worship. Here we met in the forenoon, and it was our privilege to address a large and attentive audience from Col. 2 : 6, 7.

In the afternoon, Bro. Zimmerman, according to his custom, had the children and the young people meet together at his house, where he gave them instructions, first from the Gospels: second from the catechism, and third, from Bible history. The ready answers which many of them gave, showed well the interest the children take in these subjects and careful instruction they have received. It afforded us much pleasure to witness these instructions, and we feel sure that it will be a lasting benefit both to the children and the Church; and we thought how much better it would be, if every minister would devote an hour or two on Sunday afternoons to the children of his church, instead of spending the time as is often done, in unprofitable and we may well say idle conversation.

We need Biblical instruction, and a more earnest studying and searching of the Scriptures. This, and this alone, can successfully meet and withstand the rapid

progress of infidelity and worldliness which is now gaining such a powerful impulse all over the world.

In the evening, we accompanied our young friend John Jansen to the residence of his brother, Peter Jansen, on the "Sheep Ranch," in Jefferson Co., some eighteen miles distant, where we spent the night.

By "Sheep Ranch," we mean "sheep farm." Bro. Jansen has about 2500 sheep, 2000 of which he keeps on the farm. Excellent and ample stable room has been provided, so that the sheep may be kept warm and dry; a good and abundant supply of water is obtained from a well, drawn and forced into the yards and stables by means of a wind pump; and the sheep are fed on corn and hay during the winter, and in the summer they are pastured on the prairies. These sheep have done remarkably well, very few have died, and out of 300 lambs, only three were lost.

On Monday, we visited the church in the vicinity of Fairbury, in charge of Bishop Abraham L. Friesen, at whose house, in the village of Heuboden, in company with a number of the brethren, who met there, we spent the day in pleasant, and we trust, in profitable conversation. The day was rainy and unpleasant, and after a short visit to Bro. Friesen's father, in the evening, we returned and staid all night; and the next day attended meeting at a school-house in the village of Rosenhof, where, notwithstanding the unpleasant weather, a large number had met, and we had a pleasant meeting.

In the afternoon, we visited at Jacob Fast's and Peter Thison's and met a number of other brethren, in whose company, the time passed rapidly and pleasantly by. This Church comprises about seventy families, and live in villages after their manner in the old country. On account of the convenience to schools and churches, and mutual aid in their social relations, this plan of settlement is greatly to be preferred, although it is far less convenient for the working of the land.

In the evening, Bro. Peter Jansen brought us to the "Ranch," where we spent the night; and the next morning, we returned to the Prussian Settlement west of Beatrice. These brethren have settled almost in a direct line west of Beatrice, a distance of nine miles. They have put up excellent buildings, though they have settled less than a year ago. They have broken a large amount of prairie, put up fences, planted trees, made gardens, and on every side manifest the industry and enterprise of the German character. One of them has put out a crop of 400 acres of wheat.

Bro. Jansen brought us to Bro. John Penner, whose farm joins the western extreme of the settlement. Here we met the brethren Heinrich and L. Zimmer-



man, whom, after partaking of a lunch consisting of coffee, bread and butter, we accompanied on a ride through the settlement to Beatrice. We visited Widow Tens, the Goosens, Friesens, and others; we were very cordially received by all, and shall not soon forget the pleasant acquaintances we made.

After returning to town we made several calls and spent the night with Bro. Jansen, and on Thursday we visited the widow Andreas and Peter Penner, took dinner with a number of friends at Bro. L. Zimmerhan's, and in the afternoon we visited John and Gerhard Penner, sons of the deceased Bishop Gerhard Penner, who have purchased farms on the banks of the Big Blue River, and built up good and commodious residences and barns. They are putting up a cheese factory and by the first of May expect to commence the manufacture of cheese. The factory is rented to a party who will carry on the business, and a number of the farmers in the vicinity have contracted to supply the milk at the rate of 8 mills per pound. The milk of 200 cows is to be required to supply the factory.

On Friday morning we took leave of the friends here to visit the church in Hamilton and York counties. In Sutton we found Bro. Wall, who took us to the house of Bishop Isaac Peters some nine miles north of Sutton. We found him in the field rolling wheat, but we were soon made to feel at home in his house. We had corresponded with Bro. Peters for several years, but until now had not enjoyed the privilege of a personal acquaintance. On Saturday April 13th, Bro. Peters had a betrothal to perform and kindly invited us to accompany him. A public betrothal, as a church or social institution or custom, is something altogether unknown among our American people, and hence it may not be out of place to explain the matter more fully.

When a couple plight their vows to one another and agree to become man and wife, the fact is made known to the Bishop. A day is appointed, and the parents of the bride invite the near relatives and friends to their house. At the appointed hour a hymn is sung, a prayer offered and then appropriate remarks are made by the bishop, after which the young people are asked to stand up and they are asked, Whether in the fear of the Lord and of their own free will and accord they have sincerely pledged their faith and betrothed themselves one to another, which they answer in the affirmative. The bishop then declares them *bridegroom and bride*, after which they again sit down. The company present then kneel and all pray in silence to God that he may bestow his blessing upon the betrothed and their purpose.

The bishop then gives them such further instructions and admonitions from the word of God as may suggest them-

selves, and the services are closed by singing. After the services are over a simple repast or lunch, consisting of plain biscuit, butter and coffee is served, after which the friends disperse. We must commend the simplicity of our brethren in the matter of serving meals, both at betrothals and weddings. A plain biscuit or bread with butter and coffee forms the meal. Their chief pleasure seems to be in their social intercourse and not the slavery of serving tables and eating, as in too many instances, with us Americans. We think a great deal of improvement could be made in this direction if our American brethren and sisters would have the courage to institute it. But with too many, this is lacking.

Spending the night with Bro. H. Epp, we attended public services at the house of Bro. — Epp, where we met a good audience and had a pleasant meeting. In the afternoon we met a number of brethren and sisters at grandfather Lender's and staid all night with Bro. Jacob Wall, where we met also Bro. John Baer, whose acquaintance we had already made several years ago, in Illinois, and also Bro. Weaver.

Bro. Isaac Peters kindly consented to accompany us to Seward county, and on Monday morning Bro. Baer took us to Sutton, where we took the train for Crete. Bro. Paul Hershberger and Gasho were there to convey us to the settlement, about fourteen miles distant, but by some means we missed each other, and hiring a team, we arrived at Bro. Hershberger's house about three o'clock in the afternoon. A few hours later Bro. Hershberger returned and our meeting was one of mutual pleasure. Several of Bro. H.'s family were suffering with the measles. In the evening there was meeting at a school house and a large number were present, and good attention given during the services.

There are in this vicinity now some thirty families mostly of the Amish church, and as the readers of the Herald have seen from Bro. Gasho's letter, in the last number of the Herald, they have here good land, good water, a healthy climate and everything that is needful to earthly prosperity. The settlement of course is new and the country needs development; but a few years more will bring all these things. Industry and economy, under the blessing of God, will soon bring them all the comforts of older settled communities.

The brethren would very much need a house of worship, and it is their purpose to ask their brethren in the older settled states to assist them by some contributions. They think that if they can get sufficient aid to pay for the material they can do the work themselves; and we have no doubt that they will be able to obtain from the brotherhood that amount.

We remained all night with Bro. Gasho

where Bro. Hershberger was also present with us, and the next morning Bro. Gasho brought us back to Crete, where we took the train to Lincoln, and spent the remainder of the day.

During the afternoon Bro. H. Epp, who had come to Lincoln the previous day, and Bro. Peters, who had come with us, returned home, and in the evening we started for Page Co., Iowa and arrived there on Wednesday afternoon, where we were received at Clarinda by Bro. J. S. Good, and accompanied him to his home, stopping on the way with his son Andrew for dinner and also at Bro. Shellenberger's, whose wife was quite sick.

A meeting had been appointed for the evening, but on account of a severe thunder storm and heavy rain, the meeting was only very small, but still we had the promise of the Savior, that "where two or three are gathered together in my name there will I be in the midst of them."

We remained at Bro. Jacob Gehman's all night, but felt sorry that we did not meet Bro. Gehman at home, as he had been called on business to Mahaska county, his former home. Our visit, however, was a pleasant one, and in conversation with cousin Barbara, many old memories were released and brought fresh to our minds again. The next day, Bro. Good and wife and sister Horning and her children met with us there, and we spent the time pleasantly, and we trust not unprofitably, until after dinner, when, after a short visit at Bro. Shellenberger's and exhortation and prayer, one of Bro. Gehman's sons, Menno, brought us to Clarinda, where we took the train and arrived at home safely on Saturday noon.

Our visit to Nebraska was throughout a pleasant one, and we desire here to return our sincere thanks to the brethren and sisters everywhere, for the kindness and love they manifested towards us.

We were much gratified to find among them such a strong devotion to the principles of their faith, and we trust God may preserve them in their devotion, and that they may adhere, without wavering, to the faith once delivered to the saints.

So far as we have been able to judge, we are convinced that Nebraska presents to the settler the very best advantages. There are, of course, portions, where the soil is less productive than at others, but on the whole, Nebraska has very little waste or poor land. In the vicinity of Beatrice, in Gage county, all along the Blue River and its tributaries; in Jefferson in the vicinity of Fairbury; in Hamilton, in York and Seward, everywhere we find a rich soil, the land nicely rolling, very little wet land, and good roads. We told the brethren in the vicinity of Beatrice and Fairbury, if the Railroad Company had shown us their lands in this vicinity when we traveled through this

state in 1873, we did not think that it would have been left for them, and in that case Nebraska might have obtained a much larger part of the emigration than she has. It is true that the water in some localities lies a little deeper, than in other portions, but a well is readily made at a very small expense, and the water everywhere seems to be good. The fuel question is very readily met by our Russian brethren, by building stoves of sun-dried brick, in which they can very readily do their cooking and heating with dried prairie grass, straw or cornstalks. The stoves are of so simple a construction that any farmer can make one himself; and the plates and doors, etc., outside of his own labor, will not cost to exceed from eight to ten dollars, according to the size of the stove; and with this arrangement the house can be kept nicely warm all day by heating up from two to three times in a day.

The favor that Nebraska is gaining, as a place of settlement, is attested to by the vast number who are going there. The climate is not too cold in Winter; neither is it too warm in Summer, and all kinds of grains and fruits seem to prosper. When I arrived in Beatrice, on the 5th of April, the peach trees were in full bloom. Several very successful attempts have already been made at raising winter wheat, while spring wheat does just as well. Taking all things into consideration, we believe Nebraska to be behind none of the new States in the advantages of both soil, climate, and market.

Much more might be said in this connection, but as our article is already quite long, we will close here.

For the Herald of Truth.

#### FROM KENT CO., MICHIGAN.

On the 4th of April, John Overholt, and myself, and several others, left Grand Rapids, on the G. R. & Ind. R. R. to examine the lands of this company in northern Michigan. The railroad company furnished me with a pass over their road.

We first stopped eleven miles north of Cross Village where some of our acquaintances reside; there the land was nearly all homestead land, but it is about all taken up. The land is good there, mostly all sand and gravel. The principal timber is hard maple, hemlock and beech. About one half of the inhabitants are Indians, and they occupy a large tract of land, mostly timber; and as they do but little clearing, it may be a long time before this land will be improved while in their hands.

I remained several days here, and then returned to Little Traverse, twenty-six miles, which I was obliged to walk, and became very footsore. Here I spent one night with Isaac Brower, formerly a neighbor. Little Traverse has one of the finest harbors on Lake Michigan. The

prospects for this place is promising, but the lack of water power is keenly felt. In the morning I took the steamboat for Petoskey, across the bay. I stayed one day and night with Bro. Abraham Siebert, one of our Russian brethren, of whom I gave an account last fall. Three families of Russians moved from Kansas, to Petoskey with their teams. Two of those families, however, moved back to Kansas again. I think they made a mistake in leaving Bro. Siebert alone. Pre. Siebert and family intend to remain, and appear to be well pleased with the change. He has eighty acres within one and a quarter miles of Petoskey, but it is all timbered. The soil is good, and the climate is healthy all through northern Michigan. Fever and ague are unknown there.

The weather has been very dry this Spring, and the fire has done much damage. Several towns have been considerably burned, and some people have also been burned to death. Bro. Siebert's house was very much endangered by the fire. The night I was with him was very windy, and we had considerable labor in subduing the fire.

I left Petoskey on the 11th, coming south. I stopped off at Boyne Falls, 16 miles south of the former place, to see the country. I went both east and west from the station. Here the country is level, but as I came south I found it more rolling, and even too rolling south-east. There is good timber, such as hard maple, rock elm, bass-wood, and some hemlock. There is a considerable settlement here, being a colony of Germans from Philadelphia, and are coming in rapidly to examine the land. The Railroad Co. have built an emigrant house at Boyne Falls, which was occupied by emigrants, and I remained there one day and night.

I left here the 12th, and came to Menomone Station, in Antrim county. This part pleased me better than any I visited on my whole journey; but there is abundance of land just as good. Here I met B. Sponhouse, a man from Pennsylvania, looking up a place to locate a colony; he was very favorably impressed with this place. The soil is sand with limestone gravel. It is well watered with springs and beautiful streams, of good water as far as we came. In some places wells must be dug middling deep. Good crops of winter and spring wheat are raised, and oats, and potatoes do well. The railroad lands are all for sale, at from four to ten dollars per acre. The land is always the best where it is rolling or hilly. North of Reed City the greater part of the timber along the track is pine, hemlock and cedar.

Towns and villages are frequent along the road, so that everything that is needed can be had for household or farming purposes.

I have now given a fair account of the country to those seeking homes with

small means; but a man should have enough to live on two years after the first payment is made; and he should not invest all of his means in land, as some do. It is better for colonies to settle together, as they can assist each other.

The people are generally very clever, and appear more on an equality, and more accommodating than in old settlements. I would advise any one desiring to locate here, to come and examine for himself. For further information write to W. O. Hugbart, Grand Rapids, Mich., or those in the east, to A. Hoppe, No. 116 Market St., Philadelphia, and they will forward you maps of their lands.

To those afflicted with chronic diseases, a trip up there to breathe the pure air of the lake, and take a boat ride, will be found beneficial.

I shall now leave the matter to the readers of the *Herald*. As we are seeking earthly homes, let us also try to secure a home in heaven, which is far better. In this world, wherever we go, we find things imperfect, but in the heavenly home, all things are perfect. Let us therefore seek first the kingdom of heaven, and his righteousness, and all needful things shall be added unto us.

Bro. Daniel B. Shelley moved here from Juniata County, Pa., the second week in April, and seems well pleased with his change.

HENRY EYMAN.

For the Herald of Truth.

#### FROM OREGON.

Oregon is not yet possessed of those means of communication which are necessary for the improvement of a newly settled country and for developing its hidden resources. What it needs above all is a direct connection by rail with the Eastern States. The want of such a connection always has been and still is the greatest obstacle for a rapid development of the State. Although Oregon, as I have stated, has not so many means of communication as it should have, yet it is not destitute of natural and artificial means of carrying on commerce; and it also seems that the time is not far off when the Northern Pacific Railroad will be completed. We have, however, good markets which make business lively, as in a previous letter I have already stated. Portland is a good seaport, as the Columbia and Willamette rivers up to that place are navigable. The town has telegraphic communication with all parts of the Union. It also is the starting point of two railroads and has besides, steam navigation to San Francisco, Puget Sound in British America, and to Alaska. It also has a line of steamers on the river. Business, both wholesale and retail, is very lively in Portland at present, and extends to all branches.

The climate of western Oregon is remark-

ably mild and even. The sudden changes of temperature and the extremes of summer heat and winter cold, generally found in the Eastern States, are unknown to us. Both the hot and the cold season in Oregon are moderated by the trade-winds of the Pacific; while also the Gulf-stream which washes the Oregon coast, has much to do in making our temperature so mild and even. And yet we have mountains whose tops are forever covered with snow. It is commonly stated that we have only two seasons: the wet and the dry. The wet or rainy season, as a rule, commences about the middle of November and lasts, with many intervals of dry spells that continue for weeks, till April. From April to July the weather is fair; all things grow and clothe themselves in beautiful green. The long rain that falls during the wet season is, although on account of its continuing so long, somewhat tedious, the greatest blessing for Oregon. For it is this rain-fall that gives us our rich crops and pasture. During the dry spells of the rainy season, plowing and sowing can be done. The rain-fall in the Willamette Valley is about 44 inches, but is not the same every year. In Southern and Eastern Oregon they have not so much rain; the eastern parts, however, have more snow and cold. The rain very seldom comes down in heavy torrents, so that destructive floods are not of frequent occurrence. The dry season sets in with July, and lasts till October. Now and then a rain shower will come in September, which seasons the ground for the plow. It is not often that the weather here becomes really cold, and when it does, it is only for a short time. During two winters I would not have been able to get or enough snow to fill a tumbler.

Western Oregon has a very fertile soil, while the prairies have a surface of dark loam, with a clay sub-soil; and the hills in the middle of the valley have a reddish soil. Here and there land is found that has been formed by beaver dams; this has a black soil, is extremely fertile and yields the richest crops. Also the hills that are found around the base of mountains have generally a black soil.

Oregon is very rich in timber and coal, while in many places also iron ore is found; there are extensive layers of this ore near Oswego, six miles south from Portland, which mine is worked. Gold mines also are worked, and at several places, lead and copper have been found.

One often hears the question: how is it in Oregon? is it good there? My answer would be: People who have passed the meridian of life and lost the ability to conform themselves to given circumstances, would risk much by coming here, except when they are possessed of means. It is evident that countries which have been settled for a longer period offer more chance to him who seeks a home, than a new and strange country, where

the effort for subsistence requires more strength than old age has at command.

Nobody, therefore, should set his mind upon emigrating to Oregon without having sufficient means to keep him at least for a certain time after his arrival there.

One should not rely upon finding directly suitable employment or depend upon the charity of others. It may be said, however, that, as a rule, good and industrious persons always are able to find remunerative employment, so as to secure a comfortable living. He who wants to work, always may find here work and good wages. Such, however, as do not want to work, or, when they have work, are not steady, but prefer to roam about, are of no more use here than any where else. As I said before, industrious people will find no difficulty in getting here, in a few years, a home of their own and a comfortable subsistence.

Now something of our settlement in Marion county, Oregon. Of the brethren who settled here, there came in April, 1877, from Wayne County, Ohio, Christian Wenger, Peter Neenschwander and Nicholas Lechty, with their families, Barbara Steffen and Jacob Weiger. In the fall of the same year, came John Weyerly from Allen County, Ohio, with his family, so that at present we are, all together, fourteen members of the Mennonite Church. The Dunkards moved to Oregon in 1869, and established a church in 1871. They number over a hundred persons. They settled in different counties. The first of the Amish in Oregon, was Gideon Lantz. We arrived in the fall of 1876, in the Spring of 1877, came Levi J. Yoder with his family, and a man by the name of Meier. In the fall of the same year, Daniel D. Miller made a visit to Oregon. He also visited us, but did not stay long. In February, 1878, however, he returned with his son and two other families. They settled near Hubbard, Marion Co., about ten miles north of our settlement, and are now thirteen persons in all—they, like ourselves, have no minister. Our greatest need at present is that of a minister; then we would be satisfied with our condition. But, suffering in this respect, we suffer in all others! We trust, however, that the Lord will send us those that will preach his word in truth. It is true, we have the New Testament of our Savior, in which we can encourage our hearts,—but where there is no shepherd, the sheep become scattered, so that they will follow their own way. It is in this manner that many go astray: we grow cold in our love, slow in good works, and forget ourselves and the void is filled with things which are not good. If I think of the time when I could rejoice in religious exercises and all of us with one heart could go hand in hand, then, indeed, I must confess, that

those were occasions that would stir us to good works.

I trust, no minister, who makes a visit to Oregon, will forget us, but will give us a call, and preach to all of us the Word of God, for which we will be grateful.

CHRISTIAN WENGER.

#### AN INTERESTING CASE OF CONSCIENCE.

In 1866 a merchant received through the Post Office a letter, written in a disguised hand, as follows:

"I owe the firm of —, \$—, which I stole, and am anxious to pay. I hope to tell you of it personally, some day. In the mean time I will mail you ten dollars a week, commencing the first of July, till paid; interest and principal will be two thousand dollars. . . . Do not try to discover me. I send one dollar now; if you accept please advertise in the Herald 'Personals,' and sign yourself x. y. z."

The merchant replied as requested. Every week from that date, an envelope was received through the mail, enclosing ten dollars, with no other writing but the number of the payment, until the two hundredth payment was received, with the following lines written in the same disguised hand:

"TWO HUNDREDTH PAYMENT. I send two dollars more; if you have got them all, please advertise in the Herald 'Personals.' If not, please advertise how many are lost, and I will send them."

The merchant replied, "The two hundredth payment is received. All right. Come and see me, and your name shall be sacredly confidential." A few weeks after this, a young man met this merchant on the sidewalk and handed him a copy of the New York Herald, pointing out the advertisement under the head of Personals, and with a trembling voice said, "I am the person who wronged you while in your employ, and have been making my weekly payments to you until I paid the debt, which I hope God has forgiven."

"Never was my surprise greater," says the merchant who communicates this fact, "than to stand before the individual who had for two hundred weeks, without fail, paid me out of his earnings the amount he had taken from me; and he, one of whom I never had the least suspicion."

Such an instance of continued steadfastness of purpose and unostentatious evidence of true penitence and thorough reform. It should be recorded as an example for every one who has been guilty of this sin. It is proper to add that this young man is now in a prosperous business, enjoying the confidence of his fellow-men, and is a worthy member of a Christian church. "Blessed is he whose transgression is forgiven, whose sin is covered."

#### Miscellany.

"If you have not gold and silver  
Ever ready to command,  
If you cannot toward the needy  
Reach an ever-open hand;  
You can visit the afflicted,  
O'er the erring you can weep;  
You can be a true disciple,  
Sitting at the Master's feet."

#### "A PECULIAR PEOPLE."

God has a people—a chosen people. He says, "This people have I formed for myself; they shall show forth my praise." Isa. 43: 21. God has always had a chosen people, and always will have as long as the world stands, "to show forth the praises of Him that has called them out of darkness into his marvelous light."

They are a purchased people. They have been purchased by blood divine. They sing, "Unto Him that loved us, and washed us from our sins in his own precious blood, and has made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen." Rev. 1: 5, 6.

They are a consecrated, self-denying people. They are consecrated to God, to His will, and to His truth. Every power of their being, both mental and physical, is consecrated to God—their time, talent, voices, reputation, influence, property, and all are consecrated for the advancement of God's cause.

They cheerfully take up their cross and do God's will. They confess that they are pilgrims and strangers here on earth, and they act like it.

"They nightly pitch their moving tents  
A day's march nearer home"

They are happy, too, while on their pilgrimage through this world of sin and sorrow. By their lives "They teach us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

They are a good people. All their works are wrought in love. Love is the main spring of all their actions. The principle of love is back of all that they do; for they are born of that Divine nature which is love. "Love worketh no ill to his neighbor." It thinketh no evil; it suffereth long and is kind."

They are a holy people. "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. 7: 6.

Again, "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and the Lord hath avouched thee this day to be his peculiar people, as he hath promised

thee, and that thou shouldst keep all his commandments." Deut. 26: 17, 18.

They are filled with the Holy Ghost. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel." Acts 4: 8.

"And when they prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." Stephen was a man full of faith and the Holy Ghost. The command is to "be filled with the Spirit."

The Holy Ghost makes us peculiar. We may talk about plainness of dress, coming out from the world, throwing away tobacco, renouncing all secret societies, and speak against the popular sins of the day—this is all right in its place; but it is not all this that makes us appear so peculiar in the eyes of the world as it is being filled with the Holy Ghost as they were on the day of Pentecost. It astonished the world, and "they were all amazed and were in doubt, saying one to another, What meaneth this? Others mocking said, 'These men are filled with new wine.'"

Another feature of this people is, they are meek. This feature was what characterized their Master when here on earth. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53: 7. "When he was reviled he reviled not again." It hardly would be supposed that this people could move through this world of sin without making some commotion. The world will say, "These that turn the world upside down, have come hither also."

Dear brethren, God has thrust us out to take our stand against worldliness, dead formality, skepticism, sin of all kinds. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand."—*Earnest Christian.*

#### QUAKERS IN PRISON FOR REFUSING TO FIGHT.

In the East of Europe there are communities of persons called Nazarenes, who may be regarded as Quakers, holding many of their views, especially their conscientious objections to engage in war. Dr. Ziemann lately met with some of these people in Servia, and he writes as follows concerning them:—

There are here about nine families marked by the public as "peculiar," and very pious. From all I have been able to learn they belong to a sect in doctrine and practice very similar to the Friends. These few here are in humble circumstances, but much respected; one is a

book-binder, the others small farmers. They have come repeatedly into conflict with the law of the country in consequence of their stern refusal to carry arms. I had heard that during the late war three had been sentenced to be shot, but Prince Milan, on the occasion of the birth of his son, pardoned them to twenty years' imprisonment. To-day I visited them in the fortress. I found the Governor most favorably disposed towards them. He told me that two had just completed a five years' servitude for refusing to carry arms. A few days after their discharge the late war broke out; they were called out again, and of course they offered to do anything in their power by way of serving the government, except to carry arms. I asked the Governor what he thought about them. He said he "thought they were foolish, but certainly they were men of excellent quality." I was anxious to see them, and the Governor accompanied me into the prison yard. They were out, and the Governor explained to me that they were sentenced to "labor," but he used them mostly for field or garden work. They were sent for. They came—bang, bang, heavy chains on their feet, clothed in ominous gray, prison garb, led by an armed guard. Only two came; one is a patient in the Lazaretto. These two looked not ill, neither downcast—just the reverse; their faces had a calm, peaceful look. They did not complain, neither did they burst out with a show of their martyrdom. Reserved, and exceedingly meek, they answered simply my questions, confirming to me, what I had heard already, that they would rather die than carry arms, "because God had forbidden to murder." The chains and the prison they could endure, but to disobey God they would not, and dare not. Did they feel unhappy? I asked. There were tears in their eyes; but, said the one, "the Lord Jesus Christ had told his disciples beforehand that they would have to suffer, and then eternal life." I asked if I could do anything for them; they looked long and steadily at each other, and then very timidly begged, "Could I obtain for them the permission to read the Bible in their cells?" I cannot tell you what I felt as I stood before these martyrs of God. I had come to show them much sympathy, but I assure you I felt that I could bow down and thank them for the privilege of this interview.—*Advocate of Peace.*

#### THE LAWS OF HEALTH.

The laws of health require the observance of the following short rules:

HAVE PURE AIR, and plenty of it, in your rooms—in other words, good ventilation, both night and day. The direct rays of the sun should not be wholly shut out from the rooms which you occupy

most. Abstain from intoxicating drinks, tobacco, and strong tea or coffee. Avoid ale, porter, and beer, which causes bilious and other disorders. Obtain enough sleep—not less than seven or eight hours in the twenty-four. Most persons sleep too little. Eat slowly; chew your food well. Eat meat moderately, and do with as little pork or swine's flesh as possible. Persons who are troubled with bad digestion or constipation should avoid fine flour food, but instead eat bread made of unbolted wheat meal, Graham bread, or corn or brown bread, and especially avoid bread made with saleratus or soda. Eat plenty of vegetables and fruit. Drink as pure water as possible, and a glass on going to bed. Water that is too hard to wash with is *not pure water*; it contains mineral matter dissolved, such as limestone, and clayey and sandy substances, which are not conducive to health. Use salt very moderately; most persons use too much. Use such articles as pepper, spices, mustard, horse-radish, and the like, very moderately, or not at all. Take as much exercise as possible in the open air. Keep a clear conscience, and the mind as free from cares and violent passions as possible.

For the Herald of Truth.

#### EARLY SETTLEMENT OF MENNONITES IN MARION AND MCPHERSON COUNTIES, KANSAS.

In the year 1871, David, Margaret, and Christian Kilmer, all unmarried, came from Elkhart Co., Ind., and settled in McPherson County, followed by their father Michael, in the year 1872. The same year the following persons came and settled in Marion Co., Reuben J. Heatwole, from Henry Co., Ill., Noah Good from Page Co., Iowa, and Benjamin W. Bare from Elkhart Co., Ind. Reuben J. Heatwole married Margaret Kilmer.

They were then without a minister and they made a call to the Conference in Indiana, for a bishop to visit them and hold communion meeting, and Bish. Henry Yother of Nebraska came and held a meeting at the Marion Center school house. He also went to McPherson Co., and administered the communion there.

In 1873 came, with their families, Peter Neuschwanger from Missouri, settled in McPherson, Henry Hornberger, from Pennsylvania, settled in Marion; Bish. Daniel Brundage, from Mo., settled in McPherson, and Pre. John Evers, from Virginia, settled in Marion. Bro. Brundage then took charge of the church in McPherson, and Bro. Evers in Marion Counties. In the fall of the same year came also Henry Brunk with his family, from Henry Co., Ill., to Marion, who died in about one week after his arrival. Jacob Holdeman, from Nebraska, to McPherson Co. Bro. Jacob Holdeman was chosen to the ministry in 1875, and Bro. Henry

Hornberger was chosen deacon at the same time; and on the 30th of April 1876, the latter was ordained a minister. Soon after, Peter Neuschwanger of McPherson Co. was chosen a deacon.

In the spring of 1876 came Emmanuel Weaver, with family, from Missouri, to Marion County, and was ordained to the office of deacon in the fall of 1877. In 1876 also came Joseph Schroock, from Illinois to McPherson, and Jonathan Mishler to Marion, and Benjamin Snyder from Canada to Marion.

In 1877, Pre. Daniel Wismer came from Canada to Marion; Jacob Bentler, from Missouri to Marion, and Joseph Doner from Pennsylvania, to McPherson Co.,

There are now eighteen members, including two ministers and one deacon, in McPherson County, who preach both in the English and German language. In Marion there are twenty-seven members, including two ministers and one deacon. Since the death of Bro. Evers, we have no minister to preach in English, and the church deeply feels the loss of it, as there are members and others who do not understand the German. We feel greatly the want of a brother to preach English.

Now if there is any minister who speaks English, and desires to make a change, we hope and pray that he will come and visit our section of the country, and settle amongst us. There is here, in Marion Co., a great field of labor for the faithful servants of God. Who will come and feed the hungry with the word of God in the English language? The Lord will reward you and bless your labors. May the Lord grant it, and bless us all.

B. W. BARE.

For the Herald of Truth.

#### AT THE ELEVENTH HOUR.

A young man by the name of David Becht, residing in Henry County, Iowa, who had been living, as very many do, without God in the world, or without giving any heed to the kind invitations of the Savior, who is not willing that any should perish, but that all should come to a knowledge of the truth and live, was laid upon a bed of sickness, and probably believing that he would not live long, became alarmed for the welfare of his soul, and sent for Bishop Joseph Schlager and desired to be baptized, saying that he did not believe that he could die happy unless he should become reconciled to God and baptized. He was then asked if he believed that God had forgiven him his sins. He answered, "Yes, for I know that my Redeemer liveth!"

After he was baptized, he said, He had now no fear of death, for he knew that the Savior would take him to himself in heaven, and if the Lord would permit him to get well again, he would lead a different life. He also called his brothers (one older and one younger) to him,

and earnestly admonished them that they should do better, and to be reconciled to God through Jesus Christ, and lead a better life than they had done.

He died of Typhoid fever on the 10th of March, in a full hope of eternal life, at the age of 21 years and 5 months. He was a son of Jonas Becht, who has been dead for some time. Funeral services were held by John V. Gunden and Jos. Schlager, from Jun. 11.

We hope all our dear young readers who have not yet given their hearts to Jesus, may give heed to the earnest admonitions of our young friend; and while in the enjoyment of health and strength, turn to God and seek salvation, that when the messenger comes they too may be prepared to go, in peace to the blissful mansions above. \* \*

NOW AND THEN.—One hundred years ago not a pound of coal or cubic foot of illuminating gas had been burned in the country. No iron stoves were used, and no contrivances for economizing heat were employed until Dr. Franklin invented the iron-framed fire-place which still bears his name. All the cooking and warming in town and country were done by the aid of fire kindled upon the brick hearth or in the brick oven. Pine knots or tallow candles furnished the light for the long winter nights, and sanded floors supplied the place of rugs and carpet. The water used for household purposes was drawn from deep wells by the creaking sweep.

No form of pump was used in this country, so far as we can learn, until after the commencement of the present century. There were no friction matches in those days, by the aid of which a fire could be speedily kindled; and if the fire went out upon the hearth over night, and the timber was damp, so that the spark would not catch, the alternative remained of wading through the snow a mile or more, to borrow a brand of a neighbor.

Only one room in any house was warm, unless some one in the family was ill; in all the other rooms the temperature was at zero during many nights in the winter. The men and women of a hundred years ago undressed and went to their beds in a temperature as cold as our modern barns and wood-sheds, and they never complained.—*Home Journal.*

BED-BUGS.—Many persons often experience much trouble in their efforts to rid themselves of bed-bugs, and for their benefit we here give the following excellent remedy, which for some time we have used in our own family. Dissolve Corrosive Sublimate in Alcohol, and with a small brush, apply the solution to the parts infected. This will effectually destroy the bugs and they will not again return to the parts where the sublimate was applied. The sublimate is a deadly

poison and must be handled with care. It is best to take a small bottle to the druggist, and have him make the solution. Care should be also taken not to make it too strong.

Where the troublesome vermin infest the house generally, as is the case in some places, a Nebraska farmer gives the following remedy which has proved quite successful in his experience:—close the outside doors and windows, and burn brimstone. He says he bought a farm twelve years ago, and found the house alive with bed-bugs. He placed a large kettle in the house, in which he burned the brimstone and kept the house closed so as to keep the vapor in it for twenty-four hours, and his house has been free from bugs ever since.

THE NEW ENGLAND Methodist Conference passed a resolution declaring, in the strongest terms, that no person should be admitted to the ministry hereafter who used tobacco in any form.

NEVER be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits, though the day be a dark one.

DR. BEETHLEMAN reports that there are 166 centenarians in Algeria. Eighty-eight are 100 years old, and the others range from that up to one of 118 years.

### Married.

April 23rd, by G. Brenneeman, at the house of the bride's father, Bro. WILLIAM H. HUBER, and Sister LUDIA ANN SMITH, both of Clark Co., O.

### Died.

In writing death notices, always give the place, name, and date. Write the name plainly, that there may be no mistake. We cannot always guess names correctly.

CORRECTION.—In the death notice of S. F. Moyer's step-mother, it should read: "third wife of Saml. T., instead of S. F. Moyer. The preachers name is A. K. Honsberger.

March 23rd, in Waterloo Co., Ont., of dropsy, Pre. JACOB HALLMAN, aged 74 years, 5 months and 4 days. He served as minister 42 years. He was much beloved by his neighbors, his fellow-ministers, and the whole church. He had peace with God, the church and his fellow man. He was firmly grounded on the Rock and Chief Cornerstone, Jesus Christ. His walk and conversation were what he preached, *humility*. He bore his sufferings with patience, and leaves a sorrowing widow and three married children to mourn their loss. The entire church and his fellow-ministers also feel that they have sustained a severe loss, but they feel confident too, that their loss is his eternal gain. He was buried on

the 25th at Blenheim burying-ground, where a large number of people were present. As he himself had requested, Bro. Amos S. Crossman preached at the house and Moses Bauman and George Schmidt at the meeting-house, from the text which he himself had selected, 2 Tim. 4: 6-8. The hymn sung was also his own selection from the Shippack Hymn Book, Page 273.

"Ich habe lust zu Scheitlen,  
Mein Sinn geht aus der Welt," &c.

March 29nd, in Fairfield Co., O., of consumption, Bro. JOHN FUNK, aged 31 years, 2 months and 22 days. Buried on the 30th of March, at the Pleasant Hill grave-yard. He leaves a widow and 5 children to mourn their loss, but we hope their loss is his eternal gain. Bro. Funk was a member 9 years, he died in a blessed and sure hope and faith in Jesus. A day before his death he called his father, step-mother, brothers, sisters and neighbors to his bed, bade them farewell and admonished them to prepare to meet him in heaven. The night before his death he gave his wife the parting hand and farewell, I heard him say to her three times, "Do not weep, it is all well; I am going home to Jesus." A few hours before he died he told a sister that it seems so long till he can go. Funeral services by J. Good and B. Huber, from 1 Peter 1: 25. Let us also be ready to meet brother Funk at God's right hand.

March 17th, in York Co., Canada, of disease of the liver, ABRAHAM WEIDMAN, aged 54 years and 14 days. Buried in Weidman's burying-ground, where services were held by Joseph Berk, Chas. Risser, Samuel Huber and J. Baer, from the 90th Psalm.

March 14th, near Richfield, Snyder Co., Pa., of rheumatism, which went to the heart, from which she was sick about seventeen hours, Sister BARBARA WISSE, mother of Pre. Samuel Winney. She leaves a bereaved husband and 11 children to mourn their loss, but they mourn not as those having no hope. She was a shining light in the church, and her seat in the house of God was seldom vacant. Buried the 16th in the presence of many sympathizing friends. Services by the brethren, Jacob S. Graybill, and Wm. Auker. Text: Heb. 9: 10, 11.

March 9th, in Juniata Co., Pa., of cancer, Sister NANCY KAUFFMAN, aged 84 years, 5 months and 1 day. She had been a sister in the church for fifty years. Funeral services conducted by Jacob S. and Wm. Graybill, from Rev. 2: last clause of 10th verse.

March 17th, in Snyder Co., Pa., of infirmities of age, MAGDALENA GRAYBILL, aged 80 years, 3 months and 7 days. Buried the 19th at Graybill's burying-ground. She leaves one son and one daughter to mourn their loss. Appropriate remarks were made by Samuel Winney, Thomas and Wm. Graybill. Text: Luke 24: last clause of 28th verse.

April 1st, in Plimouth Valley, Perry Co., Pa., JOHN DILLMAN, aged 2 years, 6 months and 25 days. Services by Samuel Gehman, and Wm. Graybill from 2 Sam. 12: 23.

March 26rd, in Somerset Co., Pa., of consumption, Sister CATHERINE A. LEHMAN, daughter of Tobias and Nancy Lehman, aged 21 years, 4 months and 6 days. From childhood she manifested a good disposition, and Christian virtues, and in her sickness she gave her heart to God, and her hand to the church, and died in a living faith in Jesus Christ. She extended to her parents the hand of peace, who mourn not as those not having hope. Funeral conducted by Samuel Blough.

Feb. 26th, in Seward Co., Neb., in childhood, Sister MARY, wife of Joseph STAUFFER, aged 28 years and 25 days. She leaves a bereaved husband and three children to mourn their loss. Her child she took with her. She was a faithful sister in the Amish church. She bore her brief sickness with great patience. A very touching

sermon was delivered on the funeral occasion by Joseph Gascho and P. P. Hersberger, from Lamentations 3: 3 and Matt. 24: 42-44. This family with his parents came to this place from Livingston Co., Ill., and in less than a month the sister was called to her eternal home.

Feb. 5th, in Somerset Co., Pa., Bro. HENRY ROSSMAN, aged 61 years and 1 one month. Buried the 6th.

Feb. 6th, in Somerset Co., Pa., a child of Bro. Samuel Roddy.

March 19th, in Somerset Co., Pa., of apoplexy, Bro. PETER GINDELSPERGER, aged 67 years, 8 months and 3 days. Buried the 21st in the presence of a large assembly, who mourn their loss. Bro. Gindelsperger was a brother in the church, and rejoiced to see two of his sons chosen to the ministry. Services by Samuel Blough and Moses B. Miller.

April 3rd, in Somerset Co., Pa., of consumption, HENRY GINDELSPERGER, aged 24 years and 1 month. Buried the 5th at Thomas' grave-yard. Funeral conducted by Samuel Blough.

April 4th, near Elizabethtown, Lancaster Co., Pa., PHOEBE, daughter of John and Mattie HESLEY, aged 6 years, 3 months and 10 days. Funeral on the 6th. Text: Psalm 10: 6.

April 8th, near Maytown, Lancaster Co., Pa., of typhoid fever, JONAS MUMMA, aged 29 years, 4 months and 19 days. Funeral on the 11th. Text: John 5: 25. Buried at Graybill's Meeting-house. A large concourse on friends gathered together to pay the last tribute of respect. A solemn call.

March 24th, near Silver Spring, Lancaster Co., Pa., GEORGE BERNTHHEIST, aged 82 years, 7 months and 22 days. Funeral on the 27th. Text: Psalm 90.

March 31st, near Mount Joy, Lancaster Co., Pa., ALICE B., infant daughter of Bro. and Sister Benjamin D. HERSHEY, aged 10 months and 4 days. Funeral on the 2nd of April. Text: Mark 10: 14. Buried at the Landisville Meeting-house.

April 1st, near Manheim, Lancaster Co., Pa., suddenly, PETER WHITE, aged 75 years 2 months and 1 day. Funeral on the 4th. Text: Psalm 90: 12.

April 3rd, near Manheim, Lancaster Co., Pa., EUGENE WHITE, aged 40 years. Funeral on the 5th. Text: Matt. 26: 41.

April 12th, at Sellers' Station, Lancaster Co., Pa., JESSE SELLERS, aged 53 years and 12 days. Funeral on the 16th. Text: Psalm 103. Buried at the Old Brethren church near Manheim. The deceased was killed by the cars at Junction Station, Lancaster Co. His attention was drawn to cars approaching him in front, and was not aware of another train coming on behind, which struck and killed him. He leaves a deeply afflicted family to mourn his sudden death.

April 15th, in Kinderhook, Lancaster Co., Pa., of cancer, Sister ELIZABETH ALDRIGHT, widow, aged 75 years, 8 months and 26 days. Funeral on the 17th. Text: Psalm 34: 19. Sister Aldright suffered about 2 years. Peace to her ashes.

April 21st, near Old Line, Lancaster Co., Pa., of Catarrh fever, Bro. DANIEL BREUBACHER, aged 68 years. Funeral on the 24th. Text: Heb. 4: 1, 2. Buried at Hermy's Meeting-house. Bro. Breubacher was a meek and faithful member of the church.

April 22nd, near Mastersonville, Lancaster Co., Pa., suddenly, FANNY, wife of John GRIG, aged 64 years and 21 days. Funeral on the 24th. Text: Matt. 24: 42.

April 15th, in Conemaugh, Somerset Co., Pa., Bro. TOBIAS MISHLER, aged 68 years, 8 months and 5 days. Buried the 17th in the presence of a large number of friends and neighbors who sympathize with the bereaved family. He was a consistent member of the Amish Mennonite



church. Sermon by M. B. Miller and Jonas Haysberger. Text: 2 Cor 5: 1.

April 10th, in Lincoln Co., Ont., of heart disease, Jacob Housberger, aged 78 years, 7 months and 25 days. Buried on the 12th at the Moyer meeting-house. Funeral services delivered by A. K. Housberger. He was sick about 6 weeks.

April 11th, in the same place, Salome Gross, widow of the late Bish. Jacob Gross. She had been feeble for some time, and was taken with pain in the body and died in about 3 hours. Aged 81 years and some months. She was buried at Camden on the 13th.

April 14th, at the same place, infant daughter of Franklin W. Moyer, of brain fever, aged 1 year, 9 months and 2 days. Funeral on the 16th, buried at the Mountain meeting-house. Services from Rev. 20: 12, by A. K. Housberger.

March 28th in Mahoning Co., O., Sarah, wife of John B. Lehman, and daughter of Noah and Mary Blosser, aged 27 years, 5 months and 8 days. She was taken sick immediately after the death of her little brother (March 3rd) with bilious fever. She became much interested in the salvation of her soul and was received into the Mennite church by the ordinance of baptism by Pre. Kolp. Soon after this she became unconscious and remained in this condition until death relieved her of all suffering. Funeral services by Pre. Kolp and Housberger of Stark Co. Text: Luke 7: 11-15.

April 15th, in Cambria Co., Pa., of diphtheria, Joux, son of Henry and Catherine Spierker, aged 2 years, 1 month and 7 days. Buried in the family grave-yard. Sermon by Jonas Blough.

April 17th, in St. Joseph Co., Ind., of brain fever, Martha, daughter of D. and Anna Housberger, aged 2 years, 9 months and 29 days. Buried at Shann's the 15th. Funeral discourse by J. M. Culbertson.

Little Martha's gone to rest  
Calmy in the Savior's breast;  
Here I'll tend with all my pain  
Till, kind parents, we'll meet again.

April 17th, near Wakarusa, Ind., infant son of Philip and Anna Kilmier. Buried at Shann's. Remarks by J. M. Culbertson.

March 22nd, near Blue Springs, Neb., of scarlet fever, Isaac Mansfield, son of Jacob and Sarah Ann Yoder, aged 2 years, 2 months and 13 days.

## Letters Received.

### WITHOUT MONEY.

Heinrich Egly, H. Egly, John C. Humer, M. D. Kopp, D. Uerich, J. F. Kittenhouse, C. B. Anstutz.

### WITH MONEY.

A.—Jacob S. Angsburger, Mrs. L. Angsby, Joseph B. Albrecht, Frank Anglenoyer.

B.—M. nio S. Brubacher, Seth Burkholder, Peter Blosser, Frederic N. Byers, Nancy A. Byers, Joseph Byers, Jacob K. Deiler, Christian Breneman, Seth Burkholder, John Brunk, Peter B. xel, Henry B. Bowman, Joseph Burley, J. H. Blosser, Willis H. Brown, Emma Bolder, Henry J. C. Buzard, Tacy Bowman, Charles Berthel, Jacob Baumgartner, Joseph Belsley, Elizabeth Brandt, Hettie Baer, Isaac Blosser, U. Binkley, Randolph Byler, John D. Burkhardt, John Borty, Wm. Beas, Joseph Bortreger, Joseph Burke, Levi Book, Samuel Blough, Emanuel Blough, Moses Bowman, Joseph S. Bare, Cyrus Bachman.

C.—Harry J. Custer, Henry Cassel, P. Christophel, Isaac Colp.

D.—May M. Driver, David Diller, John H. Dunlap, William D. Detweiler, Abm. Detweiler, Heinrich Dalke, Jacob Diller Samuel Detweiler.

E.—Samuel J. Eash, Henry Erb, Abm. D. Ebersole, Joseph Eichelberger.

F.—Thomas S. Fretz, Samuel Fitz, J. S. Forry, A. J. Fretz, David Frazz, John Fretz, John L. Friesner, Theodore Forry.

G.—Andrew Good, Elias Guegey, Emma Good, Henry J. Good, Samuel Gsell, Samuel Godsbalk, Lizzie Good, Jos. Gotwals, Daniel Grove, John Gascho, A. B. Gingrich, Samuel J. Grove, Peter Goldsmith, Wm. Gascho, Lena Gotwals, Joseph L. Graybill, Samuel Gundersperger, John Gerhart.

H.—D. M. Hostetter, Jacob B. Herr, Anna Horst, John Heistand, Fannie Hauer, Henry B. Harnish, Michael Honderick, Abm. Honderick, Leonard Hoover, Aaron B. Harnish, John Hege, J. J. Hostetter, Jos. H. Herman, Isaac Hirsch, I. J. Hartzler, May Eliza Hostetter, Benj. F. Hamilton, Elias Hertzler, Elias Hershberger, S. Z. Hartzler, Just Hertzler, Joseph Hallman, Daniel I. Hostetter, Benj. E. Hershey, Isaac Hoover, Nancy Hoover, Val Hartman, Saml Hoover, J. W. Hoover, Benj. Hattel, Christian Hursh, John Herr, Cyrus Hersh, Caroline Haldeman.

J.—Daniel Joler, John Janz, J. P. Jarmagan, K.—Calvin King, John Y. King, Nancy Kauffman, Lizzie Kolp, Lydia Kauffman, Isaac King, Catherine Kreider, David Kreider, Christian Kropp, J. B. Kern, Levi King, Elizabeth Kauffman, Gleason Kauffman, Emmanuel Kauffman, Jacob I. Kauffman, Jonathan Kolb, Isaac Kurtz.

L.—J. E. Lindermer, Jacob Leatherman, Fred Landis, David Lechtner, Lewis Leubach, Charles U. Link, Lizzie B. Leeman, Isaac E. Lehman, Joseph Lehman, Harry Landers, Christian Lichty, David Landis, Isaac Lehman.

M.—Isaac S. Miller, Sarah Mishler, P. D. Mishler, Abm. M. Miller, J. Y. Miller, Nancy Meyer, David Murray, David H. Martin, M. C. Minnich, Magdalena Moyer, Jeremiah Miller, Anthony Miller, Anna W. Moyer, Peter Miller, Benedikt P. Miller, A. B. Miller, Mary McConnell, John M. Miller, Moses B. Miller, Christian Martin, Samuel Moyer, D. H. Moyer.

N.—Mary A. Neill, Peter Nafziger, Peter Neff, Jacob Newcomer, Conrad Nicholas, John Nafziger, Nannie Newcomer, Jacob Nafziger, J. F. Nafziger.

O.—John Ph. Oniller, E. S. Overholt, William Overholt.

P.—Christian S. Plank, J. H. Paul, Gillie Patton, R.—Jacob Roth, Maggie Risser, Jacob Rediger, Peter Risser, Jacob L. Ranek, Lizzie Ranek, Michael Rohrer, John Rupp, Peter R. th, E. Reiner.

S.—Wm. Spetzel, J. B. Stutzman, Peter J. Salzman, Veronica Schmit, Jacob G. Stauffer, Ulric Stemen, Amos Schmit, Jacob Sumner, John Simmons, David Spangler, Jacob Sherrick, J. Stutzman, C. D. Short, Moses Stutzman, Jonathan Stutzman, Jos. Schulz, Moses E. Schneider, John Steckley, Henry Shaak Sr., Henry N. Shaak Jr., John Smiley, Edwin L. Steiner, Henry Schrock, Ben. Shaak, Smithville O., no note, Jacob Scholt, N. B. Stuckey, John L. Shadinger, David R. Schindler, Lydia A. Sanders, Daniel Shenk, Amanda Snider, Jacob Strohm, Solomon Senft, Lydia Shellenberger, Charles Smith, Enoch Snyder, Jacob Schindler, Jonas Stuckey John Steen.

T.—Elmer E. Taylor, Joseph Troyer.

U.—Peter Uerich, W. Tobias Wanner, Jacob A. Wagner, Catharine Wanner, Selena Werner, Lizzie A. Weaver, Jacob F. Weiss, G. C. Wagner, Henry Wismer, Abm. Wismer, John A. Weiser, Pre David Witmer, Daniel Weaver, Sarah and John Wiseman.

Y.—Samuel Yoder, Jeremiah Yoder, Simon Yoder, Joseph C. Yoder, Samuel Yoder, Joseph Yoder, C. C. Yoder, Jacob H. Yoder, C. K. Yoder, Aaron T. Yoder, Valentine T. Yoder, S. D. Yoder.

Z.—E. G. Zug, Miss Amelia Ziegler, Isaac Zimmerman.

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that of the godless, their spirit and their memory nevertheless continue to live, as Solomon says in Proverbs 10: 7: "The memory of the just is blessed." Their word and teachings continue forever, for they live although they are dead, and they reign with Christ a thousand years or eternally. For that this time, which is symbolized in Revelation, does not lie in the future, as is believed by the majority of so-called Christians, is proved by the angel in Rev. 22: 6, 7, where he says, "That 'the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Blessed is he that keepeth the sayings of the prophecy of this book.'" Further in verse 10, we read: "Seal not the prophecy of this book: for the time is at hand."

It follows further conclusively from Rev. 1: 10, that we must not think of a natural period of time of a thousand years, according to our common computation, when John says: "I was in the spirit on the Lord's day," etc. It was therefore *in the spirit* that he saw all that was to happen in a short time. It is, therefore, a spiritual reign; and it was revealed to John in a vision through what battles, sufferings, difficulties and persecutions it would have to pass, in order to be continued for ever, for it is said in Rev. 2: 10: "Be thou faithful unto death, and I will give thee a crown of life."

John saw under the altar the souls of those that had been slain for the word of God, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" and this falls evidently in this period of grace; for it is the souls of the holy apostles, of all the just and the martyrs, who for their faith sacrificed their blood, and of whom, according to the "Martyrs' Mirror" and other martyrologies, there is an innumerable throng. These John saw, a great multitude, of all nations, and kindreds, and people, and tongues, standing before the throne, who, though they have died, yet live under the altar of God, and reign with Christ a thousand years or forever. Rev. 7: 9-17.

During these thousand years Satan will be bound with a long chain of many sacrifices, blood and life, sustained by the obedience of Jesus Christ, whereby the law was fulfilled, the enmity between God and men taken away and the wall of partition broken down. Eph. 2: 14-22. This was promised to men directly after the fall, in the following words: "It shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. This bruiser of the serpent is called by the prophet Malachi, ch. 3: 1, "Messenger of the covenant," and Him John saw descending from heaven, having the key of the bottomless pit, and in his hand a long chain, with which he closed the doors of hell and perdition for all penitent and converted sinners, while Satan was bound with the

chain of his suffering and death, in order that he might not seduce any longer those that are obedient to Christ's Gospel of peace. For when Christ, our Savior, as Paul says in Heb. 2: 14, 15, through his merits and suffering, took the power away from death, the latter became really bound through the same means by which the former had taken away his power. But this is only for those who are obedient to the Gospel. He is not bound in such a way as to be unable to attack men any longer—this, indeed, is not to be found in any passage of Scripture; but in such a manner that he cannot condemn, seduce or lead them to perdition any more.

This liberation of the sinner from the power of Satan is clearly foreshadowed by the year of jubilee in the Old Testament, by which every Israelite was brought back to his father's inheritance. Lev. 25: 5; Dent. 15. So also are these thousand years the spiritual year of jubilee, by which every repenting sinner may return to his Father's inheritance, that is, to eternal life, for which originally he was destined.

It is further foreshadowed by the cities of refuge, Num. 4: 35, in which any one, who had committed an involuntary murder, might take refuge, and from which he could not return before the high priest who was anointed with the holy oil had died. So, then, for all sinners, who from their innermost heart confess their transgressions and acknowledge to be spiritual murderers, a city of refuge has been opened in Christ, who is the remission of our sins, in whom, through faith and prayer, we may escape, in order that the avenger, Satan may not reach us, since the High Priest, anointed with holy oil, has died for us. Through his merits we are entitled to accept forgiveness of our sins, and Satan is not allowed any longer to accuse us of them. We, however, must not forget, that only *he* was allowed to escape into the city of refuge, who *involuntarily*, and not he, who *voluntarily* had committed a murder. He, whose heart is not thoroughly converted to Christ, is and remains a spiritual murderer, and finds no city of refuge in the wounds of Christ, but the words of the apostle, Heb. 10: 26, 27, are rather applicable to him: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

All those, who convinced of their misery on account of their sins, through penitence and faith seek for God's grace and mercy, die with Christ unto their sins and arise with Him from the death of sin to a new, spiritual life, such as saved, for they have part in the first resurrection. Over these the second death has no power. And although they have to die, as to the flesh, they yet live and

reign with Christ for a thousand years or for ever.

Yet at the end of these thousand years Satan again, for a short time, will be loosed. This coincides exactly with what the Savior says in Luke 18: 8: "When the Son of man cometh, shall he find faith on the earth?" From all the words of Christ that have reference to the "last things" and his coming to the judgment, it follows clearly, as He also expressed in plain words, that then it will be as in the time of Noah. Read only the 25th chapter of Matthew, and it will appear that then very little of true faith will be found. This, however, does not mean, that outward Christianity will disappear; we only find, when reading the word of God with attention, that apostasy and infidelity will increase, although at the same time the Gospel will be preached all over the world. There will be many false christs and false prophets, and these are the antichrists. Satan then will be at liberty, yet only for a short time. And as he will try so forcibly to deceive, if possible, even the elect, these days, on account of the elect, will be shortened.

This, then, according to my opinion, is the proper meaning of the words of our text, as our fathers have believed it, and as they have sealed this belief with their blood, according to the writings which they left us. Through the circulation of many and various books and periodicals, however, many other explanations have come to light, which appear to the natural heart much more plausible, and which lead men away from the simplicity in Christ, so that there is ample reason to exclaim with Solomon, Eccl. 12: 12, "Of making many books there is no end!" They have endeavored to determine from the prophetic numbers in Revelation, when the so-called Millennium was to commence; but the arrived at time, namely, the year 1836, has already passed, and the calculations therefore failed. We think that every calculation in this matter will have to fail, as God has reserved for his own omniscience to determine the time for his judgment. For the dear Savior says: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Much less will he suffer mortal men to cast a look into his council, however much they may feel inclined to do so. And it is just this uncertainty that we do not know of the day and hour, in which our dear Savior will appear in his last coming, which should be an earnest admonition to us from Him and his apostles: "Watch!"

ISAAC PETERS.

Farmer's Valley, Nebraska.

If Christians must contend, let it be like the olive and the vine, which shall bear the most and best fruit: not like the aspen and the elm, which shall make the most noise in the world.

## HISTORY OF THE JEWISH POLITY.

It pleased God to deliver to the Jews the laws of Moses, by which they should be governed. These have been already considered. We have now to notice the ruling or administrative power. The first magistrates were appointed, as the ministers of the Most High, upon the recommendation of Jethro, Exod. 18: 14-26. It is evident, that previously and subsequently to their appointment, there were officers of the children of Israel. Moses had his previous communications with the people through officers—their elders; these could not have been the Egyptian task-masters, and it is not said that others were appointed in their places. From comparing Dent. 29: 10, and Josh. 23: 2, it is considered that these representatives were the heads of tribes or families, and judges or officers. The heads and princes of tribes at that time in office, are mentioned by name in Num. 1, and as late as the time of David (1 Chron. 27: 16) they are enumerated. The manner of their appointment, their succession, their peculiar powers, are all unknown to us; but it is evident that they possessed considerable authority, and that, with their assistance, public affairs might proceed without a king, or judge, or legislative body. In the absence of these, the tribes would be a confederacy of twelve states, in which the strongest would have some predominance; for instance, those of Judah, Ephraim, and Manasseh. See Josh. 17: 15-17; Judg. 1. Under these the judges would act, Judg. 11: 5; 1 Sam. 8: 4. Their continuance, when the Jews should settle in the promised land, is expressly provided for, Dent. 16: 18. The term "naake," seems there to indicate, being appointed by, or in behalf of the people, and not as by Divine interposition. There was also a counsel of seventy, who appear to have been counselors or assistants to Moses, and not originally a judicial tribunal. See the history, Num. 11: 24, 25. After the captivity in Babel, this counsel, called the Sanhedrim, ruled the nation; they were similar in numbers, but their character was greatly altered. The judges were usually selected from the tribe of Levi, as were also the Shotrim, or scribes. That tribe was most conversant with the law; they studied it, and became interpreters of its difficulties, which led to the introduction of interpretations making void the law, as our blessed Savior declared, Matt. 15: 9. But in earlier times they seemed to have been useful. 2 Chron. 19: 5-11, and 25: 8. In addition to the high priest or ecclesiastical ruler, who was the immediate channel for intercourse with God, there was a supreme ruler for civil affairs, to whom even the former was sometimes subordinate. Moses was the first of these, then Joshua, whose appointment is recorded Num. 27: 18. After him, the

elders, who had formed his council, carried on his government, though no individual was especially set apart as chief ruler. But the people continued to obey them, and served the Lord, "all the days of the elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel."

After their decease, a state of anarchy followed; this was connected with disobedience to the Divine commands. Judg. 2: 12-15. Then individuals were appointed from time to time, who exercised the rule as judges. These appear to have been selected according to the Divine appointment; their mission and authority were usually sanctioned and confirmed by some manifestations of Divine power. In some cases they were individuals called upon by the public voice, to act under some pressing emergency, like Jephthah, and in some cases their authority was restricted to a part of Israel. They had no power to enact new laws, but to adjudicate causes according to the law, and were the executive power. They had no regular funds, except their private incomes, which in some cases appear to have been considerable, for instance, fifty asses; but the people were accustomed to this bring them presents or offerings. This form of government continued from the death of Joshua to the appointment of Saul as king of Israel; a space, according to Hales, of 470 years, but Samuel seems chiefly to have confined himself to the office of a prophet during the latter part of his life.

In the first Book of Samuel, the appointment of Saul, the first king, is recorded, and the circumstances are minutely related. It was plainly stated that the desiring of a king was displeasing to the Lord, for it was in effect casting off the rule of Jehovah, and ending the theocracy. It had, however, been foreseen and provided for. Dent. 17: 14-20. The first appointment showed the people the evil of their wishes, but it was afterwards overruled for good. The royal power continued in the family of David until the captivity, and from this line of earthly monarchs our blessed Savior, according to the flesh, descended.

Laws were provided especially for the guidance of the kings, but they were soon departed from. According to the neglect or observance of these precepts, the king and the people suffered or prospered. Though in many respects absolute, the kings could not depart from or change the law. Thus even Ahab could not countenance the breaking of the law of Jehovah, and could only put him to death by means of a false charge against him. 1 Kings 22. The monarchs were the vicereagents of Jehovah, bound on all occasions through the high priest on all occasions of emergency, and limited by the revelations and precepts of God. Nor were they permitted to take the office of

ministers on themselves in affairs relating to religious worship; for doing this, Saul was found guilty of his second act of disobedience. King Uziah also was struck with leprosy when thus engaged. Our Lord Jesus Christ alone is at once the King, the Prophet, and the Priest of his obedient people, and by his one offering he hath perfected forever them that are sanctified.

Saul's inauguration was not attended with any pomp or splendor, nor was any provision made for his administration; but when settled on the throne he seems to have taken whatever he thought desirable. Such is the character of any government when first adopted, among a people of simple habits. Many in the present day will be aware that the natives of the South Sea Islands, before the introduction of a regular system of law and government, were often required to yield their property to those who possessed power; and that a queen among them, who had been converted to Christianity, owned that it was not right to take a little man's tree without his permission, and sent him a present as an equivalent for the loss which had been inflicted on him by her attendants.

There is no express statement in the history of the kings of Israel, as to the amount of their revenues, but these appear to have been chiefly paid in kind, as is still the case in the court of Abyssinia. Voluntary offerings and presents were frequently made. 1 Sam. 9: 27. Lands formerly unencultivated or confiscated, became annexed to the crown, and were given as rewards to the servants of the kings. 1 Sam. 8: 14; 22: 7; while foreign tribute and commerce were afterwards added to their resources. 2 Sam. 8; 1 Kings 10: 28, 29. It is evident, however, that the greatest monarchs took much interest in what would now be called farming. 2 Chron. 27: 26-31; 2 Chron. 26: 10; Amos 7: 1; Prov. 27: 23-27.

The worst feature in the conduct of Saul was his self-will. He forgot the true character of God, the Supreme Ruler of Israel, and aimed at being an independent monarch, after the manner of the nations. He did not lay aside the worship of Jehovah, but he failed in obedience to the Divine command, and for this he was set aside. 1 Sam. 15: 22, 23. In the same spirit, he sought to slay David. His son, Jonathan, showed more submission to the will of God, to which his noble disinterested friendship for David is to be traced, and it may therefore be observed that he better understood that Israel was a theocracy—a government under the immediate direction of the Lord. The people were left for some time to a king after their own heart. Hos. 13: 11. Even after the death of Saul, for awhile they rebelled against the word of God. 1 Sam. 5: 2. In all this David was a type of Christ the Lord, who reigns as a king over those



that once rejected him. Many passages in the Psalms are spoken with this twofold signification; for instance, Ps. 18; 89: 20—35; 132: 17, 18. Nor must the important prophecy and promise contained in 2 Sam. 7, be here unnoticed.

David's government was more agreeable to the principles of the Divine law than that of his predecessor, but in some respects it seems to have pressed upon the people. Solomon's rule was still more oppressive. The separation of Israel and Judah into two distinct kingdoms, may be traced to several anterior events. As it has been observed, from the very beginning of the Israelitish nation the two tribes of Judah and Ephraim had disputed the pre-eminence. The former flourished in the number of its families, as well as in its power and wealth, being allied to the Pharaohs in Egypt. 1 Chron. 4: 19; 5: 2. Judah also marched first in the sojourning in the desert, and reckoned upon a dominion which had been promised. Gen. 49: 10. The other, Ephraim, depended on the great name of Joseph, and the blessing pronounced by Jacob. 1 Chron. 5: 2; Gen. 48: 5—19; became powerful in Egypt, 1 Chron. 7: 24; and afterwards increased in strength and prosperity. Josh. 17: 14; Judg. 1: 35. These tribes were also among the first to receive their allotments when the land was divided. Josh. 18: 2. In after years, the tribe of Ephraim was distinguished for its turbulent and warlike spirit, Judg. 8: 1, and 12: 1—4. That of Judah was probably more disposed for peace. Judg. 15: 11. It is not mentioned in the histories of Deborah or of Gideon. The elevation of David completed the mortification of Ephraim and the northern tribes; and it is remarkable that during his long continued wanderings, he never quitted the territories of Judah and Benjamin. On the death of Saul two thrones existed for a time. David felt his weakness, 2 Sam. 3: 39. The choice of Jerusalem, for the capital and centre of worship, instead of Shiloh, could not but displace the tribe of Ephraim, Ps. 79: 67, 68. Afterwards a small spark kindled a flame, which Sheba knew how to excite, in the northern tribes. 2 Sam. 16: 41; 20: 1. Finally the privileges enjoyed by the tribe of Judah, and the advantages of their situation for commerce with Egypt, Idumea, and Arabia, with the intrigues of Jeroboam, (1 Kings 11: 27, 28), produced the revolution which broke out upon the death of Solomon. 1 Kings 15.

All this, however, was wisely overruled for good. The change was not made until the Monarch law had subsisted for some time, under circumstances which proved that it did not depend upon any human power, and the revolt was expressly spoken of as being permitted by God (1 Kings 12: 24, and 14: 8), for wise reasons; for instance, the preventing the entire prevalence of idolatry and corrup-

tion in the descendants of Israel. 2 Chron. 11: 13—17. This was still more evident in after times. 2 Chron. 30: 6; 34: 33; Hosea 11: 12; Amos 7: 12. The kingdom of Judah became a place of refuge for those who were piously disposed, and its inhabitants were often warned to avoid the example of their neighbors. In some respects, the effect would be similar to that produced in our own land and elsewhere, by the removal of Protestants under persecution, from one country to another, which has undoubtedly been useful in keeping alive a sense of the dangers and errors of Popery. There might even have been seasons of temporary reformation in Israel, when the prospects of true religion in Judah were encouraging, but the reverse was far more commonly the case.

Through the history of the kings, there are many particulars which show that the monarchy was limited in power, although the king was in many respects absolute. The courts of Europe, in ancient times, resembled Eastern courts much more than they do under modern arrangements. Thousands of followers are supported, hence large supplies of provisions are needed. 1 Kings 4: 22, 33. The king sits in the midst of his nobles in regular pomp, and is rarely seen by the mass of his people. "Seeing the king" is often spoken of in Scripture as an especial privilege. (See Isa. 33: 17; Matt. 18: 10.) The prostrations which were usual on entering the royal presence, are frequently referred to. 1 Sam. 24: 8; Matt. 2: 11. But in this respect, the Jews avoided offering the idolatrous homage common among heathen nations. Esther 3: 2. The Eastern sovereigns were, and still are, fond of appearing in splendid robes, and adorned with jewels. Acts 12: 21; Esth. 6: 8, 9; 1 Kings 22: 10. The kings of Persia are described as choosing those apartments for the reception of ambassadors, in which, according to the season, the light will best display their magnificence. These points, however, belong rather to the "MANNERS AND CUSTOMS OF THE JEWS."

The principal officers or persons about the king were, the prime minister, literally the second to the monarch. 1 Sam. 23: 17; 1 Chron. 28: 7. The royal counselors. 1 Kings 12: 6; Isa. 3: 3; Jer. 26: 11. The recorder or chronicler, an office of some importance in the days when reading and writing were comparatively little known. 2 Sam. 8: 16; 1 Kings 4: 3; 1 Kings 18: 18. See also Esth. 6: 1, and 10: 2. The scribe, or secretary of state, who wrote from the dictation of the monarch. 2 Sam. 8: 17, and 20: 25; Isa. 26: 3. The prophets also, and the high priests, were frequently admitted, as being commissioned from God. This is plain throughout the history of David and his successors. Also the governor of the household may be mentioned. 1 Kings 18: 3; 2 Kings

18: 18; Isa. 22: 22. The king had the power of issuing edicts or laws, in doing which he generally took the advice of his counselors. Jer. 36: 38. But these were not to supersede the written law, as recorded by Moses; the royal edicts ought to have carried out the same principles. Deut. 17: 18, 19. Yet how often was the law forgotten. We read, 2 Kings 22, of the just consternation of Josiah, when a copy of the law was found, at discovering how widely he and his people had departed from its precepts. He then purged the temple of its symbols of idolatrous worship, and burned the vessels used in the service of Baal. The sins of Israel had already brought down the judgments threatened against them, and now the iniquity of Judah was fast involving them in the like ruin. 2 Kings 7: 18—23. Before forty years more had elapsed, the land was left "utterly desolate and utterly spoiled, for the Lord had spoken the word, 'to rest and enjoy her Sabbaths,'" according to the emphatic language of Moses, "because it did not rest in your Sabbaths when ye dwelt upon it." The utter desolation that followed, is strikingly described by Isaiah, ch. 9: 18, 19.

"For wickedness burneth as the fire, It shall devour the briars and thorns, And shall kindle in the thickest of the forest. And they shall mount up, like the lifting up of smoke, of smoke, of smoke. Through the wrath of the Lord of hosts is the land darkened, And the people shall be as the fuel of the fire."

It is sufficient to state, that the banished Jews were, after a time at least, treated rather as colonists than slaves, so that many, perhaps most of them, remained behind. They had a ruler and magistrates from their own number, with power to judge and punish, as appears from the apocryphal history of Susanna. Those who returned to their own land were governed by Zerubbabel or Sheshbazzar, and Joshua the high priest, (Ezra 2: 8, and 4: 3; Hag. 2: 4; and Zech. 3: 8, and 4: 6), and afterwards by Ezra and Nehemiah, whose proceedings are particularly recorded. With their histories the Old Testament closes, giving indications which confirm the accounts of inspired writers, that the Jews were subject to the Roman government, as well as to the earlier monarchs of Persia and Syria. The high priest exercised the authority, both civil and ecclesiastical, assisted by the council of the Sanhedrim, whose power was increased and established, so that the government was in fact an oligarchy, being vested in a few chief leaders.

The Roman government was in many respects oppressive to the Jewish nation, but it was their own continued obstinacy and willful rejection of Christ and his salvation which hastened their destruction. Being now left to themselves, they became a prey to the sinful dissensions and excesses which ended in the ruin of their city and temple, A. D. 70. After

the destruction of Jerusalem, the Sanhedrim, or Jewish council, continued to exist. It was settled at Tiberias, and governed the people by its influence, drawing still closer the bondage of traditional observances which took the place of the temple worship and sacrifices, the chief rabbi ruling the nation instead of the high priest. The Eastern Jews afterwards chose another head, whom they termed the Prince of the captivity, and, in secret, the destruction of their enemies was predicted, by the name of the Edomites. But our limits forbid any attempt to trace the varying fortunes of the Jews who were dispersed throughout the Roman empire, and have remained scattered to the present day.

The regular establishment of synagogues, wherever the Jews have been allowed to settle, has formed particular points for union and intercourse through the whole community; while their regular maintenance of men learned in the law, to keep up a course of instruction for youth, has also preserved them separate from the people among whom they dwelt. Every duty and pursuit of life, every hour of the day, was subjected to some special observance; among which, daily lamentations for the degraded state of their nation assisted in keeping up the distinction by which the Jew was still held in subjection to his spiritual guides. About A. D. 260, the Mishna, or written code of traditional law, proceeded from the school of Tiberias, and by furnishing interpretations to the Mosaic law, supplied a new code to the Jewish nation, which itself was not long afterwards overlaid by the Gemara, a sort of additional code; these together composing the Talmud, and containing a set of adjudged rules or cases to guide or mislead the Jews still farther from the principles of Scripture. In later times, many of the Jews have cast off this mental bondage; and while some have resolved to keep close to the Old Testament alone, and are thus placed within the reach of the efforts of Christian friends, like the scribe to whom Jesus could say, "Thou art not far from the kingdom of God," Mark 12: 34; others have quite renounced all religious professions, and devoted themselves to the cares and pleasures of this life, like too many of the nominal Christians around them. This is very much the case where Popery and irreligion prevail; and the expression, "he lives like a Christian," has become proverbial among the more rigid, to denote a profligate and irreligious character. This state of carelessness is common, though not peculiar to the Jews now settled in England. Until the last few years the Jews of Poland and Germany were far superior to most of their brethren in strictness and outward decorum, and some of the most bigoted still continue to reside in those lands. Further particulars as to the modern de-

scendants of Israel may be found in a little work entitled "The Jew in all nations."

Having lost the fear of God, they are enslaved to the dread of evil spirits, who, they say, are constantly exerting influence to injure them, and regularly frequent the synagogues to hear sermons. They believe that if they do not rise betimes in the morning, and immediately wash themselves, the evil spirits are sure to get hold upon them; for their prayers have only power to keep these enemies in check for a certain number of hours. All these rules show that they trust to their own strength, and they have also many charms and "curious arts," which are foolishly supposed to be useful.

The condition of Jewish females is especially degraded. They are not always, even in the present day, taught to read, for it is considered unnecessary for them to study the law. In the synagogues, also, the women are confined to their own latticed gallery, and can see or hear little of the public worship below. How different from the direction of Moses. Deut. 31: 12. The male children begin to learn the Hebrew text at five years; but, from the age of ten, the Talmud and its commentaries are chiefly studied.

Although the labors of Christian ministers and teachers among the Jews have, in many cases, been crowned with success; yet still, as a body, they remain insensible to the sin of their nation in crucifying the Lord of glory, and rather regard their dispersed and wretched state as a punishment for other offenses. They continue to await the coming of the Messiah, who, as some of them say, is sitting in disguise as a beggar at the gates of Rome. Others look for two Messiahs, the one suffering and the other triumphant. Thus the children of Israel have abode many days without a king, and without a prince, and without sacrifice; but they shall fear the Lord and his goodness in the latter days. On the annual return of the date of the destruction of their temple, some of the Jews have long been accustomed to assemble near its site, to mourn over its ruins, and read the Book of Lamentations.

For the Herald of Truth.

#### VANITY OF DRESS.

There is a great difference between being elegantly attired and being foolishly decorated. The difference is as great as that between slovenliness and neatness, or filth and cleanliness. Neatness, cleanliness, and modesty eminently belong to the Christian. Costly garments worn by Christians, if they are made plain, are not as objectionable as something cheap made up in style only for display. Service and comfort should be the first objects in view when Christians make their garments; but instead of this,

fashion and display are the chief objects sought by many who profess to be Christians.

This is certainly a great evil in the church, and among us it is growing worse. Years ago members in all thoroughly evangelical societies, could be distinguished by their modest apparel; but now there is little or no difference between them and sinners. They nearly all dress about the same. Surely it is about time that these things are rebuked by ministers and Christians everywhere. Parents have much to do with this. If every Christian parent would help the minister in this work to suppress the evil, it would not be long until there would be a great change; but, instead of this, too many get angry at the minister when he talks against this foolishness in dress, and say they are not going to have their children, young men and women, to be behind others.

The most effectual way to bring about a change in these things, is for ministers and parents first to set an example, then teach by precept. Let those who are now making a vain show in dress, or in anything, make the change; for if you profess to be a Christian, you are saying by that, that you are humble; then show it in your words and acts, and in your dress. Until these fruits are seen, others have a right to question the genuineness of your faith. The Bible says, if the inside is right, the outside will become right too.

But what are we to think of those who, notwithstanding their Christian education and profession, will persist in decorating themselves only to make a show? To say the least of it, it is silly. It certainly is a great sin for those professing godliness, to disregard the divine injunction which says, "That women adorn themselves in modest apparel, and not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 9.

It is sad and grieves the heart of every humble Christian, to see those who mingle with us in the solemn feasts and holy communion of God's house, follow these vain, foolish, wicked practices.

Dear reader, are you one of those who are guilty of these things? Have you been spending your time decorating and adorning that body of yours, which soon will be food for worms? Have you spent more time at the mirror, than you have at secret devotion? Have you studied the fashions more than you have studied the character and spirit of your blessed Lord? Have you been vain of your personal appearance, seeking the applause and admiration of the world, disregarding Him, in whose eye a vain person is condemned, who hates even a proud look? If you have brought yourself into condemnation by these and other follies, turn from them at once. Do not let these things destroy your soul.

The following narrative, which was

related to the writer by a friend, ought to serve as a warning to others: A young woman of Y—, Pa., after she was converted, felt it her duty to put off her jewelry and gay clothing. She did so, and for a while attired herself modestly, and was a devoted Christian; but her mother and others told her she was foolish to make herself odd from her associates, and finally persuaded her to put on the jewelry again. She yielded to their suggestions. They told her there was no harm in these things. Not long after she put on these things, that her mother said were no harm, she went back to her former way of dressing and was as gay as before. A few years later she took sick, and, just before she died, she said to her mother, in the presence of others: "Mother, I am dying, and without hope. Once I was a Christian, but at your suggestion I put on that jewelry and gay clothing that hang there on the wall. Through that I fell from grace. Now I must die and go to hell. Mother, it is your fault." And pointing to the clothing on the wall, she said, "Keep my clothes, and when you look at them you will remember that your daughter who wore them at your suggestion, is burning in the lost world."

Oh, how many souls are ruined by vanity in dress! We cannot serve God and mammon. Can you dress in all the foolish fashions of the world and be a Christian? "Be not conformed to this world," is a divine injunction. Who will heed it?

Who wrote the above, or what other doctrine he holds is unknown, but he has certainly struck the right key in penning the above lines. I copied it from a religious magazine, making a few alterations. I think the admonitions to ministers and parents should be heeded, not in acknowledgement, but in act to the full sense of the word. He that knoweth to do good and doeth it not, to him it is sin. Again, who looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeds. We must love God with all our hearts, soul, mind, and strength, and how can we when the same is taken up by studying and following the vain fashions of dress? Jesus says, "Why take ye thought for raiment?" &c. He thinks he would say, Have ye raiment sufficient for your body, he receiveth content.

J. M. HERR.

For the Herald of Truth.

## THE WATER OF LIFE.

"Ho, every one that thirsteth, come ye to the waters." Isa. 55: 1.

The Savior while upon the earth went about doing good, and teaching the people the way of eternal life; and he generously taught them by parables and illus-

trations. It seems, too, that our Savior had partaken so much of our human nature that in travelling from place to place he also became weary and fatigued, hungry and thirsty. This it was that as he traveled from Judea into Galilee he must needs go through Samaria and he came to a city called Sychar, and Jacob's well was there; and Jesus being wearied with his journey, it being about the sixth hour of the day, sat down upon the well to rest, his disciples having gone into the city to buy meat.

Then there came a woman of Samaria to draw water. "Jesus saith unto her, Give me to drink." This astonished her, she being a Samaritan and he a Jew; for the Jews and Samaritans had no dealings with each other. "How is it," said she, "that thou being a Jew, askest drink of me, which am a woman of Samaria?" Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." This again astonished her. She did not seem to comprehend the Savior's meaning. She saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" Jesus then gave her to understand that he had no reference to the water of the well, or to natural water. He said unto her, "Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."

This conversation went on until he at length told her plainly—for it seems she did not know him—that he was Christ the Messiah.

The foregoing is a very beautiful illustration of the grace of God given to mankind having everlasting life for its end. Mankind is represented as being thirsty and ready to perish; and Christ as bringing them water to drink, living water, springing up into everlasting life; and whosoever will may drink of this water and live; and unless we drink of it we must perish for ever. In a natural sense if we are thirsty we must drink or perish. Though we might wade into a stream to our knees or to our loins, or we may even plunge under the water, if we did not drink we would have to die of thirst. Thus in a spiritual sense, we may live in a Christian neighborhood; go to church every Sabbath and hear the word of God preached, and we may read the word of God for ourselves, and thus have the water of life flowing abundantly around us, yet if we do not drink, if we do not receive the grace of God in our hearts we must perish.

This "fountain of living water," is such an inexhaustible fountain that if the whole world would drink of it, it would

not be diminished; and its virtues are the same now as when the dying thief "drank and fled to glory."

It is such an all-sufficient fountain that whosoever will, of whatever grade or sect, however deeply polluted, wherever they may be, may drink and live. Some may drink here, others may drink elsewhere at the same fountain, at the same time; and it requires no price; the poorest beggar may drink as well as the rich; it is free to all, and all are invited to drink. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, without money and without price." "And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."

DANIEL SHENK.

For the Herald of Truth.

## LIFE IS THE TIME TO SERVE THE LORD.

Man is created for a purpose. He is not born merely to enjoy the pleasures of this world. He was created to honor and glorify his Maker. He should not only do this himself, but he should endeavor to show to others the beauty, the glory, and the happiness in worshipping, and obeying Him who is Lord over all, and "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Such a God is he with whom we have to deal, in whom is no variability, neither shadow of turning. With what fear, love, and gratitude should we petition the throne of grace for his continued favors and blessings. He is the Creator of all things, and to Him every knee must bow, and every tongue confess that He is the Lord.

Let us then, dear brethren, labor to have the love of God shed abroad in our hearts. Let us try to sow to the Spirit, for he that soweth to the Spirit, shall of the Spirit reap life everlasting; but he that soweth to the flesh, shall of the flesh reap corruption. Bear in mind that the fruit of the Spirit is love, joy and peace.

Beloved in the Lord, let us love one another, for love is of God; and every one that loveth is born of God. If this love be and abide in us we shall grow in grace, and in the favor of God. We shall also hate pride in whatever form it makes its appearance; we will also desire to associate with the children of God, and love and cherish godly conversation. This desire we should cultivate more and more; and shun those things which lead the mind away from God and his love.

We know that the thrifty husbandman spares no pains to prepare his ground before he sows his grain, and any who

fail to do this cannot expect a crop. Neither can he who has in his heart evil thoughts, desires, and every appearance of evil, expect his heart to be pure and upright before God. But he that, through the grace of God, prepares his heart for the reception of the good seed,—the Holy Spirit, will bring forth fruit, thirty, or sixty or a hundred fold. Hence the stony heart must be changed, before it can bring forth any good fruit.

It should be our aim ever to be kind to one another, for charity covereth the multitude of sins. We would call upon our dear youth to bear in mind that every thing will change and decay, and your lives, though they bid fair, may soon change. Therefore I earnestly entreat you to give up your heart early to Jesus. There is no assurance of long life, but there is a large store of pleasure in the heart of the Christian. Seek peace with God before it is too late. Jesus is the sinners' friend, and He will gladly accept all who come to him with penitent hearts.

BENJAMIN LEGION.

For the Herald of Truth.

## SIN.

The consideration of subjects relating to our own abasement, or those which bring us into condemnation, or which show forth our bad qualities, our evil influences, our corrupt ways, our imperfections, our shortcomings, our ignorance, our pride, our unjust views, our selfishness, self-exaltation and arrogance; in other words our depravity of heart, is to us often and to the impenitent always, an unpleasant task.

If we were to consider and judge over the faults and failings of others, the task would be much more pleasant,—much more agreeable; we would enter upon it with eagerness and earnest desire—we would delight ourselves in it. But when the judgment is to be passed upon our own actions, and the accusation brought against ourselves, then we are very loth to do it. It is very doubtful whether David would have pronounced upon himself the severe sentence he did, had the prophet told him previously that he himself was the man who had sinned so grievously in the sight of the Lord.

The golden rule given to us by our Savior himself, demands that whosoever we would that men should do unto us, we should do even so to them. We are also commanded to love our neighbor as ourselves. Acting in accordance with these rules, we must treat our neighbors, our fellow-men as well as we do ourselves; and, on the other hand, judge ourselves with the same severity as we do others. If we are able to do this, then we are able to contemplate and consider our own faults and failings with the same pleasure, or the same reluctance and sorrow as we do our own; and in this view it may be profitable for us to look upon our own condi-

tion, and the condition of others, viewing ourselves as sinners, as transgressors, as those who have come short of the glory of God, as a fallen race, estranged from God, aliens to the commonwealth of Israel, and worthy only of his just wrath and eternal condemnation.

Sin is the transgression of the law of God. The law of God composes those rules which he has laid down for the government of our lives and actions, and we may embrace in this term the whole of his commandments, which he has given unto mankind and revealed unto his children.

Now the law of God forbids the worship of idols, images, or any thing of that character. The man then, who worships an idol or bows down before an image, is a transgressor, and therefore commits sin. The same commandment forbids us to take the name of God in vain, to murder, commit adultery, bear false witness, to covet, etc.; and thus he who in any of these things disobeys the command of God, makes himself a transgressor. So we have a law which points out to us what is sin and what is not sin. Saul sinned against God when he spared the best of the cattle and sheep which he was commanded to destroy; and thus many examples might be adduced, where men, regardless of God's law, have grievously sinned and brought very sore punishments upon themselves because it is an immutable law of God that "the wages of sin is death."

Sin originated with our first parents in the garden of Eden. God had created them infinitely happy and given them a command that they might eat of every tree in the garden save the one tree, namely, the tree of the knowledge of good and evil, which stood in the midst of the garden.

But our first parents, by the temptations of the serpent were misled, and desired to obtain the boon of being like gods, and knowing good and evil, did eat and became transgressors.

As descendants of Adam, we to-day are laboring under the consequences of that transgression, and hence are sinners by nature and under the curse of a broken law.

It is sin that closed the gates of Paradise; that separated the disobedient and impenitent from God; that shuts them out from Him; that debars them from the enjoyments of heaven, that consigns them to everlasting chains and darkness.

But God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jesus came to restore the guilty race of Adam and bring them out from under the yoke and bondage of sin, and make them heirs of God. He gave his own life as a ransom for us; he bought us with his own blood; he came to seek and save all that feel themselves

lost in sin, and through him we may have everlasting life.

Let us, then, draw near to him in the full assurance of faith, accept Jesus as our Savior, and by his grace we shall be made free and brought into a full union and communion with God. J. F. F.

For the Herald of Truth.

## THE HOLY SPIRIT.

BY L. J. DEATWOLE.

It is the general custom among most religious denominations, for the ministers of the gospel at the close of divine service to pronounce the short prayer wherein they implore a continuation of the Holy Spirit in the church, and if man, the creature so "fearfully and wonderfully made," is the tent which God intends as the special dwelling of that invisible tenant—the Spirit, it certainly is a matter which should engage the attention of every zealous hearted Christian.

When this Spirit is obeyed, it is given in fullness to the man of God, and becomes his attendant through all the various scenes of life; always directing his immortal spirit to look upward to the great and glorious God from whom he originated, and to whom he shall return. It even conforms his natural inclinations, to sin, to an animated desire for heaven—the celestial abode of the Most High; and gives him to understand that he is actuated by the same Divine Goodness that emanates from the throne of the Father. It pervades all nature at the present time as well as it did when it moved on the face of the waters "in the morning of the creation, and enables man to read the expression of His eternal love in the blossoming trees and flowers of spring; or to feel the pleasurable effects of His tenderest care in the passing breeze, as well as Adam did when he first walked forth in innocence to behold the beauties in Eden.

It teaches man that it is the same Spirit of God that inspired Noah as a "preacher of righteousness" to the antediluvian world; sanctified Abraham, Isaac and Jacob in the fear of Jehovah; departed from Saul when he began to grieve the Holy Spirit; comforted good old David in his many trials and afflictions; spoke in audible tones to Elijah at Horeb—the mount of God; lighted upon the Savior at Jordan in the bodily shape of a dove, through which medium he afterwards "held Satan as lightning fall from heaven," and fell upon the apostles and ended them with the power to preach the doctrine of King Jesus, and thereby convince a dark and benighted world of sin and of their estrangement from God, teaching all nations to appreciate the Holy Spirit as a great and divine blessing which directs all God-fearing people in every Christian duty. When received by alop-

tion they cherish and foster it as the "inner man of the heart"—the talisman of the soul, imparting to them a foretaste of heaven and emboldens them to cry, "Abba, Father."

#### BE STRONG.

Be strong, my brethren dear,  
Be strong, and never fear,  
The rage of war,  
O fight, and watch, and pray,  
Your inward foes to slay,  
Who meet you in the way,  
Your hopes to mar.

Be strong in Christ the Lord  
Who kindly in his word  
Says do not fear;  
Fear not, He says to you  
Those who your life pursue:  
'Tis all that they can do.  
If God be near:

Be strong in Christ your tower  
And in his mighty power  
Ye Christians all:  
His mighty arm can save  
You from the storm and wave  
And from an early grave,  
Both great and small.

Be strong, O yes be strong;  
Your sufferings can't be long  
Ye little band:  
The night is almost gone,  
The day will shortly come;  
When saints shall reach their home  
At Christ's right hand.

Be strong in faith and love,  
Let all your actions prove  
You heart's sincere;  
Be kind and good to those  
Whom your good will oppose;  
Yes, pray for all your foes,  
Your God will hear.

Be strong, and murmur not,  
Though suffering be your lot  
'Tis thus the Lord,  
Desires to make us clean;  
Our sinful hearts to wash  
From all that tempt to sin  
Or trust his word.

Be strong, though faint you be  
And sorrow presseth thee  
On every side:  
Sufficient is God's grace,  
Your fainting hopes to raise,  
That you can sing his praise  
While'er he abide.

Be strong, and never fear  
Though every day you hear  
News stained with blood;  
For needs these things must be  
As in God's word we see,  
Do not afflict him,  
Sith Christ your Lord "

#### OF THE DIVINE ATTRIBUTES.

##### ARTICLE 3RD.

(Continued from April Number.)

24. A true saving faith requires not only a knowledge of God, but also a knowledge of the divine attributes, or a knowledge of the character of God, as the same is made known to us in the Holy Scriptures, so that we may believe that he

is a God possessing such attributes as well, as that he is a God. It is through the manifestation of the attributes of God that we obtain a true knowledge of him, and this knowledge leads us to appreciate, adore and praise him. Thus a true saving faith depends largely, if not altogether on a true knowledge of his attributes, through which men are led to worship God. Jeremiah speaks (e. 10: 6, 7), when he says: "There is none like unto thee, O Lord; thou art great, and thy name is great in might. Who would not fear thee, O King of nations?" His greatness and power is also expressed by David when he says (Ps. 50: 3-5), "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice." This knowledge also induced David to say, "My flesh trembleth for fear of thee, and I am afraid of thy judgments." Ps. 119: 120.

25. Among the divine attributes revealed to us in the Holy Scriptures are these, namely that the Lord is One God, that he is Eternal, that he is Almighty, Omnipotent, Omnipresent, immutable, true, just and holy, in which attributes he exists in himself, as well as in exercising them over man. He is a gracious God, meek, long-suffering and merciful to all, "showing mercy unto thousands of them that love him and keep his commandments." Ex. 20: 6. These attributes are a source of comfort to all the faithful children of God, but to the ingodly and disobedient, who despise the goodness of God, and after their "hardness and impenitent hearts, treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds," they are a source of fear and terror. The goodness of God, is, at all times over them that fear and love him, and they can comfort themselves with David, that the Lord knoweth our frame, and remembereth that we are dust." Ps. 103: 14.

26. It is necessary that we possess a knowledge and belief in the divine attributes of God for the reason that such a knowledge and belief produces a holy adoration, esteem and veneration toward the Divine Majesty of God among men and is an inducement, and leads men, to the fear of God. If the divine attributes were not incorporated into the Christian faith, men would again, easily be led astray and worship idols, the creatures of their own hands, and thus depart from the true and living God.

27. The Holy Scriptures give us abundant evidence of the attributes of God, and among those who first gave evidence of these facts was Moses, with whom the

Lord spake "face to face" (Ex. 33: 11), who received the word of God on tables of stone and delivered them unto man. This same Moses also testified of the *Oneness* of God (Duet. 6: 4) as follows "Hear, O Israel, The Lord our God is one Lord." And again (Duet. 4: 35), "Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him." And through the prophet Isaiah, God testifies of himself, when he says, I am the Lord, and there is none else; there is no God beside me. I am God and there is none else; I am God and there is none like me." Isa. 45: 5; 46: 9. Solomon also says at the close of his prayer (1 Kings 8: 60), "That all the people of the earth may know that the Lord is God, and that there is none else."

28. The benefit of this knowledge and belief in the Oneness of God, lies in the fact that thereby we are prepared to withstand the temptation to worship other gods, and also to defend the true doctrine. If we should peradventure find ourselves among any nation or people who were accustomed to worship idols and should endeavor to persuade us to join in with them, we would not only be able to resist the temptation, but also teach them the knowledge of the true and only God. Christ said to the tempter, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10. The angel said to John, "Worship God." Rev. 19: 10. It makes no difference where we are, whether is Asia, Africa, Europe or America, we would everywhere have one and the same God there to worship, even as Daniel in the Lion's den, the three young men in the fiery furnace, who though they were in a strange country, amongst heathen people, they still worshipped the God of heaven and were heard, as we may see in Dan. 3; and in the case of Jonah when he fled from the Lord when he was required to go and preach to Nineveh, and was swallowed by the great fish. Jonah 2: 2.

29. It is declared and proved from the works of creation, as well as from Scripture, that the Lord God was before all visible and invisible things were created, and although these, namely heaven and earth, and all things visible, will pass away, he will remain the same God as he was before, as David testifies of Him, through the Spirit of God (Ps. 90: 1, 2), "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." And again, Ps. 102: 25-27, "Of old thou hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish but thou shalt endure; yea all of them shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years

shall have no end." This was also acknowledged by Abraham, who "planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God." Gen. 21: 33.

30. The knowledge and belief that God is an eternal God is in many respects serviceable to the comforts of the pious and to the strengthening of their faith. It is especially comforting to the children of God, when they consider that they have the Lord their God with and about them, to enlighten their understanding and afford them aid and protection as well as the ancient fathers had, of whom Isaiah testifies (Isa. 40: 28, 29), when he says, "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength." Thus we see that the pious have not only a kind God to watch over them during life, but a God also, in whose charge they may, at death, confide their children if they fear and obey him. With this assurance and consolation did the aged Tobias address his son. Tob. 4: 6. We also have another example in the children of Jonadab, son of Rechab. Jer. 35. David also gives us the same assurance when, after speaking of the eternity of God (Ps. 102: 28) he says, "The children of thy servants shall continue, and their seed shall be established before thee." Also in Ps. 115 and 125: 1, he says in substance that the Lord will abide with the pious for ever, that he is their hope and their shield, and that those that fear him also hope in him, not only in this life; but their souls also hope for a happy existence in the life to come; so that even as they are from the eternal God, so they must also abide eternally. The same is also confirmed in Rev. 23: 36.

#### For the Herald of Truth. SIN.

For the wages of sin is death. Romans 6: 23.

"Sin is the transgression of the law of God. Any departure in thought, word, or deed, from the rules of conduct which requires us to love the Lord our God with all the heart, and soul, and mind, and strength, and our neighbor as ourselves, is sin." "All unrighteousness is sin." Original sin is our natural depravity of heart, our *native* sin, that debased nature that naturally leads us to act in opposition to the will of heaven. This depraved nature is the result of Adam's transgression, by which he was plunged into sin and death, which is inherited by all his posterity. "Nevertheless death reigned from Adam to Moses, over them that had not sinned after the similitude of Adam's transgres-

sion, who is the figure of him that was to come."

Actual sin is the actual transgression of God's known law by the creatures that have received his commandments, and are acquainted with his will. It is the sin which man commits for which he cannot censure father Adam. It is the violation of known rules, the neglect of known duties. "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John 3: 4. "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Genesis 4: 7.

The consequence that follow sin, are evil to man continually. According to man's nature he is so constituted that he needs a law to regulate and govern him through the whole current of his life. Without law man would unconsciously plunge into sin, give vent to the vilest propensities of his depraved nature, give way to the passions, and continue groveling in the lowest depths of sensuality, and never rise to that state of happiness and human perfection to which man may attain by strict obedience to the divine law. The law by which man is commanded to live are such only as are conducive of his highest happiness; hence any violation of them must of necessity, result in unhappiness, misery, and death.

*The wages of sin is death.* The original sin was death to Adam, it was death from Adam to Moses, and it is death to the present generation, in every particular where God's law is violated. Justice demands that man must suffer the penalty annexed to the transgression. Adam sinned and the penalty was "Thou shalt surely die." God's mercy forbade that man should die and be lost forever; so Adam received the promise of a Redeemer. The law of the most high was not changed, neither was the penalty removed, but Christ, the promised Redeemer, suffered the penalty. He died in man's stead. He died for the sins or the world, and *all* in all ages of the world, who trusted their redemption, their salvation to Christ, have the promise of eternal life through Jesus Christ our Lord.

As those only who looked for salvation in the Redeemer from Adam to Christ, had the promise, so death is still the consequence to all in the Christian age, who do not trust in Christ as having died in their stead. Without Christ we shall surely die; without Christ we are not more blessed than Adam would have been without the promise of a Redeemer.

Actual sin is of two kinds,—willful sin, and sin of weakness. All sins must be repented of, and pardon for actual sin as well as original sin is obtained through Christ our advocate through the Father. All men are sinners. The most devout and most pious men the world ever saw had their lives marred by sin, and passed to their graves lamenting their sin-polluted

lives. David, a man after God's own heart, sinned repeatedly and grossly. Moses, the meekest of men, sinned, so that he could not enter Canaan. Paul, the apostle, to the gentiles said, "Christ Jesus came into the world to save sinners, of whom I am chief." Heaven is pure, it is a place of perfect holiness. No sin can enter heaven. If all men are sinners, and no sin can enter heaven, how is it possible for man to enter that blissful Elysium? This is explained in Paul's epistle to the Romans, which, if we notice carefully shows a difference in the sins of a Christian and the sins of an unbeliever. "For when ye were the servants of sin ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death." Rom. 6: 20, 21. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7: 20-23.

In the first passage cited, Paul tells his Roman brethren that the *end* of the sins in which they had engaged when they were yet unbelievers is *death*. In the second passage he speaks of his own sins as a believer; and shows that they are sins that he unwillingly commits through the sinfulness of the flesh.

No sin that is looked upon with the least degree of allowance can be considered a sin of weakness. Sin of weakness is always regarded with feelings of aversion and remorse of conscience on the part of the individual who commits it; else it becomes willful sin. [Such sins as Paul describes does not bring forth death; but it is pardoned, and leaves the Christian purified and sanctified through the blood of Christ; a worthy subject for the blissful realms of the Kingdom above.]

JOHN S. COFFMAN.

THERE IS BUT ONE method of making dreary days profitable, or even endurable. It is to *begin them all with God*. An hour's converse with him alone will strengthen the soul to shoulder any burden that he may lay upon it. Here is strength for the weak, encouragement for the faint-hearted, wisdom for those who feel their own insufficiency. The "I will be with thee" of the loving Jesus, is a sure staff that all may lean upon.

Our prayers must be offered in faith, or they will never enter heaven—they will never bring down close to us our Father's listening ear. "Let him ask in faith, nothing wavering," for to such the father giveth liberally. "Ask what ye will in my name and it shall be done unto you."



## Herald of Truth.

Elkhart, Ind., June, 1878.

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How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscriptions.

*Frost.*—There were quite heavy frosts in this vicinity and in a good many other places, between Sunday May 12th and Friday May 17th. Grapes, potatoes, and other things were pretty badly frozen. Wheat and other grain was probably not injured.

*The Brethren.* J. M. Greider and George Brenneman went on a trip to Erie county, New York and Canada, and expect to attend the annual conference in Waterloo county, Ont., on the 31st of May. May the Lord be with them and prosper them on the way.

*The Brethren.* John Geil Sr. (Bishop) and his son, John Geil Jr. who is also in the ministry, both from Rockingham Co., Virginia, have been on a visit to Bucks and Montgomery counties, Pa., during the early part of the month of May. Jacob Geil (Deacon) and wife from the same place, also a son of Bishop John Geil, made a visit to Indiana and Iowa at the same time.

*When you repeat* the Lord's prayer, say, "Our Father which art in heaven," not "Our Father who." The services of the Lord's house are made much more impressive by quoting Scripture correctly.

*From a letter* received by a friend here we learn that communion services were held in the Richfield meeting-house, Juniata Co., Pa., on the 12th of May, and that on the day previous, thirteen precious souls were added to the church.

*Communion services* were held at Holdeman's Meeting-house in Elkhart county, Ind., on Sunday May 26th. Six persons were added to the church at this place.

*Wanted.*—If some of our friends have copies of *Denner's Predigt Buch* which they would like to sell, we would ask them to write us, stating the price and condition of the book; also when printed and by whom published. We would like to get a few copies.

*Communion Services* were held in Martin's church, near Orrville, on Sunday May the 19th. A good audience was in attendance, and many brethren and sisters participated. On Saturday previous 12 persons were baptized and received into the church. One person also who had formerly belonged to the Tunker church was received at the same time. This church seems to be in a prosperous condition. May the Lord continue to bless them.

*A brother writes* some time ago, that at a certain gathering in the neighborhood where he lives, there were some thirty persons present, and among that number there were only four that belonged to any church at all. "What can be done," says the brother, "for the many out of Christ?" What can be done? Fellow minister, do you realize as you should, that "the harvest truly is great, and the laborers few?" Pray therefore the Lord of the harvest that He may send forth laborers into the harvest. And let us all labor with earnestness to bring souls to Christ.

*The Menno Denkmal*—(Monument). We are glad to see among the different branches of the Mennonite church, such decided expressions of their disapprobation of the proposition to erect a monument to the name of Menno, in Holland. Such a thing would not only be contrary to the teachings of the Gospel and of Menno, but would manifest the highest degree of human folly and worldly conformity, as we have expressed ourselves in the last number of our paper. We believe that it would prove an inestimable blessing to the church if the Mennonites, in Holland, in Germany, in Russia, France, Switzerland, America, and wherever else they may be scattered abroad, would unite with all their hearts, to build on the true foundation, Jesus Christ, who is also the chief Corner Stone, a living, spiritual temple, composed of living, spiritual stones, formed and fashioned after that true spiritual pattern Jesus Christ, as given in his word when he says, "God is a Spirit, and those that would worship Him must worship Him in spirit and in

truth." Thus shall we be found following also the teachings of our beloved Menno, and will rear a monument to his memory not of perishable material which after all will soon pass away, but an imperishable one which will be acceptable to God and never pass away. We hope for the sake of the church, and the love and respect we bear to the noble reformer, the Mennonites in Europe will not allow themselves this departure from the teachings of Menno. May the Lord direct our footsteps that he may preserve us in the right way.

*Conference in Virginia.*—From Virginia we have reports that the conference held at Weaver's Church, on the last Friday in April was a very pleasant and profitable meeting.

*Our Trip to Ohio.*—We left home on the 15th and attended conference on the 17th. Bro. Buzzard, of Yellow Creek Church, accompanied us. We visited some among the brethren and on the 18th attended meeting at Ziegler's meeting-house in Mahoning county. We had a pleasant meeting. The same day we came to Orrville in Wayne county, and visited Bro. H. A. Munnaw, the former publisher of the *Words of Cheer* and the *Evening at Home*. The next day we attended Communion services at Martin's meeting-house in this vicinity, and after seeing some of the brethren, we with Bro. Michael Kohrer, of Canton and Bro. H. Brenneman, spent the night with Bro. Adam Brenneman, and the next day went all together on a visit to Medina county, where we visited among the friends, and attended one meeting. On Wednesday evening May the 22nd we started to attend conference in Illinois, leaving our fellow traveler, Bro. Buzzard, engaged in visiting his friends, in which purpose he expected to spend his time during the remainder of the week. About five o'clock the next morning we reached Elkhart, but passed on with the same train to Chicago and arrived at Sterling in Whiteside county about three o'clock in the afternoon.

The next forenoon we attended conference, the proceedings of which will be found in another column of the paper. In the evening we attended a meeting in the same place where a large number of people were in attendance and we had a pleasant meeting. After visiting some more among the friends, we took the train at Sterling on Saturday forenoon and in

the evening arrived safe at home. Thanks be to God for his gracious care, and also to all the friends for their love and kindness. J. F. FUNK.

*Conference in Ohio.*—Conference in Ohio was held according to previous appointment, at Oberholzer's meeting-house, on Friday, May 17th. About 20 ministers and deacons were present, and the conference throughout was characterized with the greatest harmony and good feeling. The subjects and questions presented were, in their import, the same as usual, and were accepted by all present. All the churches represented were reported at peace, and all the ministers present declared their intention to abide by the order of the church and to be faithful in their efforts to conduct their churches in accordance with the instructions declared and agreed upon. We felt much encouraged by the faithful, earnest devotion with which the instructions were given and we trust that none of those present will soon forget that it a pleasant scene, when brethren dwell together in love and unity.

## CONFERENCE IN ILLINOIS.

The Annual Conference in Illinois was held in the meeting-house near Sterling in Whiteside county, on Friday May 24th. There were 14 bishops, ministers and deacons present. The meeting was one in which perfect harmony and union prevailed. In the instructions given it was shown that Christ established a church, that he chose his apostles to maintain and propagate his church, and that the ministry of the present day, like the apostles, are ambassadors for Christ, to proclaim his Gospel and to preserve and maintain the rules and requirements of his church, and that all should endeavor, according to the measure of grace and the gift bestowed upon them, to be faithful, and according to his word seek to build on the true foundation. Also that the ministry should be united in the bonds of peace and love; that they have a work to perform which is of great importance; that they have to watch over the souls of men; that they are engaged in the Lord's work, and that all should exert themselves to be faithful and perform the duties required of them, as men who have to give an account of their stewardship.

The great promises also, which God has promised to bestow upon all who are faithful, were referred to. How that he has promised to be with his followers even unto the end of the world; that they at last should rest from their labors and their works follow them; that we are the

Lord's vineyard—the ministers, builders, the members, living stones, and that we must all be built upon the Rock and chief Corner Stone, which is Jesus Christ; and if we are thus built, we shall be able to overcome, and the power of the enemy shall not be able to do us any harm, neither shall any pluck them out of his hand.

In this manner Christ has opened and revealed to us the way of life, and has made known to us his will. In the eighteenth chapter of Matthew, He has briefly comprehended the whole of his teachings, and tells that we should be a separate people; that we should not avenge ourselves, neither with the sword nor by force of law, for the kingdom of God in which we profess to be citizens, is not a temporal kingdom, but a heavenly and spiritual kingdom; as the Savior says: "My kingdom is not of this world; if my kingdom were of this world then would my servants fight; but now is my kingdom not from hence."

Likewise has the Savior taught us, that we should love our enemies, and if any man take away that which belongs to us, to ask it not again; and if any man should smite us on the right cheek, to turn to him the other also, and on this wise, as the Savior became to us an example, so we should follow in his footsteps, for Jesus led the way and became to us an example in all things that he taught us, except repentance, and this he did not need because he was without sin. All these things we should observe, for when we accept Christ, we promise to renounce the world and every sin. In order to come to Him, and be made partakers of all his promises, there is nothing in the way, except our own will.

Of ourselves, however, we can do nothing; but God will help us, and his word is a faithful word; and though heaven and earth shall pass away, his word shall stand firm. Therefore we should be fully united together in one mind and purpose, and bound together in the bonds of love, and prompted by the same spirit, in and through Christ, as he says (Jn. 17:23), "I in them and they in me, that they may be made perfect in one."

Brother Matthias Eby requested that on account of the infirmities of old age, the conference would relieve him from the active duties of the bishop's office, which request was granted by the conference on condition that his own church would give its consent.

The ministers of the church near Freeport in Stephenson county, made the request that since both of them live at a distance from the church, that another minister might be chosen.

It was also considered not advisable that members should exercise the elective franchise, and earnest testimony was given against it; neither should brethren

put up lightning rods, nor insure their property; ministers and members should not go to shows and other similar places of amusements and worldly folly.

In case that charges of any kind are brought against a member by outside parties, such charges, to receive due attention, shall be substantiated by at least two proper witnesses. This matter was unanimously adopted by the conference.

When members remove from one church to another and desire to unite with the church in the place to which they have removed, they shall, in all cases, conform themselves to the rules and customs of the church where they wish to unite.

Each minister shall inform his church of the instructions and decisions of the conference, and shall earnestly exhort them to walk humbly and in all Christian purity, and not conform themselves to the fashions of this world.

The next conference will be held, if the Lord will, in the meeting-house near Morrison, on the 4th Friday in May 1879.

## FROM ARMSTRONG CO., DAKOTA.

In a recent letter from Bro. Paul Tschetter we extract the following:

"A sad accident occurred to us the 29th of August last. A daughter of six years was with us where we were threshing with the machine, and by which she lost her life. The connecting rod caught her clothes, and drew her so tightly that I had to tear her clothes to release her. I put her for dead into her mother's arms, who had just come. This occurred about 5 o'clock in the afternoon, and at 8 the same evening she died. On the 30th her body was deposited in mother earth. O, dear brother, what sorrow this brought into our family! Yet we sorrow not as those having no hope; for we know it is well with the child. May this occurrence serve as a warning to other parents."

"I will also inform you that my uncle Lorenz Tschetter, died on the 8th of Dec. 1877. With him you were well acquainted, as well as many of your brethren. He was one of the deputation which came from Russia to America in 1873. He was sick but two days. He complained first of pain in the head, which settled in his throat, depriving him of his speech, so that he could not converse with his family. He was buried on the 10th. Services were held by the writer. He was 59 years old. He leaves a bereaved widow, four sons and two daughters. Two sons and two daughters are married."

Let us keep to the first principles of the Gospel of Christ, and carry them out every where, so fully in mode and manner that we may be living epistles of divine and saving truth, known and read of all men.

For the Herald of Truth.

## A CORRECTION.

In my article in the April No., (English,) page 68, entitled "From Oregon," it reads that we live ten and a half miles West of Salem, it should be East. We make this correction so that if any persons come to visit us, they may not be wrongly directed. John Lichty, son-in-law of Barbara Steffen, came with us to Oregon. She has also two sons, one here, and the other one in Ohio. Jacob Geiger is unmarried.

In addition to my Article "From Oregon" in the May Number (English,) I would yet remark, that we have a healthy climate, and good, soft water, which can be had by digging from 12 to 45 feet deep. In the hilly and mountainous parts are beautiful springs. On the prairies few springs are to be found; and in some parts there are none, yet there is an abundance of water. CHAS. C. WENGER.

Selwinton, Marion Co., Oregon.

For the Herald of Truth.

## TO THE YOUNG.

Dear young friends, as a well-wisher of your souls, through the grace of God, I will write you a few lines. We all need a Savior, and a Protector while making our pilgrimage through this world. O, how my heart pants for the youth, and for others when I think of the many dangers which surround them, and the snares the enemy has laid to entrap them. Youth is the time to call upon the Lord to lead you in the right way, and protect you from evil.

What a vast multitude might be happy to-day, who are unhappy, if they had been obedient to the calls of the Spirit, and had learned wisdom! Know, dear young friends, that youth is the time to serve the Lord, while your minds are yet tender, and your bodies strong. If you wish to see happy days, turn to the Lord and learn of him day by day, and grow in grace as you grow in years, so that you may be able to resist evil, and do good. You cannot begin too soon to serve God. It matters not what the world may say of you. If they persecute you, know also that they persecuted the Lord of glory when on earth. Be strong in the Lord, and he will not suffer you to be tempted above that you are able to bear.

If God be for us, who can be against us? It matters not who we are, we will have trials, and temptations through life, whether rich or poor, high or low, young or old, but God has promised to be with his children, and we know his promises are sure. God is no respecter of persons, and will not that any should perish, but that all should come to repentance and live.

Let nothing be done through strife or

vain glory; but in lowliness of mind let each esteem other better than themselves. may our hearts be more and more knit together with the pure love of God, for nothing can enter heaven that is impure. Salvation is free, and all who will may obtain it. Therefore, when the Spirit operates upon your hearts, do not resist, and say at a more convenient season you will give your hearts to the loving Savior.

What we learn when young will go with us through life, and if we learn to do the will of God when young, it will afford us happy days as we advance in life. Let us incline our hearts to wisdom, and not place our affections upon the things of the world; for the world with all its wickedness will perish—will be destroyed. In order to be happy here we should try to be useful, and help one another along in spiritual things. Much good can be done, if there be a willing mind, and we are filled with the love of God, and desire the welfare of the ungodly.

This world is not our home, only for a time. We see that death is calling away friends and neighbors on all sides, and soon we, too, may be taken away, and without a moment's time to prepare to meet our God in peace. Then, dear young friends, turn to the Lord, and seek salvation, while in health. Think not that if you turn to the Savior, you will not have any pleasure. The child of God has pleasure of which the world knows nothing. I wish to impress this thought upon your minds, that there is no true, lasting happiness out of Christ. It is true, we may have many and kind friends about us, but if they are not of the household of God, they can give us but little comfort in the dying hour. We have a friend in Jesus, who sticketh closer than a brother. He has promised to be with his people unto the end. May we all look to Him and ask him for his Holy Spirit to direct us aright in our pathway through life. A. N. B.

## DISHONESTY AND EVIL SPEAKING.

Dear brothers and sisters in the Lord: When we look about us and see how the people of the world are traveling, and have been since the creation of time; how the world is sunk in vice and immorality, even from the highest to the lowest; is it not enough to make one shudder? We see how selfish, and how unsympathizing men can be, with all the Christian privileges we enjoy. How men, for the sake of earthly gain, will defraud one another in every way imaginable. Here we see one taking away all that a fellow-man has to satisfy a debt, not caring if it subjects his wife and children to want for the necessities of life. Again we see one that is able to pay his debts defraud his

creditor of his just dues; and in every shape and form one cheats the other for the sake of earthly gain.

Again, we have the slanderer and liar who go about, and with their foul tongues spread discord and contention in every direction. Putting father against son, brother against brother, sister against sister, neighbor against neighbor, and turning the world upside down, all to gratify their evil desires, and to help fill Satan's kingdom.

Again, there are those called gossips or tale-bearers, who are constantly on the alert of something, or somebody to talk about, no matter, true or untrue, so that it is something to tell. They never stop to ask or think what they are doing. Even persons professing christianity are not free from this evil.

Brothers and sisters, take care how you use your tongue, for therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. I must confess that I often find myself led away in this manner. I often hear of some one who has said or done that which they should not have done, and have told it again, and when the truth was found out it was quite different. It then becomes us to be careful how we hear, or what we say to our fellow-men; for we know we must give account of all we do and say. I mean not only in idle conversation, but that we do not try to defraud our neighbor in any way; but to love one another; to walk uprightly before God and our fellow-men, and thus let our light so shine that men may see our good works and glorify our Father which is in heaven. ISAAC.

## "THE SAVIOR I WANT."

A pastor was hastily summoned to the bed-side of a dying parishioner. He was a middle-aged man, active in business, of good moral character, supporting, and ordinarily attending, divine worship in the sanctuary on the Lord's day—yet like so many others, deferring to a future and "more convenient season," seeking his soul's salvation—a personal interest in the Savior's blood. Acknowledging the claims of Christianity upon him, and giving intellectual assent to its doctrines, he hoped indeed to become a Christian before he died, but with worldly ambition to be gratified, and the plans of life unfulfilled, how could he then humble himself and take up his cross to follow Jesus? With worldly cares pressing so closely upon him, how could he find time for repentance and prayer? But alas! poor man, he must now find time—to die.

Whilst attending to his usual avocations, he was suddenly prostrated with fever, which was soon followed by delirium. For a time, his body struggled fearfully against the disease which was preying upon him—hope alternately rising

and ebbing, as wearisome days and nights flew on. But these struggles were vain—kind offices of friends and physicians availed not, and now the cold, clammy, death sweat begins to gather upon his brow. Weeping friends and relatives are gathered around. As the pastor approached the bed-side of the dying man, who was tossing from side to side, in great apparent agony, he seemed conscious of his presence, giving the usual tokens of recognition, and listened for a moment to the tender, earnest entreaty, to seek pardon and forgiveness through a Savior's blood, when delirium coming on again, he suddenly raised himself in bed, and pointing to a picture which hung opposite him on the wall, exclaimed, "That is all the savior I want,"—and immediately threw his arms around the pastor's neck, and held him in such close embrace, as to require many strong hands to extricate him from the grasp—whereupon he sank back upon his pillow, and was soon dead!

Reader, are you deferring repentance to a future time, a sick bed,—a dying hour? How can you thus jeopardize the soul! What if your soul should be lost? THE SOUL LOST! Oh, what words! Will it, must it be yours to realize in your own experience their dreadful import?

"Hasten, oh sinner! to return,  
And stay not for the morrow's sun,  
For fear thy lamp should cease to burn,  
Before the morning be begun."

## THE WHOLE HEART REQUIRED.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is plain language: but to love God less than this, is to live beneath our privilege, and refuse to do our duty. God does not ask for a half-heart. He does not say, after you have given your best affections to your earthly friends, give me the reserve. No; He does not take up with the dregs of the heart's affections. He that loveth father and mother more than me is not worthy of me. And yet,—said the thought! if we have any right to judge, our churches are flooded with half-hearted professors, whose daily walk shows conformity to the world. To come up to the privilege and duty of love to God with an undivided heart, would be utterly impossible. There must first be a cleansing from all filthiness of the flesh. All roots of bitterness must be extirpated, the man of sin must die, or we can never fulfill the noble end the Creator of our being designed we should. We have not an unjust Father. He does not command that we have not the ability to perform. No! Praise His name; He has made ample provisions in the Gospel. "There is a fountain for sin and uncleanness," and it is near at hand. We have but to go to the cross of Christ, and we

are at its very head. Entire consecration prepares the heart. Faith takes hold of the promises. God through Christ will do the work effectually. The promises of God are all in the present tense. With Him it is one eternal Now. How sweetly and easily, Jesus can save us with all upon the altar. But it takes a mighty struggle with flesh and blood, to get all upon the altar. But when once there, and bound by cords of unwavering faith, the fire of God quickly descends and consumes the sacrifices, and the soul is lost in wonder and praise, and feels willing to do or suffer all of God's holy will.

Notwithstanding persecution and opposition beset all whose feet are in the highway of holiness, the number is increasing, declaring to the world and believers, that the blood of Christ cleanseth from all sin. And none but those who have entered the second life can come up to the duty enjoined upon every one in loving God with all the heart, soul, mind, and strength.

For the Herald of Truth.

## REPROOF.

Reproof often becomes necessary. Where there is an error in individuals or in a church, it becomes the duty of every true disciple in whom faith has become perfected by works, who have purified their souls in obeying the truth through the spirit unto unfeigned love of the brethren to give the necessary reproof, to cry aloud and spare not. See Matthew 18: 15, and Isaiah 58: 1. When a just reproof is given it is one of the strongest evidences of a true Christian spirit, if it can be kindly and thankfully received; but it is unmanly and unchristian when a reproof is given with good grace to reject or even neglect it, simply because it crosses carnal nature.

In the May No. of the Herald is an article entitled "A Timely Reproof," which we believe with the editor "Should be received with good grace." But from the fact that the article comes from Rockingham Co., Va., and makes an appeal to the brethren to take off their mustaches and fashionable whiskers and never wear them again, we are induced to notice the article through the columns of the "Herald," as its readers might form some erroneous opinions of the brethren in Virginia. We believe that our dear sister, whoever she may be, is a zealous worker for the truth, and the principles and practices of the Mennonite Church, and meant no injustice to any one. But we feel that as a matter of justice to our brethren in Virginia, we are in duty bound to state that the "Timely Reproof" does not apply to them. It may be possible that the reproof applies to some that we know not of; but we cannot understand what prompted our sister to write it. We think it was altogether uncalled for, as

we cannot think of one brother in the county that wears a fashionable mustache or fashionable whiskers. We think it is very commendable in our brethren here, that so far they have kept themselves in this very particular, from a prevailing fashion of the world.

SOME BRETHREN.

## THE EVERLASTING ARMS.

One of the sweetest passages in the Bible is this, "Underneath are the everlasting arms." It is not often preached from—perhaps because it is felt to be so much richer and more touching than anything we can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is resting in arms which maternal love never allows to become weary. Sick-room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our heavenly Father, the arms are felt, but not seen. The invisible secret support comes to the soul in its hours of weakness and trouble; for God knoweth our feebleness, He remembers we are but dust.

We often shirk very low under the weight of sorrows. Sudden disappointments can carry us, in an hour, from the heights down to the very depths. Props that we leaned on are stricken away. What God means by it, very often, is just to bring us down to "the everlasting arms." We did not feel the need of them before. We were "making flesh our arm," and relying on human comfort or resources.—Selected.

## A SOLEMN WARNING.

A correspondent of Eel River township, sends the Fort Wayne, Ind., Sentinel an account of the death of a young man, named Perry Koltz, who died some little time since at the age of 20 years. On Friday night Koltz had attended a dance. On Saturday morning he got up and while putting on his shoes, one of his shoestrings broke, when he began to curse and swear in a terrible manner. He was instantly stricken with a fit, and died without speaking another word. The people of Eel River township regard this strange death as a sudden and awful dispensation of Divine Providence, and a terrible warning to profane swearers. Truly God is not mocked. Whosoever a man soweth that shall he also reap.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew, and, if we lack them, it is because we do not open our hearts to receive them.

## REJOICING IN JESUS.

I have found a precious Savior,  
He has washed my sins away—  
Now rejoicing in his favor,  
I am happy all the day.

Sweetest joy my heart is swelling,  
Joy the world can never give—  
While in simple strains I'm telling  
How he made my spirit live.

Lost in sin I wandered weary  
Far from Jesus, far from home—  
Till he came in love to cheer me,  
Gently calling, "Wanderer come."

Pardon full and free he offered,  
Showed his bleeding hand and side,  
Told me how for me he suffered,  
For my sins was crucified.

Then my heart with thanks o'ertwelling,  
Yielded to his gracious call—  
At his feet in sorrow bowing,  
Gave to him my life, my all.

Now I'm his, yes, his forever!  
Safe within his happy fold,  
Jesus' lambs can perish never,  
Love like his can ne'er grow cold.

## THESSALONIAN CHRISTIANITY.

The church at Thessalonica had been gathered almost wholly from Gentile converts. They had embraced the truth of Christ amid persecution directed against the apostle Paul on his first preaching to them, and afterward against themselves. They needed strong consolation to stand firmly, meekly, boldly and wisely for their faith. They feared lest their fellow-believers who had died after conversion should not share with them in the glorious return of the Lord Jesus, which they were awaiting with such earnest hope. Paul wrote them that of this they need not fear. Those who remained alive till Christ's coming, should not come into His presence before those that had fallen asleep in Him. If Jesus had died and risen again, so God would bring with Him those who had died in the faith.

But the practical lesson Paul pressed upon them was this, That although that day of the Lord should come unexpectedly, yet they had been forewarned so that they might be prepared for it. They were all the children of the light and of the day. They were not to be unwatchful or drunken, but awake to righteousness and not sin, and be sober; fully armed, too, with the breastplate of faith and love, and having for their helmet a hope of salvation. He would, as it were, strengthen this helmet, and assures them that so far from their having been called to fight and lose; from having been called to fall away at last and be lost, God had not appointed them to wrath, but to obtain salvation through our Lord Jesus Christ, that whether they waked or slept, lived or died, as to their earthly life, they should live together with Him. Blessed assurance, which belongs to every believer in Jesus. Accepted in the Beloved; called to be saints; born of the Spirit through repentance and faith in the Lord Jesus;

indwelt by the Spirit, with a hope of glory brightening all the future, they were called to but on this hope as a helmet, and walk in the Spirit, watching for the coming of the Lord, ready to give their account with joy.

To them applied the precepts, to possess their bodies in sanctification and honor, "keeping the mastery over their bodily desires in purity," and maintaining peace among themselves. In such a course of life as this, Christians can rejoice evermore, and in every thing give thanks. Knowing how easily it may be done, they are very tender not to quench the Spirit in themselves or others, and are careful to "hold themselves aloof from every form of evil," separate unto Christ. Living this life, professors will not be backsliding not needing to be exhorted to warmth and fellowship with Christ, as too often happens with the careless, but they are ever going on from strength to strength. The God of peace, as they submit themselves to the Lord Jesus in faith, will sanctify them wholly, and present them blameless in the day of the Lord Jesus.—*Friends' Review.*

## HOLDING FORTH THE WORD OF LIFE.

"I have yet to speak in God's behalf," Job 36:2.

We ought not to court publicity for our virtue, or notoriety for our zeal; but at the same time it is a sin to be always seeking to hide that which God has bestowed upon us, for the good of others. A Christian is not to be a village in the valley, but "a city set upon a hill. He is not to be a candle under a bushel, but a candle on a candlestick, giving light to all.

Retirement may be lovely in its season, and to hide one's self is doubtless modest, but the hiding of Christ in us can never be justified, and the keeping back of truth, which is precious to ourselves, is a sin against others and an offense against God. If you are of a nervous temperament and of a retiring disposition, take care that you do not too much indulge in this trembling propensity, lest you should be useless in the church. Seek, in the name of Him who was not ashamed of you, to do some little violence to your feelings, and tell to others what Christ has told to you.

If thou canst not speak with trumpet tongue, use the still small voice. If the pulpit must not be thy tribune, if the press may not carry on its wings thy words, yet say with Peter and John, "Silver and gold have I none, but such as I have give I unto thee."

By Sychar's well talk to the Samaritan woman; if thou canst not on the mountain preach a sermon, utter the praises of Jesus in the house, if not in the temple. In the field, if not upon the exchange; in the midst of thine own household, if thou canst not in the great family of man.

From the hidden springs within let sweetly flowing rivulets of testimony flow forth, giving drink to every passer by. Hide not thy talent, trade with it; and then thou shalt bring in good interest to thy Lord and Master. To speak for God will be refreshing for ourselves, cheering to saints, useful to sinners, and honoring to the Savior. Dumb children are an infiction to their parents. Lord, unloose all thy children's tongues.—*Spurgeon's Evening Readings.*

## A BARGAIN IS A BARGAIN!

This is an expression that is often used by traders, and sometimes we hear it from the lips of those from whom we might expect better things. A bargain should be a bargain, if it is honestly and fairly made; but a bargain may be very dishonest and unjust nevertheless. A bargain is a bargain, but it is a bad bargain for him who bargains unfairly, let him make by it what he will.

For instance a man goes to buy a horse and finds one that he likes and the owner wants to sell, but the purchaser is determined if possible to get the horse for less than he is worth. He accordingly sets himself to work to depreciate the animal by pointing out his defects and blemishes. "I like your horse in some respects, but he is too old; the man you bought him of must have deceived you; he called him eight, you say; I think he is nearer twelve. See him; how his teeth are worn! I cannot afford to give you anything like your price; besides his pace is slow and heavy, and he trips, I see, as if he had been foundered. He is raw-boned and carries his head badly, and is too hard upon the bit, I don't like the color either; if he was a bright bay I would give a good deal more for him."

Thus he cheapens the animal as much below his real value as he possibly can, and after he has bought him and gets away from the seller, he begins to boast of his good bargain. "I would not sell that animal for twice the money. He is the right age and just what I want." "But then you must have cheated the man you bought him of." Oh, no; a bargain is a bargain." But if we should be called to judge, we should think that this must be a hard-backed horse for an honest man to ride.

The above sketch is not an imaginary one. The picture is not overdrawn. Many a poor man is made to suffer by the sharp, jockeying intrigue of a wealthy neighbor, but if the world, and men without any love for neighbor or friend, do these things, let no professor of the religion of Jesus stoop so low as to overreach and defraud his neighbor in the manner referred to. Let all our bargains be based upon a fair value of the articles bought or sold, for this only can be pleasing in the sight of God.

## Miscellany.

If we knew! Alas! and do we  
Ever care or seek to know,  
Whether bitter herbs or roses  
In our neighbors' gardens grow?  
God forgive us! lest hereafter  
Our hearts break to hear him say  
"Careless child, I never knew you,  
From my presence flee away."

## THE DANGERS OF WORLDLY PLEASURE.

From the consideration of the dangers which beset the Christian in his conduct with the world, and temptations which too often draw the professed child of God aside from duty and true happiness; if we are truly children of God, we have been chosen by Him in his eternal counsel, to a life of holiness. Everything in our position in the age in which we live, in the solemn duties to which we are called in the terms of salvation, and the price paid for our redemption, calls us to aim at a high standard of piety, and to the attainment of eminent holiness. If we would have at last an abundant entrance into the kingdom of God, we must make religion the business of life; it is not enough to profess it, we must be so permeated with the Spirit of Christ that it shall shine forth in every act of life. It is because the love of the world and conformity to it, hinder the prayers of the Christian, prevent his usefulness, destroy his influence and mar his peace of heart, that I wish to present to us the dangers and evils of seeking after worldly pleasures and amusements, of conforming to worldly customs and tastes, and the vain and trifling fashions.

The motto of the Christian should be, Let us lay aside every weight. Some appear to act as though there were no line of demarkation between the church and the world, except that which is made at the table of the Lord. The great question which every one is bound to answer, is not how far he may live away from God, and yet be a Christian, nor how near he may imitate the world, and yet maintain his standing in the church, but how he may most honor his Savior and promote the interest of His cause and the salvation of souls: and the good rule of Christian life is, whether we eat or drink or whatever we do, do all to the glory of God. Conformity to the world, renders a man or woman useless as a member of the church of Christ, the object for which they are placed there, is to honor God and advance the interests of his kingdom. "Herein," saith Christ, "is my Father glorified that ye bear much fruit." But he who allows himself to be drawn aside from his profession and to become conformed to the world in its sinful tastes and fashions and amusements, loses not

only the confidence of his brethren, but the respect of the world as a Christian; his influence as a Christian ceases when he crosses the line that divides the church and the world.

Even the enemies of our holy religion respect and honor the man who leads a life consistent with his Christian profession, and look upon their lives as a more convincing argument in favor of the truth of Christianity, than all the demonstrations of the defenders of the Gospel. The logic of the life often succeeds, while other testimony fails. But he who in effect tells the world that religion has no pleasures, and who when he desires them, seeks them amid scenes of gayety and amusements and dissipation, of what use is he as a witness for Christ? What new lessons does he give of the value and power of religion? What proof does he afford that "wisdom's ways are pleasantness, and all her paths are peace?" So far from being a witness for Christ, he is leading men to question the reality of the religion he professes, and to despise the Gospel whose effect he fearfully misrepresents. His example so far as it extends, is an injury to the cause he professes, whenever he passes over to the world, and is led astray by its wiles. He cannot stand neutral. If he is doing no good, he is accomplishing evil. If the fig tree is barren, it is a cumberer of the ground.

The cause of religion suffers whenever its professors fail to manifest its proper results. And Christ, were He questioned, What are these wounds in thy hands? might answer, Those with which I was wounded in the house of my friends. Many a fair and flourishing professor has gone back to the world, parleying with temptations. Our own age and times have produced more than an appalling example of men who once stood high in the church, but who yielding to the fascinations of pleasure that the world called innocent, were drawn down to ruin. The Gospel admits of no compromise with the world, it requires of us that we give all to Christ, that when we have laid our poor, sinful hearts at the foot of His cross, that there they might be washed and renewed; we consecrate our entire affections and impulses to the service of Him who died that we might live. The sight of that cross should forever annihilate all thoughts of self, and all desire for any pleasures which do not spring from the love and grace of Christ. Resolve then in His strength that you will forsake all to follow Him, and that you will renounce everything that may interfere with His service. You have a glorious vocation. Look over the sacred oracles and see with what dignity and honor the Christian is invested, linked as he is with the sovereign and eternal purposes of God. The apostle says, "Ye are a chosen generation, a royal priesthood, a

holy nation, a peculiar people, that ye may show forth the praise of Him who hath called you out of darkness into His marvelous light."—*Brethren at Work.*

## TORNADO IN WISCONSIN.

A very destructive Tornado struck this town of Mineral Point at 3.30 P. M. the 24th of May. John Spensely's house was carried from its foundation and dashed to pieces. There were twelve persons in it, and when they saw the angry black clouds and fierce lightning coming towards them they thoughtfully entered the cellar. All got in the basement except Mrs. Waller and Mrs. Roberts. The latter who remained on the stairs urging Mrs. Waller to follow her down, but all at once Mrs. Roberts thought that one of her four children was left up stairs, and started to go up for it, Mrs. Waller following her. When the storm struck the house Mrs. Roberts retreated to the stairs again feeling sure that all her children were in the basement. Mrs. Waller was carried to a great height (said to be 400 feet) and dashed to the ground a lifeless corpse, with both arms broken. Mrs. Spensely was carried off with the house.

Mr. Leonard's house was taken, and with it his wife, whose body was found 100 yards away terribly mangled. In Jenek's house, Mary Jenek and Mrs. Myers were killed. Bolan's family were dangerously injured, and Mrs. Bolan died at midnight.

A school house near by was carried off with the teacher and scholars. Two scholars, a brother and sister were killed, and the teacher slightly injured. Most of the children were hurt.

In Waldwick, a Mr. Osley and two Norwegians were killed. There are also reported killed, John Coleman, Miss Limer, and Mr. Cramer. Accounts state that from twelve to eighteen persons are known to be killed, in the town of Primrose alone.

William Osborn, living near Mount Vernon had his arm broken, his wife both legs, and his daughter one arm. The house and barn of Mr. Pierce, are in ruins and Mr. and Mrs. Pierce buried underneath.

The residence of John Galena, in Montrose was torn to pieces, his wife killed, and others badly injured.

In Shepley's house, a lady school teacher had a leg broken.

In the town of Primrose, Matt Obrenilet's house was taken up with himself and a family of seven, and carried over a barn and lodged on the tops of trees. All the persons were saved unhurt except Obrenilet who had an arm broken.

John Osmanson's house was carried up. The mother and three children reached the father and three children were carried up with the house over the tops of trees.



While passing over the trees, the father was blown out and sustained broken ribs. The children came down, two with slight bruises and one with a broken arm. Hiram Narverson's house was destroyed, the father and son were killed, and their bodies carried fifteen rods.

The above is but a brief account of the loss of life, and injury to persons in the track of the tornado, which was from one fourth to a mile and a half wide. The loss in buildings, orchards, fences, and stock is very great.

A mail carrier with his team was lifted up and carried several rods and deposited in a fence corner. The driver crawled under a culvert to escape the flying rails. A horse near by had a rail blown through him just back of the front legs. Chickens were entirely stripped of their feathers. Everything in the course of the tornado had to submit to its destructive grasp.

#### A GOOD RULE.

Little Robert has always been taught to love and reverence the Holy Scriptures. He often finds it difficult to do right, but when he goes directly to Jesus Christ, and asks for help, he finds it very easy to follow the teachings of that blessed Saviour.

One day Robert wanted very much indeed to do something of which his parents did not approve. His mother kindly talked with him about it, but still it felt hard to give up. Then he said, "Oh, mother, I do wish the Bible said that little children may do just as they want to."

His mother replied, "My dear son, thou well knowest that the Bible does not teach any such thing, but that it does say, 'Children obey your parents in the Lord,' for this is well pleasing unto the Lord."

Robert knows that what the Bible says is true, therefore he was convinced, and yielded willingly to his parents' wishes.

Another day Robert's mother was in her own room, praying very earnestly to God to give her dear children strength to resist all evil. When she arose from her knees, she found her little boy standing by her. He had evidently been listening to his mother's prayer, and was thinking about it. Pretty soon he said: "Mother, would it not be a good plan to make a rule, never to do anything which we would not do, if our father and mother were always with us?"

"Yes, my dear son," said his mother, "it would be a very good rule, and I hope thou wilt ever follow it. And remember, too, that thy Heavenly Father always sees thee, and never attempt to do anything on which thou canst not honestly ask His blessing."

Now dear children who read this, I want to ask you to adopt little Robert's rule, and try to obey your dear parents, whether absent from them, or present with them. And above all else, bear in

mind that your Heavenly Father is always watching over you, and is ever ready to help you if you will but ask Him. When you are loving and kind, you are following the example of the blessed Saviour, but when you are cross and disobedient, you grieve His Holy Spirit; will you not pray to Him to give you a new heart, that you may really become His little children, then you will love to obey His teachings in all things.

Just think how many glad fathers and mothers there would be, if all the children who read the *HERALD OF TRUTH* were truly followers of the "Prince of Peace."  
—H. H. L. In *Herald of Peace*.

#### RESTITUTION.

You have defrauded your neighbor. You have done him an injury, not accidentally, but on purpose. You sought your own profit by inflicting a loss upon him. You have taken what belongs, not to you, but to him. You must proceed then to make restitution. Go at once. Go to-day, if you can. State the facts frankly and honestly. Acknowledge your wrong-doing, and repair the harm as fully as you can. It will cost you a struggle to do this. When, however, you have made up your mind to the struggle, you will probably find it easier than you expect. But whatever you do, don't keep this burden upon your conscience. It will stand between you and God. It is an obstacle which you cannot get over. You may forget that it is there; but there it is; and you are on one side, and Almighty God is on the other.—*Dean Henson*.

#### BIBLE TERMS.

Many Bible readers are unacquainted with expressions frequently met with in the Scriptures. The following are believed to be correct.

"A day's journey was 33 and one-fifth miles. A Sabbath-day's journey was about one English mile. Ezekiel's rod was 11 feet, nearly. A cubit is 22 inches, nearly. A finger's breadth is equal to one inch. A shekel was about 50 cents. A shekel of gold was \$8.09. A talent of silver was \$1,519.32. A talent of gold, \$23,309. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A gerah was 2 cents. A mite was one and one-half cents. A homer contained 75 gallons and 5 pints. An ephah, or bath, contained 7 gallons and 4 pints. A hin was 1 gallon and 2 pints. A firkin was 7 pints. A homer was 6 pints. A cab was 3 pints. A log was one-half pint."

#### FAMINE.

Accounts to the middle of March, from the United States Minister say that the

distress occasioned by famine last year is spreading over a wider area, owing to renewed drought. Actual famine presses upon 15,000,000 people, while 60,000,000 are suffering more or less distress. There is abundant food in other parts of the country, and only the difficulty of transportation causes so much misery. The Chinese officials have done all that is possible, and the missionaries distribute relief as far as they can.

#### EARTHQUAKE.

An earthquake occurred on the 14th of April, by which the town of Cua, in Venezuela eight leagues from Caracas, was entirely destroyed. The river Tuy became so heated, that it is said the fishes sought to escape from it. In Caracas the shocks were the heaviest known since 1812, when the city was nearly destroyed, with the loss of 10,000 lives.

THERE ARE MANY toiling ones whose time is not at their own command, but there is no one who cannot hold converse with God. His ear can hear amidst the clang and roar of machinery, or the hum of hundreds of voices. The heart can go up to Him no matter what the surroundings. Wherever Abraham pitched his tent, there he raised up an altar to the Lord. So, wherever the Christian heart is, there is also an acceptable altar from which the incense of prayer and praise may ascend.

Yet there are few who may not, if they will, find time and place for private communion with God before entering on the morning's duties.

PROFESSOR JOSEPH HENRY, Secretary of the Smithsonian Institute since its first organization, died at Washington on the 13th ult., in his 81st year. He was distinguished in many branches of science, especially for his early researches in electro-magnetism and its practical applications. He made twenty-two inventions and discoveries, not one of which he patented, preferring to leave the fruits of his science for all to profit by it who would.

SIR MATTHEW HALE bears this testimony: "If I omit praying and reading God's word in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures, and consequent discontent and unhappiness.

An unsuccessful attempt was made to assassinate Emperor William of Prussia on the 11th of May. Three shots were fired at him, without effect, as he was taking his usual ride in company with his daughter.

To be studying Jesus Christ, what is it but to be digging among all the veins and springs of comfort? and the deeper you dig, the more do these springs flow upon you.

#### WHOOPIING COUGH.

TO CURE: Make a tea of the heads of red clover when in full bloom, sweetened with good white sugar, and drink freely of it. A cure will be effected in a few days.

This simple remedy has been tried by a number here, and in every case it proved successful. As the clover is now in bloom it is the right time to gather and dry them for a time of need.

FAMILY INTIMACY should never make brothers and sisters forget to be polite and sympathizing to each other. Those who contract thoughtless and rude habits towards the members of their own family, will be rude and thoughtless to all the world. But let the family intercourse be true, tender, and affectionate, and the manners of all uniformly gentle and considerate, and the members of the family thus trained will carry into the world and society the habits of their childhood. They will require in their associates similar qualities; they will not be satisfied without mutual esteem, and the cultivation of the best affections, and their own character will be sustained by that faith in goodness which belongs to a mind exercised in pure and high thoughts.

DEEP WELL.—The artesian well in Perth is one of the deepest borings of modern times. It has already reached a depth of 951 metres (3,117 feet), while the Parisian well at Passay is only 547 metres deep. The water is pure as crystal, rich in calcium and baryta, having a temperature of 37° C., and flowing 6,940 hectolitres (183,333 gallons) per day. It is intended to sink the well until the water reaches a temperature of 65° C., and flows in sufficient quantity to supply the baths and the city offices with hot water.—*Berg. u. Huett. Zeit.*

TO THE INDUSTRIOUS, the prudent, the economical, the times are not hard; to the easy-goer, the improvident, the proud, they are hard and will remain so. To make times good, and keep them so, spend less than you earn, and keep on that line if it takes a lifetime. There is absolutely no other way.

MANY HAVE yielded to go a mile with Satan who never intended to go with him twain; but when once on the way with him, have been inveigled further and further, until they know not how to leave him. Thus he leads poor creatures down into the depths of sin, by winding stairs, so that they see not the bottom and end of that to which they are going.

A VICTIM OF PERSECUTION.—The most recent victim of priestly persecution in Spain, is G. Benoliel, an agent of the American Baptist Missionary Union, who, for having opened a place of worship at Alcoy, which was frequented by crowds anxious to hear the Word, has been accused as a blasphemous and persecutor of

the Catholic church, arrested and imprisoned.

FIFTEEN CHINAMAN, who are now members of Dr. Kell's church, Oakland, California, are to be organized into a Chinese church, under the care of the Presbytery of San Francisco. This will be the second church in America composed exclusively of Chinese.

THE Chicago Superintendent of Police makes the gratifying announcement that 600 liquor saloons have been closed in that city, as one result of the movement against selling liquor to minors.

CHINESE soldiers want their wages raised to one cent a day.

WHOOSH stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.—*Solomon*.

For the Herald of Truth.

#### A TRIUMPHANT DEATH.

Death has again hurried another victim to the grave. SARAH S. MAST departed this life Saturday April the 20th, aged 31 years, 3 mo. and 27 days. She had for sometime been suffering with heart disease and dropsy, but not seriously until shortly before her death, when apparently the end was fast approaching. She therefore had a telegraph dispatch sent to her friends in Tennessee, stating that she wished to see some one of the family, (her parents and five brothers and sisters live in that state.)

On the same day John Stolfusson and wife took the train at Concord, Tenn., to see their dying daughter, a trip of about seven hundred miles being quite an undertaking for persons of their age—some seventy years. But love is stronger than death, many waters can not quench love neither can the floods drown it. It was this feeling that occupied their hearts, extinguishing all the thoughts of their long journey.

They finally reached her bedside, yet alive but suffering distress about the heart. The day before their arrival, she said, "The end is near, oh! so very near." She called her children to her bedside, saying they should take another look at her before she died. She bid her friends farewell, spoke comforting words to them of spiritual things, said she was ready and willing to die. Then asked them to lay her hands upon her breast and close her eyes. Then she appeared to be in a trance. She said, "I see the blue sky oh! how clear; now I see my two little sisters (one being her twin sister, but died when a babe. The oldest died before Sarah's birth) and my dear old grandfather whom I loved so well." She spoke of her grandfathers and grandmothers, some of whom she had never seen before, besides many dear friends, she spoke of Christ's face as the first she beheld. She also saw the gate and seemed waiting for it to open but it seemed her time was not quite yet, as she did not then see it open, but we feel confident that she has since passed through the gate of the New Jerusalem, washed in the blood of the Lamb. She commenced the following sentence which she did not complete. Oh the golden—

These things she said as she saw them with her eyes closed. She again revived and seemed troubled that she could not die. Saying there must be something wrong that I cannot die.

They then told her a dispatch had been received that her friends were on the way. She wished them all to pray that she might live to see them, which prayer, through God's great mercy was granted. They reached her bedside while she was yet alive. She lived a few days longer and then left this sorrowful world without a struggle. She at one time asked all them that could pray, to pray that it might be short, and several times exclaimed, oh! how clear. I love my husband, brothers and sisters, but my heavenly Father best of all. She left a husband, Bennet Mast, and three little children. She also left instructions concerning her children that they should teach them to pray.

Funeral discourses were delivered by Daniel Mast and Jno. P. Mast from Phil. 1: 21—23. She was buried at the old Mast's burying ground.

#### Died

Feb. 4th, in Lancaster Co., Pa., Bro. EZRA S. ROHRER, aged 23 years, 6 months and 4 days. He was yet a bud just opening to bloom, tender in years, yet he desired to fulfill the ordinance of God, by being baptized and received into the church militant. Buried the 6th in the Mennonite burying-ground at Strasburg. Appropriate remarks were made on the funeral occasion by Benj. and Amos Herr from Ps. 105: 15, 17.

March 22nd, near Sellersburg, Lancaster Co., Pa., of heart disease, Bro. JOSEPH S. FISHER, aged 46 years, 4 months and 2 days. He was a brother of the Amish church. Buried the 25th in Byler's grave-yard. Sermon by Henry Lantz and John Stolfusson, from John 5: 28, 29.

March 22nd, in Waterloo Co., Ont., Moskos, son of Moses and Magd. WISMER, aged 10 months and 1 day.

March 23rd, in same place, ELIAS son of Israel and Veronica SNIDER, aged 4 years, 7 months and 21 days.

April 29th, in Waterloo Co., Ont., Bro. JOHN LIGHTY, formerly of Lancaster Co., Pa., aged 81 years, 9 months and 7 days.

April 23rd, in Westmoreland Co., Pa., Bro. JACOB LAIR, aged 70 years, 11 months and 8 days. Buried the 24th, in the presence of many relatives and friends.

April 24th, in Lancaster Co., Pa., DAVID HELL, aged 25 years and 16 days. The deceased while tearing down a barn in Strasburg twp., was struck by a rafter and thrown from the upper part of the building. He was picked up in an insensible condition, but rallied again for a few hours, when death ended his suffering. He leaves a wife and child, who have the sympathies of the entire community.

April 8th, in Providence, Lancaster Co., Pa., Wm. TWEEN, aged 83 years and 4 months.

April 1st, in Providence, Lancaster Co., Pa., Bro. PERCY STRATYER, aged 67 years. He was killed by the cars. There is something remarkable about this sad affair. He was the last brother or male member of his father's family, all of whom met with accidental deaths. He was killed on his birth day by the train severing one leg and his head from the trunk.

April 9th, near Lancaster Pa., suddenly of diphtheria, EVA MAY, only daughter of Abraham and Helene STRATYER, aged 12 years and 11 months. She bade all good bye, and said they should not weep for her, but try to be good. She desired that her body should be plainly dressed. May the loss of this loved one lead us all to a genuine repentance, and draw our minds more heavenward. Text: Rev. 3: 19.

April 8th and 15th, near Leaman Place, Lan. Co., Pa., of diphtheria and scarlet fever. MARY and ELLEN, daughters of Peter and Barbara HERSHEY, aged respectively, 8 years, 2 months and 20 days, and 1 year and 11 days.

April 2nd, near Soudersburg, Lancaster Co., Pa., of old age. Bro. DAVID RESO, at the advanced age of 91 years, 5 months and 28 days. The aged brother was of the Amish persuasion, and has been blind about twenty years, yet we hope his spiritual sight was good. Buried by Jonathan Byler's burying-ground. Services by Jonathan Kauffman, and Eli Zug from John 11: 25, 26.

April 12th, in Fairview, Wayne Co., Ohio, Sister MAGDALENA WENGER, wife of Emmanuel Wenger, aged 45 years, and 27 days. Funeral services were held at Martin's Meeting-house, where many friends assembled, to show their love and respect for the deceased sister. The Christian's hope is with the bereaved husband, sons and friends.

May 7th, near Orville, Wayne Co., Ohio, of the infirmities of age, Sister MARY LANDIS, aged 80 years 8 months and 3 days. Buried the 8th at Martin's burying-ground in the presence of a large concourse of relatives and friends. Services by C. C. Beery and ——— Irwin, from John 11: 25.

May 11th, near Dayton, Rockingham Co., Va., SUSAN JERUSA, daughter of Simon and Christina HILDEBRAND, aged 2 years and 9 months. Funeral services by Samuel Coffman, Daniel and Gabriel Heatwole. Little Jerusa often sang with her little brothers and sisters,

"We're a little pilgrim band,  
Roaming through a stranger land,  
Soon on Canaan's shore to stand,  
No more to roam."

May 23rd, in Elkhart Co., Ind., of typhoid pneumonia, Pre. GABRIEL FASKE, aged 40 years and 1 month. He was a minister of the German Baptist brethren, and his church will miss him here. His Christian deportment won for him the kind regards of his brethren and of all who knew him. Buried the 25th. The funeral was largely attended. Services by John Metzler, H. Rule and D. B. Stutzman.

March 31st, in Wayne Co., Ohio, of long continued illness, SAMUEL YODER, aged 70 years, 4 months and 26 days. Sermon on the funeral occasion by J. K. Yoder and John Smiley, from John 16: 16. A large number of relatives and friends followed him to his last resting place.

April 30th, in Clarence, Erie Co., N. Y., Bro. PERNA GOOD, aged 85 years, 6 months and 8 days. He was sick only 34 hours. The loss will be deeply felt by his ten children who are left to mourn his death. He was loved by the church of which he has been a faithful brother.

May 2nd, where a large concourse of relatives and friends assembled to pay their last tribute of respect. Services in German by John Lapp, and ——— Robeson in English.

May 20th, in Putnam Co., Ohio, of nerve fever, Sister ANNA MOSER, wife of Bish. John Moser, aged 56 years and 26 days. Buried the 29th, on which occasion services were held by Peter Schumacher and Christian Zimmerman. Text: 2 Peter 1: 10-15. The beloved sister was only nine days sick, leaves a husband and ten children whom she earnestly exhorted to be faithful.

M Kilmer, John Lapp, Noah E Miller, Jos F Yoder,

## MONEX LETTRES.

A—C B. Amstutz.

B—David Buerge, Abraham Baer, Jacob N Buebacher, Joseph N Burky, John Blaser, David E Bare, Jacob A Bare, John Baer, John Bixler, Samuel Book, Adam E Brenner, Beery & Showalter, Jacob Brand, A H Beers Jonathan Buttrif, John M Butt, Jao Brenner, John M Bender, John Blaser.

C—Samuel Cockley.

D—Samuel L. Deweiler, Peter Duck, William Drescher, Fanny Dieus, Sus Dennis.

E—Joseph Eichelberger, Jonas Eby, David B Eshleman, Samuel Eberly, Henry Eymann, Moses D Eash, Isaac Eby, Jacob Eash, Adam Eaby.

F—Henry Fricke, Charles Fegley, A J Freed, John Fast, Christian Funk, A C Fishbach.

G—Christian Gortner, Mary A P Giebner, Maria Groff, Pre John Gascho, Jacob Gerig, Peter Goertz, E S & Emma Gaeber, Pre John Grob.

Jacob Geil, Isaac Grove, J George, H Grove, Henry E Garber, John F Greenwalt, Eliza Ann Groff, David Goltshall, Maria Gunden, Daniel Groner.

H—Mary Huber, Christian Honderich, A B Herr, H M Herr, Jacob H-er, John Herscher, Isaac Herner, S S Hartzler, C H Hochstetler.

Dora C Hochstetler, Nancy C Hochstetler, David S Hilgert, Jacob Hildebrand, J S Hildebrand, S Hilgert, Jacob Huddle, E W Hammen, Rev H K Hildebrand, Chr Henning, D Hoover, Enos Harkman, Jonas Har-berger, Paul Herring, J M Herr, B F Herr for Mary Sigman.

J—J. Jous.

K—Magdalena Kehr, Christian Kropp, L S Kraybill, Catharine Kurtz, R M Kaufman D Kennedy, Joseph Klopffenstein, H Kurtz, Wm S Kindig, Jacob Kratz, H M Kratz.

L—Polly Lepard, Jacob H Landis.

M—David Martin, M H Moore, Tyrus H Moyer, John Matt, Peter Musselman, J S Martin, S Miller, Jonas K Moyer, Michael B Miller, Mary Mahor, Abraham Martin Sr., Isaac Martin, David M Martin, E K Mylin, Jacob Metz, Wm J Moyer, Noah Metzler, Gideon Marner, Anthony Miller, Chr Miller.

N—John B Natziger.

O—Samuel Oberholzer.

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## TO THY GREAT CAUSE.

To Thy great cause, devotion pure,  
O' teach me to the last  
Forgiveness grant me for the past,  
And sin or weakness cure.

O' make me humble and sincere,  
With child-like faith and trust;  
Then bow my head low in the dust  
In that will bring Thee near.

Then show Thy mercy o'er and o'er,  
Until my song shall be  
So filled with grateful praise, that  
My heart could give no more.

## THE FELLOWSHIP OF WAGES.

There is a fellowship of wages,  
And it is this.

Looking over the fields and traveling through the country, we see all nature clothed in green, and the eye beholds sights unsurpassed by human skill. The trees have put forth their leaves and blossoms, the fields look beautiful, and all nature seems to teach us that the harvest time has come, and we have prospects of a bountiful harvest. To whom belongs the honor and glory, but to Him who made the earth, this abode of ours and all things therein. He created man after his own image, and placed him here amongst all these beauties to enjoy them and to till the ground, so that it will bring forth more abundantly for the sustenance of the so-called bodies of ours.

How often do we go on through this life and never take a thought of the wisdom that is displayed, and the great wonders that are daily revealed to us for our instruction, and the signs to keep us in remembrance of His mighty power, and his loving kindness to us. When overburdened with toil and heat, we can seek some cool, shady retreat, and there meditate upon the great handiwork of our Maker.

The Psalmist says, "The earth is the Lord's and the fullness thereof." How great are the works of the Lord! how often when thirsty do we seek to quench our thirst by some little spring of water that bursts forth from the earth, and drink down a cool draught and go away refreshed! Do we thirst after things that are heavenly, or do we only think there is yet time enough, and opportunities

enough for us to embrace religion! Do we go on careless, day after day, depending as it were on our own strength, and not once considering it worth while to ask for that water of eternal life? It is written, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." Let us ask, and it shall be given, knock and it shall be opened unto us. Let us not be doubtful and unbelieving, but be more zealous and earnest in our duties to Him who gave us those glorious promises. What must have been our Savior's thoughts when he beheld the works of his Father, and saw how man abused those gifts and saw their unbelief in refusing to accept him as their Savior? and this great sight before him which caused him to say, The fields are already white unto harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal. Now is he endeavoring to reap that spiritual harvest, or are we like those of old who were with him daily, and yet would not believe? well, may he have said, "Oh ye of little faith."

Dear fellow travelers, the harvest is as plentiful to-day as it was at that time, and let us be more earnestly engaged in cultivating that field which will give us an eternal harvest. Let us not be idle, lest we fall among the tares, and are consumed in the fire; but let us live and work so that we may be counted among the sheaves and be gathered in that heavenly garner of joy and bliss. Just as we cultivate the fields, so should we cultivate our hearts and minds from all vain and evil thoughts, and try every day to live near to Him, and walk more circumspectly, and let our light so shine that we may be examples for others. It is written, "A city on a hill can not be hid; and no man lighteth a candle and putteth it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." Yes, all with whom we come in contact, if we have this right spirit within us, can see by our works whether we be of the world or children of God.

Further, let us draw near with a true heart and a full assurance of faith, having our thoughts on heavenly things, and our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Lay aside all evil and enviousness, and hold fast the profession of our faith with-

out wavering, take no man for example but the word of God—that book of books; for it is written, "Cursed is the man that trusteth in man, and taketh flesh for his arm." Let us ever look to Jesus for strength, for with him all things are possible, even to the rending asunder of soul and body.

In looking back over the past year we have many proofs of God's power all around us. We can see marks where death has laid his icy hand on some loved ones; yes, many have been the hearts that were saddened, and many the hours that were darkened, and a thought steals through our minds as to who shall be next. Many who were near and dear to us have been called away to give an account of their stewardship here; from our aged brother whose head was whitened by the frosts of many winters, to the kind and loving father and mother, even to the infant that knew nothing of the trials of this world. He has called them away from our midst. Are these not sufficient proofs of the uncertainty of life, and certainty of death? Should we not, therefore, be more careful in our walk and conversation? Let us set our affections on things above, and endeavor to lay up for ourselves treasures in heaven, which shall endure forever, although we may suffer reproach in this world.

Let us consider the promises which are given us if we are obedient to the teachings of His word—eternal life; or if disobedient—eternal punishment. Let us choose this day whom we will serve, and may we be enabled to say with Joshua, "As for me and my house we will serve the Lord." Yes, let us serve Him with gladness, and come before Him with humble and penitent hearts, feeling that we have been sinners, and by His grace have been saved. His grace is sufficient for all, he who will, let him come, for He is ready to save, without money and without price. He is calling to all to come; it is not his will that one soul should be lost, therefore, there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance.

With all these glorious promises why will ye stand aloof from this glorious prize? Therefore to the unconverted I would say, Come out from your old asso-

ciates and companions, take up the cross of Christ and give the Spirit entrance into your heart, and live so that you may be able to say with Paul, "Now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." Therefore let us be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

T. J. FELLENDALM.

For the Herald of Truth.

#### SEARCH THE SCRIPTURES.

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John 5: 39.

On one occasion the blessed Savior said, "If ye love me keep my commandments." There are a great number of commandments for us to observe, other than baptism, communion and washing of the saints feet. In this communication I shall not be enabled to mention all the commandments. But the words of our text is one, and if we observe and keep it, we will find eternal life therein. If we are of those who reject the Scriptures, and in their stead read the worldly papers, or spend our precious time in idle conversation, we are not yet the children of God. If we love anything more than God we are not of his, except we are born again, not of blood, nor of the will of man, but of the will of God.

If we are born of God, we will have his Spirit; and if we have his Spirit it will lead us to search the Scriptures, and not that only, but to observe whatever he has commanded us. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son. 2 John 1: 9.

What glorious promises are these to sinful man! If God be for us, who can be against us? When we behold the people of our day, the words which the Savior pronounced upon the people of Jerusalem, are brought to our minds, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23: 37, 38. And again, "We unto thee, Chorazin! we unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes: but I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had

been done in Sodom, it would have remained until this day. But I say unto you, It shall be more tolerable for the land of Sodom, in the day of judgment than for thee." Matt. 11: 21-24.

Now, beloved readers, let us do as did the people of Nineveh when the threatenings of the Lord were pronounced against that wicked city. Believe in the Lord, and proclaim a fast, and put on sackcloth from the greatest of us even unto the least, and come to the feet of Jesus, and cry mightily unto God that he may create within us a clean heart and renew a right spirit. We will then be able to stand in the day of judgment. If we do not thus humble ourselves we will be brought down to hell. Let us reflect over this before it is too late. After this time there is no time to repent. God winked at the time of their ignorance, but now He commandeth men everywhere to repent. Let us come to the feet of Jesus and learn of him, for he is meek and lowly in heart.

If we wish to be disciples of Jesus we must become his children, we will then have a desire to search the Scriptures. The desire to prepare for and follow the fashions of the day will be removed. The love of God shed abroad in our hearts will create a greater desire to search the Scriptures. It is through faith in Jesus Christ and by his grace that we are saved. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life. The kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost; for he that in these things serveth Christ is acceptable to God, and approved of men.

Let us, therefore, follow after these things, and mind not high things, but condescend to men of low estate, and not be cast about by every wind of doctrine, but as above said, Search the Scriptures diligently, and not only search them, but be doers of them. Be immovable in the faith, and delight in the law of the Lord, after the inward man; the Spirit itself will bear witness with our spirit that we are the children of God; and if children, then heirs, heirs of God and joint heirs with Christ.

Dear beloved in Christ, be kindly affectioned one to another; not slothful in business; fervent in spirit, serving the Lord, rejoicing in hope; patient in tribulation, continuing instant in prayer. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day; that ye be no more children tossed to and fro, and carried about with every wind of doctrine,

by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.

We should study the Scriptures more prayerfully, that we be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the spirit reap life everlasting. Let us not be weary in well doing, for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith. May the saving grace of our Lord and Savior Jesus Christ be with you all. Amen.

NOAH METZLER.

#### "THIS ONE THING I DO."

We all know what is meant by the term "a man of one thing." We have often heard it said that no one succeeds in life unless he place before him the object of his ambition, and work up to it unflinchingly, determinately, and regardless of all distractions. And I believe this is true. Now, St. Paul was a man of one thing. His motto was, "This one thing I do."

In order to stir up the men of Philippi, he uses an illustration borrowed from the famous Grecian games: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There were certain games celebrated in Greece at intervals of so many years, in which the victor was held up to fame and renown. Before the admission of any man to competition, a rigorous course of training was required, which lasted twelve months.

"Would you be a victor in the Olympic games?" says an old Greek writer; "so, in good truth would I, for it is a glorious thing. But pray consider what must go before. You must live by rule, eat what will be disagreeable, and refrain from delicacies; you must oblige yourself to constant exercise at the appointed hour, in heat and cold; you must abstain from wine; in a word, you must be as submissive to all the directions of your master as to those of a physician. The Isthianian games, to which St. Paul especially seems to refer, were held every third year, in the summer.

Behold the day arrived, the assembly gathered together, the course cleared for the stadium, or foot race, and each man in his place, awaiting the signal for starting.

The herald now stands forth, and in a loud voice proclaims the name and country of each candidate, and the rules of the race. The path which the racers are to keep is marked out by white lines or posts, and he who would trespass beyond these lines, thus diverging from the

prescribed course, would lose the prize, even were he the first to reach the goal. Indeed, it is stated that the course was bounded on the one side by the river Alpheus, and on the other by men with drawn swords, so that divergence was met by peril, as well as by disgrace.

The judge is stationed near the goal, and waits to decide the award, and the pine crown is suspended on a pole at his side. The candidates have thrown off every encumbrance, every close-fitting robe that could stay their progress. With ear intent and body bent forward, each man listens for the signal. It is given, and the race is begun.

On they speed! There is no looking back to see how much ground has been passed, or how far other racers are behind. There is no tarrying to exchange words with spectators, or to gather up aught by the way. The prize! the prize! that is the one thought; the end! the end! this is the one aim.

Mark the foremost in the race; his brow is knit, his eye intent. He knows that he is advancing, but there is no self-confidence in his gait. He feels the eyes of all Greece to be upon him; he hears the cry on every side which cheers him on; "do or die" is the language of every heart-throb within him. He is coming near, near, nearer. The prize is before him. He grasps the pole! He is first!

What matters it to him now that he for a time lived hardly and sparingly while preparing for the contest and victory? What matters it to him that the race was severe, the triumph dearly won? He is victor. The crown is on his brow. One thing he desired; one thing he has obtained. Laying aside every weight, he has run the race that was set before him, and the applaud of a cloud of witnesses proclaims the hero of the Olympiad, and the winner of its glory.

Now, St. Paul beheld in these festivities an image and type of a greater race and a more glorious crown. "They which run in a race, run all, but one receiveth the prize," he exclaimed; "so run that ye may obtain." He saw men willing to deny themselves, to live hardly and sparingly, to undergo great bodily fatigue and exhaustion, in the hope of wearing the pine-garland of victory in the race, and he thought of the little self-denial, the little earnestness, with which, while God, the Judge of all, holds out eternal life, men bestir themselves to lay hold on that life, and so to run that they may obtain.—*Parish Visitor.*

#### LAWS AND POLITY OF THE JEWS.

##### COURTS OF JUSTICE.

While mankind remained in the small divisions of families or tribes, the father of the family, or head of the tribe, possessed and exercised the authority of a

judge. All quarrels or complaints would be brought before him, or decided by him as a legal ruler. When these bodies of men became more numerous, or the head proved infirm, others would be appointed to discharge his duties, which, by degrees, in every community, led to some method for the regular administration of justice. In the patriarchal times, we find many proofs that matters were thus decided; and when the first stage of society was past, it appears that judgment was regularly given in public, usually at the gate of the city, which was the place of chief resort and passage. All public business in the East seems to have been transacted there, for which purpose spaces were left at the gate, where buildings were often erected. Abraham bargained for his purchase of a sepulchre at the gate of the city of Hebron. Gen. 23: 10. Hamor and his son negotiated with Jacob and his sons at the gate of the city. Gen. 34: 24. The transaction between Boaz and the nearer kinsman of Ruth was at the gate of Bethlehem.

This explains Job 5: 4, where the children of the wicked are said to be crushed in the gate, and Psalm 127: 3, where it is said of those blessed with families, that they shall not be ashamed when they speak with their enemies in the gate. Also Prov. 22: 22,—Neither oppress the afflicted in the gate; and Lam. 5: 14,—The elders have ceased from the gate. Many consider that our Lord makes allusion to this, (Matt. 9: 18), when he says the gates of hell shall not prevail against his Church. In Eastern cities generally the same custom has existed. The Turkish sovereign has long been called the Porte, a name derived from the performance of public business at the gate of the palace.

When the Israelites left Egypt, they had no arranged system for the administration of justice, which doubtless had been carried before the Egyptian tribunals. All matters of disputes, therefore, were brought before Moses, who devoted much of his time to settle them. But it was obvious that some other plan must be adopted among so vast a multitude. The particulars of the change are recorded, Exod. 18. Before the Israelites entered Canaan, the administration of justice there throughout the land was noticed. Dent. 16: 18, and the appointment of administrators for every locality was an important measure. In the following chapter, various provisions relative to their proceedings are given, with directions for obtaining further judgment in matters of importance. There is no particular account of them before the captivity, except in reference to the proceedings of Jehoiakim, 2 Chron. 19: 9-11, though at first the judges, and afterwards the kings, superintended the administration of justice in matters of difficulty. Thus Deborah appears to have acted, (Judg. 4: 5), while the general administration was conducted by others, probably those noticed ch. 5: 10. The Eastern mollahs, or men of the law, have been thus distinguished in later days.

After the captivity, Ezra appointed two classes of judges, Ezra 7: 25; but difficult cases were still brought before the high priest or ruler, until the time of the Maccabees, when a supreme tribunal was appointed. This was the Sanhedrim, or great council, as it is often called in the New Testament, consisting of seventy-two persons, under a president and vice-president. From the time B. C. the office of president was held distinct from that of high priest, and became of considerable importance. The method of appointment to this council is not clearly stated, but it consisted of three classes,—these were the chief priests, the elders, perhaps the heads of tribes and the scribes, or men learned in the law. This council appears to have sat daily, at first in a room between the inner and outer courts of the temple, afterwards in other places. Its authority was very great; it decided all causes brought before it from inferior courts, and directed the affairs of the nation generally. Especially it decided upon those who claimed to be prophets, who were numerous in the latter days of the Roman state. From this council a deputation was sent to John the Baptist, in order to examine his pretensions and proceedings. Jn. 1: 19. This council also sat upon our blessed Lord, but the assembly by which he was condemned was hastily and illegally summoned, and came together determined to condemn him, (Matt. 26: 59), seeking false witnesses to give a color to their proceedings. When the Roman power became paramount in Judea, the power of ordering the punishment of death was taken from this assembly. The stoning of Stephen was a tumultuous act, not a regular sentence. Acts 7: 57. When the rulers were powerful and arbitrary, this council could not exercise much power. Under Herod, who, at the beginning of his reign, had caused the whole number, except three, to be beheaded, they could not act with independence. Latterly, though the Romans ruled in Palestine, the Sanhedrim exercised more independent authority in matters connected with the Jewish privileges and religion. Thus it filled up the measure of the national iniquity, by its bitter persecution of the Christians, of which many details are recorded in the Acts of the apostles, and also in the epistles. The seventy elders chosen by Moses in the wilderness, under the Divine direction, seems to have been a council, or senate, that assisted him in governing the people. There is no trace of their having sat as judges, or mention of them after the arrival in Canaan.

There were also smaller councils of local authority. These are thought to be



referred to by our blessed Lord, as the judgment. Matt. 5:22. But the inferior courts of judicature are not clearly described by any writers upon whom reliance can be placed; for the Talmudists are not worthy of credit. However, there were judges in every city and town, who were assisted by two Levites, that tribe being devoted to the study of the law, and best skilled in its precepts. In reference to these tribunals, great care was taken to inculcate the necessity for the strict and correct administration of justice and the prohibition of bribery. See Exod 23:8; Dent. 1:17-19. They were even cautioned against leaning too much to the feelings of compassion. Lev. 19:15. They were in fact the representatives of the Most High as the Supreme Ruler, and therefore must act without respect of persons. Yet bribery and corruption prevailed with other evils, which the prophets frequently reprobated. Amos even testifies to the taking a bribe so paltry as a pair of wooden sandals, ch. 2:6. The administration of justice among heathen Mohammedan nations, in the East, has usually been very corrupt, and the judges have almost openly exacted bribes from the parties applying to them.

There were also courts of judicature held in the synagogues before the rulers of them, who inflicted punishment by scourging. Matt. 10:17; Acts 22:19, 20. Something of this sort still exists among the Jews, and frequently, as of old, it is made the means of oppression and persecution. The assemblies mentioned by St. James (ch. 2:2), are concluded to have been similar courts among the early Christians. The context evidently refers to matters of judgment, in which the poor were oppressed, rather than to public worship, though it must be admitted that too little attention has been given to the accommodation of the poor, even in our days. There has been, however, considerable improvement in this respect in our own land.

Hired pleaders or advocates were unknown in early times. Each man spoke in his own cause. Of this there are many proofs, Prov. 18:17; 2 Sam. 19:15; Jer. 26:12-15; but none could be stronger than that of the two mothers, who pleaded their own causes before King Solomon, in a simple and summary way, as much as, or more so than would now be done in a police office. Sometimes a friend, or even a bystander, known for his wisdom, might be asked to assist, Job 29:7-17. The Hebrew name for a widow signifies one that is dumb. But when the Romans had the power, regular advocates were employed, especially in matters that fell under their judicature. A notable specimen of this class was Tertullus, who was brought forward by the high priest to vilify the apostle Paul. Acts 24:1.

Complaints were first made to the judges, who sent officers with the com-

plaining party to bring the accused before them. This is described by our Savior. Matt. 5:25. In the latter times, judges were attended by notaries, who wrote their sentences. There is probably an allusion to this before the captivity. Isa. 10:1, (margin.) The judges sat while the accused stood. Matt. 27:11.

#### WALKING IN THE TRUTH.

"I have no greater joy than to hear that my children walk in truth."

"To walk in the truth?" What an expressive phrase! How full of meaning!

There are some men who walk in falsehood. You might write their biography in a tomb-stone epitaph, that might almost make the marble blush—a thirty, fifty, seventy year's lie. It is false to God, false to conscience, false to the reality of things, false to the eternal laws of duty and righteousness. It starts with a false principle, and ends in false results.

Such is the life of the hypocrite, the man who seems what he is not; makes his speech and manner and profession a mask to deceive; who murders truth and integrity, and yet wears the robes of the murdered. In his case the atmosphere in which he lives and breathes is falsehood.

So there are thousands whose life is unreal. They live in their own fancies. Their life is but a dream of fashion or pleasure. As they whirl by on their way to eternity, they are gay, thoughtless, heedless. They walk in a vain show. Their joys are hollow joys. Their troubles are fanciful. Their talk is empty bubbles, the froth of vanity.

There are others who would scorn a lie, who would brand it with infamy, who are yet false to God. He is their sovereign, yet they do not obey him. He is their master, but they do not serve him. He is their Father, but they do not honor him. To his just claims, they say, how often, like the young man in the parable, "I go, sir," and go not. They have been entrusted solemnly with talents, but they are false to their trust. They have means of influence and perhaps, wealth, but they are false in their use.

And thus they are false to themselves. They betray their own souls. With these in their keeping, they falsely surrender them to sin and Satan. Instead of guarding them with a truthful fidelity, they leave them, with door ajar, for Satan to enter.

It is not strange, then, that they should be false to their convictions. They know what is good, yet do it not. They feel that they should be pious, yet they linger in their sins. They hear a voice within, with Sinai authority, calling them to repent, but they are false to its summons.

In common with others, they are false

to the eternal laws of righteousness. These are binding on us all. From the seraph before the throne, to the felon in his cell, there is not a moral agent in the universe of God, exempt from their obligation, and there is not one who does not at times acknowledge it. But how many break through them, are disloyal to them, put duty under bonds to pleasure, insult the awful majesty which legislates for eternity and for the universe.

Thus, we see that the comprehensive summary of a noble and upright life is "to walk in truth." There is nothing grander, purer, higher. And there is nothing so exactly descriptive of the complete and perfect character. To walk in truth is not only to be what we seem; not only to scorn masks; not only to shun the hollow-ness of all that the dying man pronounces unreal; not only to withdraw from the path hung about with shows and pageants and shadows, but to walk as God's child, to live as the heir of heaven, to be true at once to truth, to conscience and to God.

No doubt all this was included in the idea of the apostle. It was unquestionably his summary of a Christian life. His highest idea of the truth was, as Paul expresses it, "the truth as it is in Jesus." He had himself heard the Master say, "I am the way, the truth, and the life." To him the highest truth, the sum of all truth, was Christ the Lamb of God that taketh away the sin of the world. To accept him as the great teacher, the great example, the great atoning sacrifice; to be found in him, not having his own righteousness; to be able to say, "for me to live is Christ." I live, yet not I, but Christ liveth in me," and to walk in his steps, the steps of incarnate truth itself—this beyond question, was what the apostle meant by his expressive phrase, walking in truth.

And who doubts that the man who is true to God, according to the Bible standard, true to Christ as a servant and disciple, will be true in all things else? You can trust him. He lives under the all-seeing eye. He dwells in the all-pervading presence. He yields unwavering allegiance to the God of all truth. You want no spies to watch him, no surer-ties to make good his word. Potosi or the wealth of Indus coined into gold could not bribe him. The powers of earth and hell could not shake his integrity.

Nay, the highest standard of Christian character and virtuous attainment is presented in this walking in truth. I could not ask of any man, of any Christian, any thing more than to walk in the truth of his convictions and professions. Let him hold these fast, and he will be a perfect man. He will not say one thing and do another. He will not profess to follow Christ and yet forsake him. He will not assume to be a child of God, and yet by worldliness, selfishness, and the love of

vanity, covet the adoption of the devil. He will enjoy ever that blessed music of heaven which flows from the harmony between conscience and act, the disposition and its allotted task. He will exemplify his religion in word and deed. He will tolerate no self-delusion; he will abide under no pretense.

To see such a man as this, is a cheering, a noble sight. It does one's heart good, it makes it glad to look at it. The upheaved granite, pushing its mountain peaks up into the clouds, where the lightnings play, is grand. The broad landscape, where flowers bloom and trees wave on the background of silver lake or azure skies, is beautiful; but grander than the mountain and fairer than the landscape, is the true life, lifting itself heavenward, but blooming like the flower by the lowliest home.

If to see is so cheering—to see it afar off, in a stranger that we never knew before—what must it be to hear of it in those we love, and whom we have ourselves taught! those for whom we have prayed much and earnestly, whom we have met by the fireside, in whose behalf we have felt the anxiety too deep for words! Their welfare is like our own. It is a part of it. The blow that smites them strikes through them to us. But to hear, to be assured that they walk in truth, is to hear the best news—that which our best affections most desire, that which crowns our fondest anticipations.

But take away the scales from the blinded eye. Recognize in that object of love a young immortal. You want to see it walk in wisdom's ways. You ask, with tears perhaps, that God would keep it from the evil, from vice, from falsehood, from being untrue to itself or to Him. And you are not contented, your anxiety does not find relief, till you beseech for it the new heart that loves God, the new life that springs from his truth.

And you are right here. Better that your child should be a beggar in the streets than that it should grow up to falsehood and false ways. Better that it should be hated of men than unloved of God. But it cannot be loved of Him unless it is true, unless it walks in truth, unless it is strong in truth, unless the truth has made it penitent, humble, contrite, faithful, consecrated to God.

How then can yours be the joy which the apostle felt? The joy, greater than which he declared he could not feel? How, as you gaze over your household, or your circle of friends, or on the forms of those you know and love, can you find for yourself a happiness even on earth like that of the angels in heaven over the repenting sinner? Surely, it is only by doing what you can to lead them to the fountains of eternal life, to the fear of God, to the feet of Jesus. It is only by striving so to draw and guide them that they shall be led to Him who is the way,

the truth, and the life—shall indeed, in a single word, walk in truth.

But to this end you must walk in truth yourself. If you point to heaven, you must lead the way. Nay, if you hesitate, I can conceive the very piety of your child a stinging reproach, an occasion of reproach, an element to embitter your anguish. To rejoice in his conversion, you need to be converted yourself. Oh! that every parent could say, "I have no greater joy than to hear that my children walk in truth, and this joy is mine."—*Life Lessons.*

#### GOD TEMPTETH NOT.

"Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." James 1:13.

It is strange that there should still be found Christians who believe that God sends sinful allurements as the tests of our faith and obedience. It is a fruitless task to wield the sword of logic or army Scripture facts against this theory, for it has become so thoroughly incorporated into the creed of the church that we can scarcely hope to eradicate it at once. We may state the proposition that "sin is not a necessary factor in the government of God;" we may reiterate the fact that sin cannot heal itself; that the effects of sin, which are suffering and death, cannot remove sin; and the Christian world accepting all these as primary facts will go on affirming that the most disastrous consequences of sin in their ultimate effects are working out the purposes of God as effectually as the pulpit or religious press. The assumption that all the enticements to evil that assail the race, are essential in order that God may have a *tried* people, meets us in the experience of professedly holy people, and finds utterance in the pulpit and religious press of the land. If family government were put upon the same moral basis, society would perish from the earth. What conception can we have of the moral character of an earthly parent who would test the obedience of his son by the enticing power of some fascinating sin, or put his hand into a vice and crush it to atoms to check some rising ambition and teach him the duty of submission.

If these things are impossible because they are incompatible with finite goodness, they cannot be made to harmonize with the more perfect standard of infinite goodness.

In the case of our first parents the test of their fidelity was the *law* of God. Satan was not the agent of the *Lord* in the accomplishment of man's fall.

The Creator had given them a knowledge of the fact that it was possible for them to disobey, warned them of their danger, and guarded them against it, attaching a fearful penalty; the test, there-

fore, was the law—the word of the Lord, and it would have been the same if Satan had not approached them, or if they had never fallen. In man's fallen state, with the whole world under the curse of sin, and man's moral nature defiled by its influence, and the "carnal mind enmity against God," it is not necessary that God should send the wicked one—His sworn enemy—to lure with sinful enticements the poor struggling soul panting to be freed from his hateful bondage in order that he might prove his fidelity to Him.

But God does try him; he will not be pleased with an imperfect obedience under all these allurements to sin God lays on him; the strait edge of His law tests his motives by the written word. Help is given through Jesus that "the righteousness of the law may be filled in us who walk not after the flesh but after the Spirit." "God is the author of good—He cannot be the author of evil—God is the perennial fountain whence gush in perpetual streams good gifts and perfect gifts." He cannot therefore send sin and suffering, but "sin entered into the world" and suffering is the inseparable sequence of sin, and the culmination of suffering is death. God would, by a law of His own being, point out the dangers that lie along man's pathway, hence His word is full of warning.

He portrays vividly the consequences of disobedience, and gives assurance that whosoever keepeth His sayings "shall not see death."

God sends no fiery furnace of temptation or persecution as tests of fidelity.

It is not the amount of stoicism man exhibits under certain circumstances, or the degree of heroism he displays under other circumstances that renders him acceptable to God, but the fact that tried by the alembic of God's word, there is no dross in his moral nature. It is the glorious fact that when the Holy Ghost fills the soul and eliminates all impurity so that when *God sits* as a refiner of silver, He sees reflected from the purified soul His own image.

There is no figure in the Bible that authorizes the belief that God tests his children by sinful allurements, and that He raises only the degree of opposition to the cause of holiness that is necessary to stimulate its friends and insure its success.

God tests every child of His by *His own holiness*. "The law of the Lord is perfect, converting the soul." We live by the written word; it is the standard of life. We are judged by the word and condemned or justified, as our lives are found to conform to, or antagonize the word of the Lord.—*Chr. Standard.*

A wound from the tongue is worse than a wound from the sword; for the latter affects only the body, the former the spirit—the soul.

## DOUBTS AND FEARS.

There are many people who are greatly exercised concerning their spiritual state and standing, and are often oppressed with many doubts and fears. They wish they knew more certainly their actual condition, and they sometimes sing:

"Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love my Lord or no?  
Am I his or am I not?"

Doubtless there are many instances where these feelings are the result of mental or physical infirmity, and as such they are subject to such correction and allowance as the mariner is accustomed to make when his compass seems to vary from the pole without visible cause; but in many instances the doubts and fears from which people desire to be free, are about the only honest thing there is connected with their religion. The thing they doubt is in reality the thing which is doubtful. They say: "Tis the point I long to know, am I Christ's or am I not?" and their neighbors "long to know" it quite as much as they do themselves. As to their wives, their husbands, their children, their associates, 'tis a point they "long to know," and are quite as able to make up their minds regarding it. Sundays these people seem to be Christians; Mondays they turn again to the world. To-day they wear resemblance of piety, to-morrow worldliness reigns supreme in their hearts and lives.

Now these persons desire to be free from doubts and fears. They wish to "believe" he is right, when he *knows* he is *wrong*? Such believing is only believing a lie. If a man would believe that he is right, he must be *right*, and then the believing will be easy. If a man would believe himself to be the servant of God, let him *serve* God, and he will find little difficulty in thus believing. But for a man to serve the devil, and then wish to "believe" that he is serving the Lord, seems too unreasonable to merit a moment's thought. For a man to believe that his treasure is in heaven, when he knows that ninety-five per cent of it is safely invested on earth, would certainly require a very great stretch of credulity, not to say faith. For a man to believe that he is walking in the fear of God, when his continual aspirations are to please men, and himself first of all, would certainly require an amount of confidence for which God's Word gives us no warrant. If a man desires to know that he is going up hill, he certainly ought not to keep traveling down; if he wishes to "believe" that he is safe on the land, he certainly ought not to be dabbling and swimming about in the water. If a man wishes to believe that he is out of the horrible pit, and the miry clay, he ought not to be looking around for an easy place to slide back again, returning like "the sow

that is washed to her wallowing in the mire."

If it is difficult to tell which way a man is going, it is very evident that he is not going very fast in any direction. A vessel which is sailing ten knots an hour, needs no careful scrutiny to discover which way it moves; a vessel which is perhaps going at the rate of half a mile a week, might require most accurate observations to determine in which direction its progress was. Christians who are harassed with doubts and fears will do well to let their doubts and fears alone and go to work and try to be what they wish to "believe" that they are. This will simplify matters amazingly; and when having given themselves to the Lord, and said like Paul, "What wilt thou have me to do?" they enter upon a life of earnest, devoted, sacrificing service in his cause, trusting in his mercy and relying on his grace, their doubts and fears will vanish, and they will be able like the apostle to say, "We know that we are of God and the whole world lieth in the wicked one." "We know that we have passed from death unto life, because we love the brethren"—*The Christian*.

## WITHOUT ME YE CAN DO NOTHING.

Anna Shipton, in one of her little books, says: "When God by his grace enlightened me to see his service a delight, I desired health, wealth, and strength, imagining that thus I could do his will more effectually, by visiting and caring for the poor, the sick, and the ignorant, to tell of Him who had given me light. But the gifts I thought so good were withdrawn, and weakness and suffering were there instead. I was the Lord's prisoner, and for the first time I had an opportunity of reading and meditating on the word of God, although at times I was incapable even of this."

Some "laborious Christians" urged her to forget that she was ill, and to go out to work among the needy. At first she refused, feeling too little strength to do it, but she was over-persuaded, and concluded they knew best, and that she must "work," and work in their way. She attempted it, but she did not prosper. She could not feel that she accomplished any good for others, and she had no blessing to her own soul. She says that at the end of her first week's experience, she was as much convinced of being out of the way as if she had gone into the world of folly, for which she had not the least inclination.

Then she cried unto the Lord: "Show me *thy* will; by *any* means show it me." Soon after she sprained her foot, which confined her to the house many weeks. When nearly well, a lady called on her, asking her to visit a young woman living near her, who was dying of an incurable

disease. She promised to think about it, and if the Lord made it clear to her that she was to go, she would do so when her foot was well. She went, and the Lord went with her, and her visits were spiritual blessings both to herself and the young woman, for she was obeying the Lord's will instead of the will of man.

One very great danger to which earnest Christians are exposed is that of taking upon themselves work the Lord does not give them. The idea of service is with many the idea of outside work—attending meetings, visiting the sick, looking after asylums and schools, and similar efforts. To such works the Lord calls some of his children, and when He calls them, He, the good Shepherd, goes before them, and leads them, in the right way. He calls his sheep by name, and each one must follow when called; but he must not start before. The reason there is so much unsuccessful work done, is, that the doing is of man, and not of the Holy Spirit.

"The Lord knows what He wants done, and by whom," and He can never make a mistake. All we have to do is to wait on Him, fully consecrated to his service, and listening with attentive ear to hear our names when called, knowing that when He putteth us forth He will go before us. We do not need to look any further ahead than Christ, but we must follow close to Him in a spirit of loving obedience. Then shall we prosper, and the work of God in our hands, and then shall we have good success. "Without me ye can do nothing"—*Advocate and Guardian*.

For the Herald of Truth.

## PROCRASTINATING.

Delay is the thief of time, and it may prove the thief of the soul. This should alarm the most careless to the great necessity of working out the salvation of the soul. Delay in this one duty—a moment, may be too late forever. This, dear fellow traveler, is what makes the improvement of the present time of so great importance, for we know not if the next hour will be ours. When the journey of life is over it is ended here forever; there is no retracing. What a pity that a single soul should neglect to improve it! The privilege is given to every one to become eternally happy. This will not hold good with temporal things. The latter can be recalled, repeated, corrected, if sown, or reaped out of season; subsequently the proper season may be chosen. If we go on the wrong way, we can retrace our steps to the right road; and if loss is suffered it can be replaced, but it is not so with the immortal soul. Once lost it is lost forever.

There are but two ways pointed out in the Holy Scriptures, and upon one of these every soul is journeying. One is narrow,

and continually leadeth upwards, to happiness, to glory, to heaven. On account of it being narrow, nothing can pass through that is wicked, or selfish, or covetous, or that is proud and vain, hence there be few that find it.

The other way is broad, and every thing that is wicked, and vile, and all manner of sin, with pride, and the vain and foolish things of this world enter thereon, and many there be which walk on it, and it leadeth to everlasting punishment.

The narrow way is the only way that leadeth to the mansions of eternal rest. And before entering those blissful mansions, there must be a turning from evil ways, the broad road must be forsaken, and the narrow way must be entered. The sooner in life this change is made the better.

The Savior says, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Out of Christ there is no hope of salvation. Peter says, "neither is their salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." The way of life is made plain. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Christ. If this command was better observed, the Christian community would be more in union, and upon one solid foundation.

To-day if ye hear the voice of the Lord, harden not your heart. Gospel and experience prove that all persons hear his voice, it is a whispering, but powerful voice, saying to the ungodly and disobedient, Where are the ungodly? What are you doing for the salvation of your soul? Thus it was said to Adam by the Almighty, "Where art thou?" What a pity, yet true it is that a majority of people leave it at this point, and harden their hearts, go from sin to sin, trifling away their precious moments.

But if you are wise, be humble, heed the voice of the Lord. Give room for the convicting grace of God—to-day—now; then hope can be cherished, and the promises are yours. If you tarry till to-morrow, something may intervene, and you may be summoned unexpectedly to eternity, without so much time as the poor publican had to call out, "God, be merciful to me, a sinner." In a single hour we may enjoy good health and be taken away by death. This has taken place and may occur again.

Paul is a wise counselor, and he says, Now is the accepted time; behold now is the day of salvation. Mark, he says nothing of a future day. The present time only is ours. We are commanded to be ready,—to watch and pray, for we know not when the Master may call; for in such an hour as we think not he cometh. But be ready that when he cometh he find us not asleep. Such are the commands of our Lord, and he hath no pleasure in the

death of any, but rather that all repent and live.

Our first parents transgressed the Lord's command and fell under sin, and died a spiritual death, and all his posterity, then as in Adam all die, even so in Christ shall all be made alive. God was not willing that Adam and all his posterity should remain in that lost condition, but they were brought under the promise. All have transgressed, consequently all have sinned. If for one sin Adam and Eve fell so deeply, how much deeper may we fall by the many sins we commit. But by repentance we can be raised again. By faith and obedience we may be brought under the promise again. All who are without the promise, are without God and hope in the world.

Dear friend, delay not; labor to inherit the crown of everlasting life, which the righteous judge shall give, at that day, to all who love his appearing.

J. D. HERSHEY.

For the Herald of Truth.

## TO THE UNCONVERTED.

Dear friends: Jesus loves you, and desires to save you, therefore, consider the ways of wisdom, and be wise, for you are in the hands of an omnipotent Ruler. Repent, every one who is out of Christ, for the salvation of your soul. Embrace religion now. Defer it not till a more convenient season. I plead with you, for we are all in danger of taking the downward road to everlasting woe. Take heed to the warnings of your own conscience which tells you that you must repent, or in the judgment, be cast with the hypocrites and unbelievers.

Come at once, and make peace with God, and seek the salvation in which you will have hope to escape the terrible punishment which awaits all who live ungodly, and know not our Savior.

Dear reader: think of the glorious promises of the gospel, and give your heart to God, and enjoy the true religion of Jesus Christ. Believe on the Lord with all your heart, soul and mind, that ye may receive the living water. If we believe not, we are already condemned, and have no hope of entering that rest prepared for the people of God, unless we repent of our evil deeds.

I call upon the unconverted, Why will you not repent and turn to the Lord? Consider your condition in eternity if you do not make your peace with God. Remember:

"There's no repentance in the grave,  
Nor pardon offered to the dead."

Do not defer that important thing for a more convenient season, your heart may become hardened, and the Holy Spirit may cease to strive with you. Or death may come suddenly upon you and take you off without a moment's warning. The time may come when it will be too late. What

a fearful thought, *too late!* Must I take my place with the hypocrites and unbelievers in that place of woe, and torment, while the saints are enjoying exceedingly great glory in heaven, praising their Lord whom they served? The Lord hath so said, and his word is immutable, and that will be the doom of every unrepentant soul.

Do not such thoughts as the above frequently revolve through your mind? Do you not think such thoughts are in the minds of many who are dying in an impenitent state? If you do, you are then already convinced that it is your duty to call on God for mercy, and lose not a moment. Time is precious. Life is uncertain. Death is no respecter of persons. With his icy grasp he cuts down the infant as well as the youth, the middle aged, or the old.

The motive that would lead us to God should be love, because he first loved us. His love for fallen man was so great that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Search the Scriptures, for in them ye will find eternal life. Does the cross of Christ seem too heavy a burden for you? It may appear so to you, but to an awakened person it will not be so. Are the pleasures and the fashions of the world too great to lay aside for the greater pleasures and enjoyments of the Christian? With God's help all things are possible.

If ye seek ye shall find, knock, and it shall be opened unto you, and ye shall receive joy to your souls. Take courage, and do not give up to Satan, for he goes about as a roaring lion, seeking to deceive whomsoever he can. Seek the Lord while he may be found; now is the accepted time; behold now is the day of salvation! Trust in the Lord, for his mercy endureth forever. Be not ashamed to confess Christ, and him crucified, but rather be ashamed of the wicked one whom ye serve. Wait not for a more convenient season, for that time may never come to you. Hear the words of the Lord, and be wise, that it may be well with you when called to render an account of your stewardship.

ADAM E. MARTIN.

WE ARE SAVED FROM SIN or depravity by the Holy Spirit of God, which in purification takes, and remains in full possession of the heart. Then, after the negative work, the cleansing has been performed, and the soul is clean, it will constantly need the position of the glorious work and energy of the Holy Spirit in a life of holiness.

WHAT CHRIST procured at the expense of His labors, sufferings, and death, we are invited to come and receive, "without money, and without price."

If God has commanded, it is our duty to obey; not to fall to reasoning upon the propriety of the command.

## THE UNBRIDLED TONGUE.

"If any man among you seem to be religious, and bridlenth not his tongue, and deceiveth his own heart, this man's religion is vain." James 1: 26.

The Apostle Paul declares that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Hence there is no portion of the sacred volume which we, as Christians, can disregard without injury to our own souls. If we would be perfect in Christian character, thoroughly furnished for all the important responsibilities of life, we must accept the doctrines, reproofs, corrections, and instructions of the Holy Scriptures combined, and continually apply them to our consciences and lives.

Sin has perverted all the faculties of man's nature. "Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. 11: 5. The design of the Christian religion is to correct this perverted state of things, and restore man to a right relation to God and to his neighbor. Human depravity manifests itself in no way more fully and continually than in the bad use of the tongue. Hence the Apostle James declares, "The tongue is a fire, a world of iniquity. So is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3: 6. Again to show how desperate is this instance of depravity, the same writer says, "The tongue can no man tame; it is an unruly evil, full of deadly poison." Such is the influence of an unbridled tongue in social and religious life. What evil hath it not wrought? What fires of envy, strife, jealousy, madness, ruin, and death hath it not kindled and fanned into a consuming flame? What hopes hath it not blasted? What ties hath it not severed? What heart hath it not pierced with arrows worse than death? Oh! what a world of iniquity is in the perverted or unbridled tongue.

The religion of the Bible reproves this gigantic evil, and also corrects it by purifying the heart, whence issues the "deadly poison," which this unruly member disseminates throughout the circles of social life, thereby working mischief, misery, and death. And as a tree is known by its fruit, so is the character of man's religion, by the words of his mouth. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "If any man among you seem to be religious, and bridlenth not his tongue, but deceiveth his own heart, this man's religion is vain."

We will first point out and show how to correct some of the evils to which unbridled tongues are prone.

1. Excessive conversation. People generally talk too much. This is largely the occasion of mischief too commonly found in social circles. The Apostle James says, "Be ye swift to hear; slow to speak." And Solomon declares, "In the multitude of words there wanteth no sin." Thus from the Bible we learn that excessive conversation is sinful. John Wesley says that few persons could converse together profitably for more than an hour at a time. Of course we are not required to withdraw entirely from social life, nor in social circles to be always dumb. But we should aim to speak only at such times, and to utter only such words as will be profitable to ourselves and to them that hear us. Our words should be "fitly spoken and in due season," that we may glorify God and minister grace and life to those about us.

2. Another common evil of unbridled tongues is *exaggerated discourse*. By this we mean the habit of magnifying events, in our relation to their occurrence, so as to make them appear to others of greater magnitude and importance than the facts will warrant. Many such expressions are common in daily life, and although not generally accounted wrong, are, nevertheless, deviations from the truth, and consequently are injurious and sinful before God. Our Savior has given us a plain precept on this point, which we do well to heed. "Let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil."—Matt. 5: 37.

3. Another and very injurious element in society is what we commonly term *gossip*. This is a habit of telling everything new that comes to our notice or hearing, concerning other people. Sometimes we call it tattling or talebearing. It is a tendency to tell tales concerning others, without any particular object, except it be to gratify a depraved disposition. It is like a deadly poison in society. Its virus infects every department of social life, and is productive of strife, jealousy, hatred, and a thousand ills black and putrid with corruption. The Bible plainly denounces it, and, concerning him who is guilty herein, declares: "The prating fool shall fall."—Prov. 10: 8.

4. *Foolish talking and jesting*. What common evils are these! But how few persons, even among professed Christians, ever think these forms of conversation wrong! With many these are the ordinary rules of converse, while true Christian sobriety is the exception. Yet after hours spent in idle conversation, these persons will wonder why they are so weak and lean in spiritual things. The reason is, they "grieve the Holy Spirit of God." These are "little foxes," but they "spoil the vines," and effectually hinder spiritual fruitfulness. Paul said of Christians, "Our conversation is in heaven." But how unheavenly are the foolish talk

and silly jest which so frequently greet our ears in the varied circles of society. May God help us, Christian brethren, to live so much in heaven, and talk so much like heaven, that those who hear will know by our language in what country we hold our citizenship!

5. Another manifestation of a perverted tongue is *controversy*, or what Paul calls "striving about words to no profit." He also declares that such conversation "will increase unto more ungodliness." Very few persons have grace enough to argue long without impatience, harshness, or anger. And those who have more grace run into the way of temptation, whenever they engage in controversial discourse. We pray, "Lead us not into temptation." Then let us live as we pray, and not heedlessly run where temptation is.

6. The most destructive, debasing, and devilish license of the unsanctified tongue is *back-biting*, or *slander*. This is speaking evil of persons in their absence, publishing reports, whether true or false, concerning others, of such a character as would involve them in shame, reproach or disgrace; or intimating evil concerning other people, without charging it upon them directly. Now all this is exceedingly sinful. The word of God condemns it in the strongest terms. We are commanded not to "take up a reproach against our neighbor," to "speak evil of no man," but to "bless them that curse us, and pray for them that despitefully use us, and persecute us." If we have knowledge of evil in another "let us keep the matter in our heart until we come to the person concerned," and then proceed according to the Gospel. Thereby we shall be saved from injury to our own souls, and may, perhaps, be instrumental in gaining our brother. And "He that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—James 5: 20.

Notice secondly, that a religion which does not bridle the tongue, and produce holy conversation, is a delusion and a show of vanity.

1. The man whose religion does not bridle his tongue, and guide his conversation aright, "deceiveth his own heart." He may "seem to be religious,"—may appear so both to himself and to others. He may observe religious forms and customs, and walk in religious society. He may be benevolent and upright in his general character. In all this he seems to be religious, but in the fruit of his lips he proves his heart perverse. His religion fails to cleanse his heart from that "deadly poison" which he is continually sending forth from an unsanctified tongue!

2. Surely, "This man's religion is vain." It appears like religion, but is only vanity. It has no substance—no reality. It does not reach and regulate the heart out of which "are the issues of life." And

"God looketh on the heart." He "desires truth (or righteousness) in the inward parts." And holiness of heart will beget holiness of life and conversation. Any religion that fails of this is a delusion of the devil—a vain and fleeting show.

Finally as an antidote and cure for this "unruly evil," "Let the word of Christ dwell in you richly, in all wisdom; teaching, and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3: 16. And let us seek that complete renewal of our natures in the image of God, which will make us "perfect even as he is perfect," and "pure even as he is pure." Then, "Being made free from sin, and become servants to God, ye (shall) have your fruit unto holiness and the end everlasting life."—Rom. 6: 22.—*Earnest Christian*.

## SENTIMENT OF LIFE.

BY RICHARD CORDLEY.

A great many mistake religious sentiment for a religious life. Because they are touched by religious truth, they fancy they are religious. Because they are susceptible to religion, they think they have it. An impression is to them the same as if they obeyed it; to appreciate the right is the same as though they did the right. Weeping over a book of martyrs, they almost think is as heroic as though they died at the stake themselves. They come to take what God has planted in them, as a substitute for a practical Christian life. A great mistake.

The possession of these religious possibilities is itself the basis of their obligation. The failure to follow these implanted impulses for good, constitutes their guilt. Were there nothing to prompt to the right, there would be no guilt in following the wrong. "Had I not spoken to them," said the Savior, "they had not had sin." But now they have no cloak for their sin." Had they not felt the divine impulse, they could not have resisted it. To feel the emotions of religion only increases the guilt of not following its life.

So to a great many, religion is only a reverie of devotion; a touching of the spiritual chords; an awakening of religious sentiment. They expect to absorb it. To this end thousands put themselves passively under Christian influences, expecting to be insensibly transformed thereby. They would fill the place with religious sounds, hoping their ears may become attuned thereto. They would fill the air with religious sentiments, hoping to breathe in religion unconsciously and without effort.

But this would be reversing the order of nature. A man is not transformed by what he breathes or feeds upon; but he

transforms all he receives to his own nature. The air and food are changed to human tissue, not he changed to them. The same is largely true in a man's spiritual experience. The active purpose of his life gives tone and character to what he passively receives. If the heart be godless and selfish, it will transform all it receives to that end. Instead of religious influences unconsciously transforming such a man, he will be far more likely to turn his religious privileges to selfish uses. A religious life begins at the core and works outward; it does not begin at the surface and work inward.

When Christ was on earth, a great many people were interested in him who never followed him. They listened to him in the crowd, and doubtless were thrilled by his words. No doubt they often thought that this awakened interest made them his disciples. Now and then one would send him word that he wished to follow him, but was not quite ready. One wanted to bid his friends good-by first; another wanted to bury his father first; another wanted to know where he lived first; they all wanted to gain the approbation of Jesus, without losing the approbation of the Jews. To all these his answer came, "If any man will come after me, let him take up his cross and follow me." They must assume the responsibilities of his service, if they would enjoy its recognition.

To be a follower of Christ, is not to call ourselves by his name, or to assume the forms of his service, or to go into rhapsodies over his teachings. It is simply to follow him whithersoever he may lead us. It is not being thrilled by his word, but listening to it; it is not being moved by his truth, but obeying it; it is not admiring his life, but shaping ourselves to it.—*Am. Messenger*.

## "WHEN SHALL I GET ENOUGH?"

As a Christian traveler was one day wending his way along a quiet country lane, he was met and accosted by a poor blind man, whose hoary locks and tottering limbs plainly indicated that his earthly journey was well nigh over. The old man's request for the bestowal of an alms was responded to; a few coppers were placed in his trembling hand, and the Christian stranger was again stepping forward, when the following words reached his ear: "When shall I get enough? when shall I get enough?" This arrested his curiosity, and he at once turned to learn the meaning of such strange expressions; whereupon the old man, moved by the kind and gracious manner of his benefactor, candidly told him that the priest could not grant full absolution until a certain sum was paid down, and that to this end he had, for many a day, been denying, and even starving himself, but

feared after all he should never be able to get enough. By this time the traveler's interest was fully enlisted in the poor fellow's behalf, so he said to him, "If you will step inside this field, and sit with me on yonder sunny bank, I will tell you how your case, had as it may appear, can be happily and instantly met." The old man agreed to this proposal, and the stranger opened his Bible at the third chapter of John's Gospel, and read the blessed story therein contained. The "lifted up" Son of man—God's Lamb—was pointed to as the One who had by his own precious blood made, once and forever, a perfect and sufficient payment for the guilt of lost sinners; and that all that was left for him was, not to find any additional payment, but only to believe and rest in the precious atoning blood of Christ. As the wondrous story of the cross was being unfolded to the anxious old man, tears ran freely from his blind eyes, for the light began to dawn upon his hitherto darkened soul; and at last he rose upon his feet, praising and blessing God whose great love had provided such a Savior. "And now," said the old man, "before we part, I have one request to make of you: Oh, do let me kiss the lips that told me this sweet story!" Dirty and squallid though he was, his request was freely granted, and they kissed and embraced each other, while God himself looked on with joy. (Luke 15: 10.)

A few months after this, the Christian traveler had again occasion to visit that neighborhood, and well remembering the incident just related, he inquired in the village for the house of his old blind friend. The house was readily found, but the weary pilgrim was "forever with the Lord." Upon inquiring of the old man's relatives (who were Catholics) what kind of an end he made, the traveler was told that "he died raving mad; that he refused the ministrations of the priest, and that all he talked about was 'a serpent that had bitten him, and a Savior that had cured him.' Blessed madness!"

The trembling sinner feareth

That God can never forget:

But one full payment cleareth

His memory of all debt.

When nought beside could ease us,

Or set our souls at large,

Thy holy work, Lord Jesus,

Secured a full discharge.

IF A MAN faithfully pursues his calling, thoroughly renounces the world, and by the aid of the Holy Spirit is sincere, pure, chaste, kind and true, he will possess power which no one can resist, and his faith will be a victory which overcomes all things. No one can do this who does not use the weapons of righteousness; and with these he can defend himself against all mischief from within and without.—*Starke*.



## Herald of Truth.

Elkhart, Ind., July, 1878.

To OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Transfers of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

**Bishop Chosen.**—On the 6th of June, Lots were cast for a Bishop, in the vicinity of Paradise, Lancaster Co., Pa. The Lot fell on Bro. Isaac Eby. May the Lord bless him in his important calling and make an instrument through which much good may be accomplished.

The brethren Chastian Christophel, and J. M. Culbertson have just returned from a visit to the churches at Hammond and Bowne, in Kent Co., Michigan, where they held several interesting meetings. They report those churches as being very zealous in the cause of the Master. We hope they will give a full account of their visit.

**Minister wanted.**—The church in Marion Co., Kansas, is very much in need of a minister to speak in the English language. There is here a great field for labor in the Master's vineyard, and if there is a brother anywhere who preaches English, desirous of going West, we pray that he may come unto us. Any information in regard to the country will be given by Bro. B. W. Bare, Marion Centre, Marion Co., Kansas, or by any of the brethren here.

**Bro. Isaac Peters**, of York county, Nebraska, spent several days with us while on his way to New York to meet his two brothers with a company of about one hundred families who arrived in New York on the Steamer "Strasburg" of the North German Lloyd from Bremen, on Sunday, June the 30th.

While here he preached at Shaum's meeting-house on Saturday afternoon, June 22nd, and on Sunday forenoon at Yellow Creek, in the afternoon at Holdeman's, and on Monday at Blosser's meeting-house, and in the evening at Elkhart,

**The Bread of Life.**—From various sources we have calls from brethren and sisters scattered abroad who desire not to be forgotten in the public ministrations of the word of God, and in the observing of the commands of our dear Savior.

Under date of June 10th, a sister from the Northern part of Michigan writes us as follows: "There are a few Mennonite brethren and sisters in the northern part of Michigan, some between Little Traverse and Cross Village, and some between Cross Village and Mackinaw. Some of these have started just a few years ago to serve the Lord, and are trying to do all they can to be faithful unto the Master, but because they have no minister to serve them, they cannot observe all the commandments of the Lord. Hence it would be very desirable if a minister could visit them during the summer and preach to them the word of God as often as convenient and serve them in the Lord's Supper, so that they may be enabled to observe all things whatsoever the Savior commanded them."

We trust some of our ministering brethren will be willing to answer the above, call and break to these hungering souls the bread of life.

**Death of a well known Author.**—Prof. I. D. Rupp died at his residence in Philadelphia, in the early part of June, aged 87 years. The name of Prof. Rupp was well known to many of our people. He was the author of a history of Lancaster County, and a work showing the names of all emigrants (as far as they could be obtained) who arrived in Philadelphia, during the early settlement of Pennsylvania, as well as the ship in which they sailed and the ports from which they shipped. The book is known under the title of "Rupp's Collection of 30,000 names of Emigrants to Pennsylvania," and contains a great deal of interesting matter. He also made the first English translation of the first part of Menno Simon's works. The part known as the *Fundament Buch*, which was printed by Elias Barr & Co., in 1863. He also translated the *Martyr's Mirror* from German into English which was printed in 1837, and though his translations had their faults and imperfections, and were not all remarkable for correctness, he performed a really valuable service to our church, and for this we cherish his memory, and thank God for that which He,

through his instrumentality, permitted to be done. He was a good English and German scholar, and was the Author of a number of other works, besides those which we have mentioned.

## A QUESTION.

The following question has been presented to our consideration. "Should brethren and sisters seek their associates and companions among the brotherhood or among strangers?"

We suppose this question has reference to the fact as we sometimes see it, that members of the churches, associate more with strangers, with the world, with those who stand high in the estimation of men, the gay, and pleasure seeking, than with the members of their own church, and this is a condition of things which should not be. The apostle tells us that "we know that we have passed from death unto life, because we love the brethren." 1 John 3: 14. And the Savior commands us saying, "A new commandment I give unto you, that ye love one another." Now if these teachings of the apostle and of Jesus shall have any weight, or bearing on our christian life, then there must be union and communion. The early disciples in the days of the apostles continued steadfast in the apostles doctrine in communion, in the breaking of bread and in prayer. We read of those early Christians being together—being all together with one accord, and the prophet also says of those that feared the Lord, "spake often one to another." Mal. 3: 16. And so should Christians now; and so will Christians do now when united with Christ as they should be. Christians of the same faith will love to commune with each other; they will find association sweet, pleasant and profitable and when we see a church member who finds no pleasure in the converse of his brethren in the faith; who appears cold and distant, we may conclude that he is a living stone in the great temple of our God, and such members often prove only a stumbling-block in the church. From such may the Lord preserve us.

## QUESTIONS.

What did the Lord command the children of Israel to do, that the company of Korah, Dathan and Abiram were punished for their disobedience?

Who was Cain's wife, and where did he get her?

Who was the first man that died a natural death, and how long before the flood did his death occur?

Answers to the above questions are desired.

## A STRANGE PHENOMENON

[We take the following from the *Iowa City Republican* of June 19th. The paper was sent to us by Gideon Marnier with the following remarks: "The *Iowa City Republican* I send you to-day, contains a sketch of Noah Troyer, with whom I am well acquainted. I heard him talk one night. He said he was not ordained to preach, but the Great Spirit of God moved him to do this—he had to do it. He had a very effectual sermon that night, warning all the people from sin and to walk in the narrow way." It is truly a remarkable phenomenon.]

Accompanied by S. T. Yoder and W. D. Lichty, of this city, Abner Yoder and David J. Miller, we went to the house of Noah Troyer, of Sharon township, this county, for the purpose of hearing the words and witnessing the strange action of this man, Troyer, of whom we had heard so much.

It was eight o'clock last Thursday evening when we arrived, and though unexpected we were cordially received by him and his family. In a short time as he was feeling the attack coming on, he retired to his accustomed place, a bed made on the floor in a large room and was soon in an unconscious state. By the consent of the family we were all permitted to enter the room where he and his watchers were. Here we found him on his lowly bed, his stomach and bowels badly bloated, rolling and tossing about, striking his breast with his fists, gnashing his teeth, as if suffering great bodily pain. At intervals his breathing apparently ceased, and his mutterings were in a strange language. He was prevented from injuring himself and kept on the bed by his faithful attendants. During these convulsions, which continued about one hour, his pulse was normal, his head hot, feet cold, and his eyes set. From his wife, who is an intelligent and pleasant Amish woman, we learned that Troyer was born in Holmes county, Ohio, and before coming to Iowa in Feb. 1874, had lived in Knox and Champaign counties, Ohio, in Indiana and Michigan. He is 47 years old, has always been a farmer, and now owns one of the best farms in Sharon township. For the past four or five years he has not enjoyed very good health. About four years ago he had his first attack of cramp and bloating of his stomach. At first the attacks were light, and long intervals intervened between them. Each year they have been growing more frequent and severe. In the last two years he has not been to the city but two or three times, as riding in a wagon always brought on an attack. About a year ago he began his talks while in an uncon-

scious state. For a time his family kept it to themselves, and when his wife told him that he had been talking or preaching during one of his attacks he could hardly believe it, and when witnesses were called he seemed to be ashamed of himself, and strongly asserted that he knew nothing of it, and, as he could not help it, requested his family not to mention it to strangers. While at meeting one day he had an attack and spoke at some length, and of course after this the fact became quite generally known, and now he does not seem to care as he cannot control the matter. An experienced physician has never examined him, as he is of the opinion medicine cannot help him. For the past year the attacks have been quite frequent, and for the past ten weeks he has had an attack each night, with two exceptions, and four attacks during the daytime. About three o'clock each afternoon his stomach and bowels begin to bloat. On some occasions when the bloating is bad it will burst the buttons off his pantaloons. He never remembers having suffered much pain, and says in the morning that he rested quite well during the night, but feels sore and stiff. There is no regularity about the length of the convulsions, the time of beginning or length of his talks. The length of his addresses vary from one hour to two hours and a quarter. The night previous to our visit he began to speak about ten o'clock and continued until about twelve, and the evening we heard him he began at nine o'clock and quit at ten minutes past ten. While speaking his eyes are closed, but his gestures are appropriate; his language (though he is a German) is good English, spoken with force and distinctness sufficient to fill the largest hall in the city. At intervals of ten or twenty minutes during his speaking his breath seems to leave him, but an application of cold water to his face soon revives him and he takes up the same line of thought, or a new one, and proceeds with the discourse. When he is done speaking he again goes into convulsions but in a short time becomes quiet and sleeps till morning.

The night we heard him he began by saying: "Now, Friends, let me tell you. When our Savior was born in Bethlehem of Judea a bright star appeared in the heavens and the herdsmen left their flocks, and when they were come under the star they found the Savior. Don't you see the great glory and power of the Lord Almighty? Yes, they left their flocks, sought and found their Savior. Yes, let me tell you, that if you will seek as the herdsmen did you will find Him—this is our duty. He was born an humble man,—born in a cattle stable and laid in a manger. Don't you see? Yes, friends don't you see all the glory of God? He created the earth, heaven and all things—He spake and it was done. The words

of God are true and will remain until the end. Don't you see how He created all these things—He parted the waters from the land. So He will separate the good from the bad. He prepared that heavenly mansion up yonder for those who serve Him faithfully to the end. The Lord Almighty gave us Christ and the day will come when He will again appear. God created man in his own image. As sure as Christ is, if we are faithful we will get into that heavenly mansion. If we work out our souls' salvation we will get in by that narrow road. He traveled it, it is a beautiful road. The broad road leadeth to hell." After speaking of the creation of woman, for a companion for man, he seemed to be unable to get his breath and he paused for a short time. Cold water sprinkled in his face revived him and he began again.

What we have given is a fair sample of the whole discourse and although it was reported in full we will not publish it as it contains nothing remarkable and nothing but the orthodox teachings of the Bible.

When Troyer became quiet our party retired, and at an early hour in the morning arose and found him already up and feeling quite well with the exception of the soreness of his muscles. After breakfast, and Troyer ate as heartily as any at the table, by the request of his wife, we read our report of the discourse in the presence of him and the members of the family and several others who were present at the time of its delivery. His wife seemed very anxious for him to hear a full report of what he had said, as he had doubted what he had been told of his talks. Those who have known him for several years say he is an honest and industrious man, and never have heard a word against him. This is certainly a remarkable case of which we will have more to say at some future time.

For the Herald of Truth.

## LIVE LIKE CHRISTIANS.

J. S. Bear, writes in the May number, "I wish that we all would live like Christians ought to live." O how pleasant it would be if all the brethren would join hand in hand in the good work. We can live as Christians ought to live; but we should not live for ourselves alone. We should live for Christ, love him, and love our neighbors as ourselves, and pray for one another with a loving spirit. We should be willing to say of our enemies, if we have any, as did our Savior on the cross, "Father, forgive them: for they know not what they do."

Dear brethren, let us manifest a true love for one another, which is so much neglected among so many professors of religion. O, how I wish that we all would live like Christians ought to live, and grow daily in grace. HENRY HUBER.

## WHY A WORKING MAN SHOULD NOT ENLIST IN THE ARMY.

1. Because peace on earth is the highest aim of Christian civilization.
2. Because I have no right to endanger or destroy the lives of others.
3. Because there can be no glory in the slaughter of men or in the destruction of their works of industry.
4. Because barrack and camp life is demoralizing.
5. Because it is folly to fight at all, more particularly against those with whom I have no quarrel.
6. Because I should have to quit all occupations for a life of uselessness.
7. Because the poor soldier has only in prospect the savage work of the battlefield, and as its reward mutilation, penny and dependence.
8. Because war between nations is productive of waste, want, and woe; and this enormous waste, both of men and money, has to be borne chiefly by the industrious classes.
9. Because war does not decide who is right or who is wrong, but simply who is the strongest.
10. Because war very seldom settles disputes between nations, as one war generally begets another.
11. Because if working men refuse to enlist and fight about the disputes of others, rulers will be compelled to settle their disputes by peaceful means.
12. Because in time of war soldiers may be flogged or shot for the slightest act of disobedience.
13. Because at the command of my superiors I should have to fight even in an unjust cause against my conscience and my religion, and I might even be compelled to kill father, brother, or dearest friend.
14. Because by the "Regiment Exchange Act" officers are allowed to pay others to fight for them, but the poor soldier is denied the same privilege.
15. Because officers can marry whenever they please, but by military law the private soldier may not marry without the officer's consent.
16. Because armies are generally kept up by rulers to keep down the liberties of the people.
17. Because fighting forces, instead of preserving peace, are, as history demonstrates, eminently calculated to provoke war.
18. Because if I enlisted I should in some degree strengthen the army, but if I refuse I shall, by withholding that strength, be doing my duty and setting an example to others.—*The Arbitrator.*

## CAN CHRISTIANS FIGHT?

May God hasten the time when war shall be buried—that grim old breaker of hearts. Carry him out on a rusted shield.

Put him down in the most desolate part of all the earth. Bury his sword with him. Heap on his grave-stone broken chariot wheels. Let widowhood and orphanage clap their hands over his burial and the winds howl for requiem.—*Talmage.*

War is the fruitful parent of crime. It reverses all the rules of morality. It is nothing less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included. The morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter, to inflict injuries.—*Robert Hall.*

Whence is it that wars still disgrace the self-styled Christian world? Is it owing to the doctrine of expediency? If Christians had boldly looked into the face of their duty, as developed in the New Testament, this senseless, infernal system of wholesale butchery must long ago have ceased.—*Robert Southey.*

## THE THREE FRIENDS.

A certain Jewish writer tells an instructive story of a man who had three friends, the first of which he loved exceedingly, the second he thought worthy of his esteem, and the third he only regarded as a distant friend whom he seldom visited. It happened that this man was suddenly summoned to stand in the presence of the king; when he heard this, he became afraid and trembled. He goes to his dearest friend and asks him to come and intercede with the king, but his friend shrank away, saying, I dare not look upon the king's presence. He rushed to his next friend and asked him to go, but his friend told him, I can only go to the king's house, but I dare not open my mouth in the presence of the king. He went to the friend he loved least and asked him to go. They went. His friend made intercession for his relief, and he was made the second man in the kingdom.

Man has three special friends. The friend loved exceedingly, is wealth or pleasure. Wealth will procure all worldly desires; it will procure the necessities as well as the elegancies of life. It is a good friend if rightly dealt with, but when we are called to stand in the presence of death it avails us nothing. The other friend is our relations, our kind friends and neighbors, who may administer to our wants, give us courage and consolation during affliction, but when we come down to the hour of death, they can go no farther; they can only stand silently watching the departure of that father or mother, sister or brother.

The third friend is Jesus. He it is that can heal the wounds of our troubled souls

through life. He it is who can be with us in life. He it is who is not afraid to talk in the presence of the king. He it is only, who can go with us across the mystic river of death. When all other friends fail, Jesus is ready as a blessed convoy to carry us on to that haven of eternal repose. Yet how prone we are to make Him our third friend. We forget that we are liable to be summoned before the King at any moment in our lives. How sweet, then, to have such a friend as Jesus to intercede for us. He wants to save us, though in our wickedness we may regard Him only as the third friend. Let us then learn wisdom while it is called to-day, for "the night cometh when no man can work."—*Brethren at Work.*

## A DEVOUT LIFE.

Devout life has untold power. Like the forces of nature, it is often hidden or obscure, but it holds and shakes the world. Men may refuse to hear your preaching; they are not able to evade the argument of a blameless and holy life. The aroma of it fills all the atmosphere; its doctrine distills like the gentle dew, or like the rain on the mown grass; its lines go out through all the earth, its words to the end of the world; there is no speech nor language where its voice is not heard. Your religion, to be of any worth, must be such a life. Profession is well, but it is only the gateway to the life—the only sign of the inward substance. The Gospel was not proclaimed to give to you a creed, but to render possible to you a devout life. You will be a power among men, not in proportion to your knowledge, or your natural endowment, but in proportion to the sanctity and fullness of your religious life.—*Zion's Herald.*

## LINES ON THE DEATH OF IDA.

By her cousin B. F. S.

There was deep silence in the room  
In which she suffering lay;  
For mother, father, friends, were there  
Who dearly wished her stay.  
But none were there who her could save,  
All silent were with weeping eyes;  
For God his angel sent to bring  
That loved one to its home on high.  
She lingers yet a little while  
To say the loving word good bye;  
Her countenance shone bright (she smiled),  
And soon 'twas whispered,—she has died.  
No more her loving voice we hear,  
No more behold that loving smile;  
For she is dead, her spirit bright,  
Has flown to endless worlds of light.  
Oh, must we put this lovely one  
Beneath the trodden clay,  
No more to look upon the form  
Which we behold to-day?  
Then let us all God's grace implore,  
To guide us in the paths of right;  
That we, when here on earth we fail,  
May meet her in that world of light.

## THE CHRISTIAN WALKS BY FAITH.

"For he walketh by faith, not by sight." 2 Cor. 5: 7.

The apostle Paul here accounts for the principle upon which redeemed men act, and he deduces it from the nature of the objects by which they are actuated. They walk by faith for the reason that the sublime objects which influence them are *unseen* and *future*. Christians are spiritually minded, because their faith communes with spiritual and divine realities. The saints of God thus enjoy a present salvation, and the apostle ascribes this to their "looking not at the things which are seen, but the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

I. We must believe that God is, and that he is a rewarder of them that diligently seek Him.

This is the first article of the Christian's faith, and it is fundamental to all religious belief. The spiritual nature of God makes its impress upon all the details of the Christian's faith, and it induces that spirituality in religion which the Scriptures enjoin and saints enjoy.

God must be diligently sought after in his own character as Revelation unveils that character to our view. Faith in God is derived from "an evidence of things not seen;" hence Moses, "by faith, endured as seeing Him who is invisible;" and in this he is the exemplar of our faith, which has reference to the same God, whose essential nature renders him invisible to our mortal eye, and only visible to the eye of our faith as he was to that of Moses.

The faith of Moses instructs us in the spirituality of God, who is the object of worship; but the faith of Abel illustrates the humanity of Christ, which is the sacrificial medium of our approach to God; hence we read, "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."

Some persons imagine that if they had only lived in the days of Christ, and seen his lovely person, and felt the gushing of his tender heart in the words which he uttered, and witnessed the wonders of his hand, they would have been Christians as by instinct and almost without an effort or a cross. But all this is as utterly unavailing as it is unbelieving. It shows how much more readily we are affected by sensible things than divine. Think of the anguish which Thomas endured, when doubts of his Lord's resurrection drank up his comfort, while he stipulated with himself as to the only facts which should convince him that his "Lord had risen indeed." And when Jesus kindly yielded his hands and his side to his

touch, he exclaimed, "My Lord and my God! Jesus saith unto him, Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed."

Such is the happiness of those who "walk by faith, not by sight;" and such withal may be ours. It is the office of faith to realize divine things, and bring distant things to view; things two thousand years gone by, or those which shall fill the whole duration of a bliss to come. Walking thus, you can visit the birth-place of your Lord, and vie with the choice choirs of heaven's songsters in lauding the reality of the incarnation grace. You can enter the temple courts, and in sympathy with aged Simeon, praise and adore God for sending "a light to lighten the Gentiles, and to be the glory of his people Israel." You can visit Jordan, and see Messiah fulfill all righteousness, and receive his full commission. When we "walk by faith," we realize the cheering presence of Christ, as did Paul, the night he heard the sad cry, "Come over to Macedonia and help us." The presence of Christ will defend and cheer us on our travel toil, and give us rest when toil is overpast.—*Hargrave.*

## FASTING.

Fasting has in all ages, and among all nations, been practiced in times of sorrow, and affliction. Jonah 3: 5. It may be regarded as a dictate of nature, which under these circumstances refuses nourishment, and suspends the cravings of hunger. In the Bible no example is mentioned of fasting properly so called, before Moses. His forty days' fast, like that of Elijah and of our Lord, was miraculous. Deut. 9: 9; 1 Kings 19: 8; Matt. 4: 2. The Jews often had recourse to this practice, when they had occasion to humble themselves before God, to confess their sins and deprecate his displeasure. Judg. 20: 26; 1 Sam. 7: 6; 2 Sam. 12: 16; Jer. 36: 9. Especially in times of public calamity, they appointed extraordinary fasts, and made even the children at the breast fast Joel 2: 16; but see Dan. 10: 2, 3. They began the observance of their fasts at sunset, and remained without eating until the same hour the next day. The great day of expiation was probably the only annual and national fast-day among them.

It does not appear by his own practice or by his commands, that our Lord instituted any particular fast. On one occasion, he intimated that his disciples would fast after his death. Luke 5: 34, 35. Accordingly the life of the apostles, and first believers was a life of self-denials, sufferings, and fastings. 2 Cor. 5: 7; 11: 27. Our Savior recognized the custom, and the apostles practiced it as occasion required. Matt. 6: 16—18; Acts 13: 3; 1 Cor. 7: 5.—*Bib. Diet.*

## GOOD RULES FOR ALL.

1. Select the best company in your power to obtain, and let your conversation be on those things you wish to learn. Frequent conversation will elicit much conversation.
2. Select the best books on morality and religion, and particularly those which treat on your own profession. It is not the reading of many books that makes a man wise, but the reading of those which can impart wisdom.
3. Thoroughly understand what you read, take notes of all that is worth remembering, and frequently review what you have written.
4. Select from your model the purest and greatest characters, and always endeavor to imitate their virtues and to emulate their greatness.
5. Serve God constantly, and endeavor to set an example of piety, charity, and sobriety, to all around you. Treat with kindness your fellow-beings. Let your aim be usefulness to mankind. In a word, think much, act circumspectly, and live usefully.

For the Herald of Truth.

## UNION IN THE CHURCHES.

When there is discord and disunion in the churches, whence does it come? Some will say it is the self-will of the members; others will tell you it is self-righteousness, and self-esteem, and envy among the ministers. Well let it be where it will, we feel sure that there is envy and self-righteousness, and self-exaltation somewhere. Of course if you desire to find it out, you will not be able to find it. There is not one, that will say, "I am the man," but every man will try to find it with his neighbor. We all seek to put the fault upon somebody else. We ourselves have done just the right thing and said just the right word; but our neighbor, or our friend over there, made a great mistake, and he should not have done it. We believe if the causes of disunion were more thrown aside and left to sink into oblivion, and if the things which work for peace would be more cherished and cultivated, there would be more unity. Let us not concern ourselves so much for the cause of disunion, but more for the causes of union, and union will come.

J. F. F.

THE DISCIPLES of the Lord Jesus should labor with all their might in the work of God, as if everything depended upon their own exertions; and yet, having done so, they should not in the least trust in their labors and efforts, and in the means which they use for the spread of the truth, but in God; and they should with all earnestness seek the blessing of God, in persevering, patient and believing prayer.

INSTRUCTIONS IN DOCTRINE,  
FAITH AND PRACTICE.

(Continued from June No.)

## ARTICLE 3RD.—OF THE DIVINE ATTRIBUTES. OMNIPOTENCE OF GOD.

31. We must believe and confess that He is the Great Lord, the Almighty God, the Lord of lords, and King of kings, who has not only created heaven and earth; the waters and all things that in them are, but who also preserves all things by his almighty power and keeps them in their proper condition, as the prophet Nehemiah says (Neh. 9: 6), "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their hosts; the earth and all things that are therein, the sea, and all that is therein, and thou preservest them all, and the host of heaven worshipeth thee." Also in 1 Chr. 29: 11, 12, we read, "Thine O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all; both riches and honor come from thee, and thou reignest over all, and in thy hand is power and might; and in thy hand it is to make great and to give strength unto all."

The omnipotence (almighty power) of God may be seen especially in the great and incomprehensible works of creation, and the preservation of all visible things. All things were created by the word of his power and preserved in their places through all the ages of time by the same power, as David declares, Ps. 33: 9, "For he spake and it was done; he commanded and it stood fast." Thus God also said to Abraham, "I am the almighty God; walk before me and be thou perfect." Gen. 17: 1.

32. A knowledge of the omnipotence of God is beneficial in strengthening and establishing our faith; inasmuch as it enables us to believe that God has power over every thing; to do and to perform all that he has promised in his word; it is also an incentive to a holy and pious life and prompts us to honor and obey him, as the Lord said to Abraham (Gen. 17: 1), "I am the Almighty God; walk before me, and be thou perfect." And Peter says (1 Pet. 5: 6), "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

It is also serviceable to those who fear God, as a great and sure consolation in all their necessities and tribulations, that God is mighty to preserve, to help and save them, as also David speaks of the ways of the Lord (Ps. 50: 15), "Call unto me in the day of trouble; I will deliver thee and thou shalt glorify me." God himself also speaks through Isaiah (Isa. 43: 2), "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee;

when thou walkest through the fire, thou shalt not be burned: neither shall the flames kindle upon thee." Of this fact we also have further proof in the case of the children of Israel in the Red Sea, the prophet Jonah, the three men in the fiery furnace, Daniel in the lion's den, Joseph in Egypt and David under the persecution of Saul. In all these instances the omnipotence of God was manifested to his children in the time of need.

33. This knowledge of the omnipotence of God is just as dreadful to the ungodly as it is excellent and wholesome to the pious. Those who live secure in their disobedience and sin, will fear and tremble when they hear of God's threatenings against those who do not fear him and the dreadful punishments brought upon them, and how God has shown his power in the execution of his judgments. Of this we have examples in the case of Sodom and Gomorrah, Pharaoh and his host in the Red Sea, Korah, Dathan and Abiram; Jezabel, Absalom and Jerusalem. Manassas also realized the omnipotent power of God when he says in his penitential prayer, "All men tremble before thy power, for the majesty of thy glory cannot be borne, and thine angry threatenings towards sinners is insupportable." The Lord himself also speaks of the infliction of his punishments upon the ungodly in plain terms in Isa. 1, and Rev. 6: 5-17.

34. We are also plainly taught in the Scriptures that God is omniscient and knoweth all things, which attribute is of great value to the pious as a source of comfort to them, while it serves also to deter the wicked in their sinful ways, and bring them to seek forgiveness and pardon, in order that they may escape the severe judgments that are in store for those who regard not God. Of the Omniscience of God, we read (1 Sam. 2: 3), in the prayer of Hannah, "Talk no more so exceeding proudly; let not arrogance come out of your mouth, for the Lord is a God of knowledge, and by his actions are weighed." The Lord himself also says to Samuel (1 Sam. 16: 7), "The Lord seeketh not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." Solomon also says (1 Kings 8: 39), "Then hear thou in heaven thy dwelling place and forgive and do, and give to every man according to his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of all the children of men)." David also said to Solomon (1 Chr. 28: 9), "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." And the Psalmist also declares, "Shall not God search out for he knoweth the secrets of the heart?" (Ps. 44: 21). And again, "He that planteth the ear, shall he not hear? He that formed the eye, shall he not see?" Ps. 94: 9. "O Lord, thou knowest my

down-sitting and mine rising up; thou understandest my thoughts afar off; thou compasses my path and my lying down, and art acquainted with all my ways, for there is not a word in my mouth, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from me; but the night shineth as the day: the darkness and the light are both alike unto thee." See also Ps. 5: 21; 15: 3, 11; Jer. 23: 23, 24; 32: 19, &c.

35. God is present with us on the earth, as well as with the angels in heaven, and we who live on the earth are in his presence as well as the angels in heaven are in his presence. For thus saith the Lord through Jeremiah (Jer. 23: 23, 24), "Am I a God at hand, and not a God afar off? Do I not fill heaven and earth?" And again Isa. 57: 15, he says, "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The same also is acknowledged by the king and prophet David (Ps. 139: 7-10) when he says, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Read also Jer. 23: 22, 24; Matt. 18: 20; Eph. 1: 23 &c.

36. God is also an immutable God; that is unchangeable, as the Lord himself declares through the prophet Malachi, "I am the Lord, I change not." Mal 3: 6. Samuel said to Saul when he made known to him that he was rejected from being king of Israel (1 Sam. 15: 29), "And also the Strength of Israel will not lie nor repent, for he is not a man that he should repent." The Psalmist also declares, "Of old thou hast laid the foundations of the earth; and the heavens are the works of thy hands. They shall perish, but thou shalt endure: yea all men shall wax old like a garment; as a vesture shalt thou change them and they shall be changed, but thou art the same and thy years shall have no end." Ps. 102: 25-27. See also Jas. 1: 17.

CHRISTIANS should work for their Creator, Redeemer and Preserver, and for the upbuilding of His cause. To be a good servant does not mean for one to do merely as he is told, but he must also work in the right spirit. We must not only do, but we must love to do.

## Miscellany.

Grope not through the world supinely,  
Wasting manhood by the way;  
But arise, and act divinely,  
Working with the shining day.  
Every spark from action beaming,  
Makes the path of duty clear;  
Every moment lost in dreaming,  
Brings remorse of spirit near.

## WORMWOOD.

Wormwood in Scripture is always used to denote something peculiarly offensive. An Israelite turning to idolatry is said to be "a root that beareth gall and wormwood." Deut. 29: 18. The consequences of a wicked life are declared by Solomon to be "bitter as wormwood." Prov. 5: 4. When the Lord of Hosts denounces heavy judgments upon idolaters, he says, "Behold, I will feed them with wormwood, and give them water of gall to drink." Jer. 9: 15.

The same figurative language is used in other places to express extreme misery, "Remembering mine affliction and my misery, the wormwood and the gall."

Lam. 3: 19. The plant which we call Wormwood, though intensely bitter, has some medicinal properties, and is on the whole of a salutary rather than a hurtful nature. This has led some to infer that the plant mentioned in Scripture is not the same, but some unknown herb, perhaps possessing poisonous qualities. It is probable, however, that it is of the same family as the common wormwood, though it may be a more noxious species.

Perhaps the most striking passage in the Bible relating to wormwood is Rev. 8: 10, 11, when at the sounding of an angel's trumpet "there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood; and many men died of the waters because they were made bitter."

Learned men have not been able to decide what is signified by this remarkable scene, but many suppose that it refers to the destruction of the Roman empire.

It is of less consequence to us to find out the precise meaning of obscure prophecies than it is to believe on the Lord Jesus Christ and obey his precepts. Any other course will lead to that end which is bitter as "the wormwood and the gall."

"Know, therefore, and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God." Jer. 2: 19.

## LIVING TOO FAST.

Men are living too fast. Illness and indulgence have begotten pride and discontent. The age is thirsty for luxury.

The very paupers of our cities scorn the patched garments and simple fare which once satisfied the well-to-do; the young clerk must live in a house about as luxuriously furnished as his employer's, though he steal to support his establishment; the servants rival their mistresses in the costliness and elaborateness of their attire, though to do it, they waste the savings which they may need to keep them from want and from ruin. The young couple who begin a home must have it as richly decorated as that of those who have labored for years; and there is an utter unwillingness on the part of too many to be content with simple surroundings.

We must change our standards of judgment, and learn to rate people at what they are, and not what they have. This is a money-worshipping age; men of vicious principles, through the clink of gold, summon hosts of admirers; others are tolerated for the baubles the mob scramble for; and still others are permitted to occupy posts of honor in Church and state which they only obtain by their wealth. Men live in the fear of gold, and not of God; and seek the honor of man, and not the honor that cometh from above.

There should be a return to more simple, more honest ways of living. It should be deemed dishonorable to live beyond one's means; no man should be encouraged to spend a few feverish years in luxury at the risk of breaking down and making a dishonorable ending. "Let your moderation be known unto all men; the Lord is at hand."—*The Wayside*.

## KING JOSIAH.

Josiah was the sixteenth king of Judah, and was only eight years old when he began to reign. This was a very tender age for such a position. Josiah was only seven, and Manasseh twelve, when their reigns began. Of course the princes and chief men must have exercised some sort of regency during the boyhood of these kings; at the same time, doubtless the lads were by their very position early developed into manhood and mature ways.

He did right in the sight of the Lord. Under what particular influences this right character was taken up by him we are not told. He certainly did not follow in the footsteps of his father and grandfather, but, yielding to gracious influences, determined to sway his sceptre for the right. His reign was as famous as those of his father Amon, and his grandfather Manasseh were infamous. Of no other king is there given the high commendation here accorded to Josiah, who not only walked in the ways of David, coming up to that constantly used standard for kings, but declined neither to the right hand nor to the left. Herein he excelled all that had gone before him.

In the eighth year of his reign, being the sixteenth year of his age, while he was yet young, he began to seek after the God of David his father. By this time he was coming to years of discretion, getting able to manage public affairs; and he began right. There no doubt was much ungodliness around him, he began to set an example to all about him, choosing the fear of the Lord to guide him.

Learn a lesson from young Josiah, that in early years, in the morning of life is the most fitting time to enter in God's service. It ought to be expected, then, of young people, in Christian lands, and under Christian influences, that they will early learn to seek the Lord; that they will grow up Christians, and early know God by living faith.

## EARLY CHRISTIAN ASSEMBLERS.

Mosheim.—"The places in which the first Christians assembled to celebrate divine worship were, no doubt, the houses of private persons." p. 124.

"In these assemblies the holy Scriptures were read, and for that purpose were divided into certain portions or lessons. The part of divine service was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expressions of zeal and charity." pp 124, 125.

Hawies' Church History, vol. I, p. 150. "Nothing could be more unadorned than the primitive worship. A plain man, chosen from among his fellows, in his common garb, stood up to speak, or sat down to read the Scriptures, to as many as chose to assemble in the house appointed. A back room, and that probably, often a mean one, or a garret, to be out of the way of observation, was their temple.

"As pride and worldly-mindedness must go hand in hand, assumed pomp and dignity require a sort of maintenance very different from the state when the pastor wrought with his own hands to minister to his necessities, and labored by day that he might serve the church by night. The idea of priesthood had yet scarcely entered into the Christian sanctuary, as there remained no more sacrifice for sin, and but one High Priest of our profession, Jesus Christ. But on the dissolution of the whole Jewish economy under Adrian, when the power of the associated clergy began to put forth its bud, the ambitious and designing suggested, what many of the rest received in their simplicity, that the succession to these honors now devolved upon them, and that the bishop stood in the place of the high priest; the presbyters were priests, and the deacons, Levites, and so a train of consequences followed. Thus a new tribe arose, completely separated from their brethren, of clergy distinct from laity—men sacred by office, exclusive of a divine call and real



worth. The altar, indeed, was not yet erected, nor the unbloody sacrifice of the eucharist perfected; but it approached, by hasty strides, to add greater sanctity to the priesthood, and the not unpleasant adjunct of the divine right of tithes, attached to the divine right of episcopacy." pp. 181, 182.—*A. Campbell.*

#### THE GROWTH OF THE ENGLISH LANGUAGE.

Few scholars even are aware of the great changes through which the English language has passed in successive centuries. Following are specimens of the Lord's prayer as used at various periods in English history:

A. D. 1158.—Fader ur in heime, hale weide beith thi neune, emmin thi kueneriche, thi wille beoth idon in heime and in erthe. The curyen dawie bried, gif ous thilk dawie. And vorzif uer dettes as vi yorsifen ure dettours. And lene us nought into temptation, bot delyvor ous of evel. Amen.

A. D. 1300.—Fadiur ure in hevene, Halewyd be thi name, thi kingdom come, thi wille be don as in hevene and in erthe. Our urche days bried give us to daye. And forgive oure dettes as we forgive oure dettours. And lead us not in temptation, bote delyvor us of yvel. Amen.

A. D. 1370.—Oure fadir that art in heunes hollowid be thi name, thi kingdom come to, be thi wille done in erthe as in heime, geve to us this day oure bread oure other substance, forgene to us oure dettis as we forgaue to oure dettours, lede not into temptation; but delyvor us of yvel. Amen.

A. D. 1524.—O oure father which arte in heven, hallowid be thy name. Let thy kingdom come. Thy wyll be fulfilled as well in earth as it is in heven. Give us this daye our dayly brede. And forgive us our trespasses even as we forgive our trespassers. And lead us not into temptation, but deliver us from vell. For thyne is the kingdom and the power and the glory for ever. Amen.

A. D. 1581.—Our father which art in heaven, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heaven, in earth also. Give us to day our superstantial bread. And forgive us our dettes as we forgive our detters. And lead us not into temptation. But deliver us from evil. Amen.

A. D. 1611.—Our father which art in heaven, hallowid be thy name. Let thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our debts as we forgive our debtors. And lede us not into temptation, but deliver us from evil. For thyne is the kingdom, and the power, and the glory for ever. Amen.

The above is worthy of preservation. It

shows very vividly how the English language, as we now have it, has changed and grown in 700 years, until it has reached its present form and shape. All living languages are subject to such slow changes—hardly noticed by one generation of men, but plain enough when we institute a comparison between distant times. The English language is not yet perfect, and will probably undergo as great changes in the future as in the past.—*Religious Telescope.*

#### SEVEN.

As from the beginning this was the number of days in the week, so it often has in Scripture a sort of emphasis attached to it, and is very generally used as a round or perfect number. Clean beasts were taken into the ark by sevens. Gen. 41. With the Jews, not only was there a seventh day Sabbath, but every seventh year was a sabbath; and after every seven times seven years came a jubilee. Their great feasts of unleavened bread and tabernacles were observed for seven days; the number of animals in many of their sacrifices was limited to seven. The golden candlestick had seven branches. Seven priests with seven trumpets went around the walls of Jericho seven days, and seven times seven on the seventh day.

In the apocalypse we find seven churches mentioned, seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues, and seven angels to pour them out.

A FEW YEARS ago it was reported that volcanic symptoms were manifested in the Bald Mountain, N. C. Noises were heard and shakings were visible. Recent reports say that the same thing occurred again. A few days ago as John Beverage Sr., was riding along the road, near the farm belonging to W. A. Sipe, he saw smoke going up through the trees, and on examining the cause, he found it to be issuing up through the ground in large quantities. A loud and terrific report, resembling that of thunder was heard near the same place a few years ago.

THERE was considerable rioting in Quebec on the 12th of June. A mob of strikers attempted to destroy a mill, and could only be dispersed by regular troops, who were obliged to fire into the crowd. One or more persons were killed and great alarm excited the city.

A SAD DISASTER occurred in the English Channel on Friday, May 31st. As three German iron-clads were passing through, bound to Gibraltar, one of them, the "Koenig Wilhelm," ran into the "Grosser Kurfurst," which sank in five minutes, carrying down 319 of her officers and crew. About 200 were saved by boats

from the other ships. The collision took place while both vessels were trying to avoid a bark sailing across their track.

A CYCLONE, more destructive than the one in Wisconsin swept through the town of Richmond, Mo., the 1st of June, which destroyed one-third of the place, including the Post Office, Presbyterian and Baptist churches, and about 75 dwellings. Ten or fifteen persons were killed and many more injured.

ANOTHER ATTEMPT was made to assassinate the Emperor William of Prussia, at Berlin, the first of June, as he was again riding out. The Emperor was fired at twice by Dr. Nobiling with a double-barreled gun, wounding him in the face and arms with 30 small shots. Nobiling fired on his pursuers who were trying to arrest him, and also tried to shoot himself. He is a member of a socialistic club. The Emperor suffered the loss of much blood, but at latest dates he is fast recovering.

A TERRIBLE explosion from fire-damp occurred on Friday, June 7th, in the Haydock Colliery, in England. 232 dead bodies have been taken out of the pit. This exceeds the explosion in High Blantyre Colliery last Fall, in which 215 lives were lost.

THE QUEEN of Spain is dead.

DEAR PILGRIMS, are you doing the will of God? or are you simply aiming at it? Remember the words of the Lord, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."

CORRECTION.—In the May No., in the Article "Early settlement in Marion and McPherson counties, Kansas," we make the following corrections: It should be Daniel Kilmer instead of David. Next after Michael Kilmer came Isaac Weaver's family, and Michael Smeltzer. Jacob Bentler settled in McPherson, and Joseph Doner in Marion counties.

#### IN MEMORIAM.

In North Coventry, Chester county, Pa., May 16, 1878, Susan Latshaw, widow of John Latshaw, Sr., peacefully died at the advanced age of 91 years, and 27 days.

She was born and spent her entire life in this county. She was the mother of eight children, two sons and six daughters, seven of whom are still living, and the grand-mother of thirty-three grandchildren, of whom twenty six still survive, and of twenty-two great-grand-children. Though not a strong woman at any time, she yet had but little sickness through her long life, until this last lingering illness of many weeks. But she has not in these years been a stranger to great trials and cares, but on the other hand, her gentle spirit was very many times sorely tried. Great afflictions came upon her in the

succession of deaths in her family, first of the beloved husband, and then of daughter and several grand-children. But she passed through them all with the same spirit of patience, ever seeming to be sustained by a higher and more beautiful trust than is ordinarily witnessed in the Christian. Two years ago she began to yield gradually to the infirmities of age. Up to that time she was quite active and enjoyed life to a very great extent for one of her age.

But as her sight and hearing both began to fail, she had to give up the most precious employment of her time, namely, the daily reading of her Bible, and felt the deprivation most keenly; yet, while she could knit and pass away most of her time thus, she kept up cheerfully, repeating the blessed texts of Scriptures which had so often comforted her, and singing the hymns of praise which she had ever cherished with great sacredness. But when she could no longer thus employ her hands, and she ceased to distinguish the countenances of her family and friends, and with great difficulty heard the ordinary tone of conversation, her affections were gradually detached from earthly things, and daily more firmly "set upon things above and divine." During her last illness she suffered extremely, and yet so patiently under God's hand that we could daily see how this unseen power was mysteriously moulding and completing her life to enter the better world. "Patience had her perfect work." Every virtue was shining more and more in the furnace of affliction. She came to talk to her family and familiar friends of nothing more freely than of her death.

We said to her, "I suppose you feel that you are near the end of your long journey, grand-mother?" "Yes, I wish the Lord would come and take me," but added that she was willing to wait, if it were the Lord's will. On remarking that she had tried the Savior for very many years and always found him faithful, she said, "O yes, indeed." And you have had very many trials. "Yes, all have their trials." We shall all feel very lonely and sorry and never forget you, but always love to think of you. "But I hope we shall meet again."

Her lips often moved as if attempting utterance, as they did on the morning of her death, and being asked by her daughter whether she wished anything, replied as she frequently had before, "No, I was only talking with the Lord." Truly in all her life, as well as her last days, "her conversation was in heaven." Thus closed the long existence upon the earth of one who was lovely and beautiful alike in life and in death. She did not die; she simply fell asleep in Jesus! Her end was full of peace, and without a struggle she gently closed her eyes as if in slumber, resting on the arm of the Beloved, breathed her life out sweetly there.—*The Ray.*

DISPATCHES from Rome state that the new Pope is ill in both body and mind, in consequence of the cabals organized to prevent the reforms he desires.

For the Herald of Truth.

#### THE FIRST DEATH OF THE HOUSEHOLD.

Written on the death of Esther Witmer, who died Jan. 10th, 1894, aged 19 years, 10 months and 20 days.

Oh! many a mournful year hath flown,  
Since first amid our family band  
Death came and stole our loveliest one,  
And bore her to the spirit land  
Yet shrouded with many a sweet, sad thought,  
That loved one's memory lingers still;  
For oh! she left a void that nought  
But mournful thoughts could fill.

Years have passed by, I said, and yet,  
It only seems the other day;  
Since round her dying bed we met  
With breaking hearts to weep and pray:  
Her gentle soul, we strove to think  
Would linger yet 'mid earthly flowers;  
Even when 'twas trembling at the brink  
Of the better world than ours.

Yes, there e'en when all hope had flown,  
We wept away each lingering hour,  
Until the shades of Death came down  
And closed at length the closing flower:  
And yet it seemed like sin to grieve  
For one so patient and resigned,  
For, if she mourned 'twas but to leave  
Such breaking hearts behind.

She died! yet death could scarcely chill,  
Her smiling beauties, though she lay  
With cold, extended limbs, and still  
Her face looked fairer than the day;  
Those eyes, once gleaming with bliss,  
Now closed as soft as closing flowers—  
Oh! few could bear a sight like this,  
But such a sight like this was ours.

How slowly wore that long, long day,  
Like spirits in some haunted place;  
We'd sit and sigh—then steal away  
To look once more on that pale face;  
We could not think her soul had passed  
The awful bounds of mortal strife,  
That that warm heart was cold at last  
That loved us more than life.

And when the funeral-rite was said,  
They bore her from our happy home,  
And left her with the silent dead  
A pale-faced tenant of the tomb.  
We weared no marble 'midst the flowers,  
Above her grave—to mark the spot;  
Yet many a heart, as fond as ours,  
Still holds her unforgot.

Months passed, yet still our sorrow gushed;  
The free, though no more was heard;  
And many a little voice was hushed,  
That used to warble like a bird.  
And though at times we strove to smile  
Serenely for each other's sake,  
And wept in secret all the while  
As if our hearts would break.

Yet why should death be linked with fear,  
A single breath—a low drawn sigh  
Can break the ties that bind us here,  
And waft the spirit to the sky.  
Such was her end—a calm release—  
No clinging to this mortal clod;  
She closed her eyes and stood in peace  
Before a smiling God.

Suspension Bridge. E. WITMER.

\* Since a foundation has been erected.

#### OBITUARY.

JOHN F. FUNK, Dear friend: I will write a few lines to you, and send you the death notice of my husband, WILLIAM OVERHOLT. He died of consumption the 21st of May and his age was 29 years, 2 months and 1 day.

Last Spring when we visited you, and all the friends there in Indiana, we had no thoughts that in one short year we would have to part; but so it is. Death does not spare the young any more than the aged. Yet it seems very hard to lay a loved one in the grave. I watched over him with hope and fear alternately, from the very commencement of his disease. Sometimes he would appear to be improving, but it was not permanent; he was steadily drifting nearer to the final end. But we hoped that he has gone to that better land where sickness and sorrow are known no more. That was his earnest desire, and I think he left evidence enough that we are justified in believing that he is there now. He felt deeply concerned for his salvation in the beginning of his sickness, and the comforts of religion were his support during his sufferings. He was baptized a few weeks before he died, by Bish. J. P. Speicher of Bowne. Our home seems sad and desolate since he is gone, but he said to me once "I only go before and you will follow after," and so it will be. At the most it will not be long until we all pass away. The last night he lived he suffered extremely. He was conscious until perhaps half an hour before he died, or he may have been conscious then, but he did not speak any more nor seem to notice us, but during the night he spoke a good deal, he said several times "Jesus, Jesus, come take me home," and once "This world is not my home." Once when I was weeping by his side he said, "Weep not for me," "Come to Jesus," and a great many times he would ask the Lord to be with him to the end, and I believe it was the Lord that was with him and enabled him to bear his sufferings so patiently and feel so resigned to leave all things here below.

"Yet again we hope to meet thee,  
When the day of life is fled;  
And in heaven with joy to greet thee,  
Where no farwell tear is shed."  
SARAH OVERHOLT.

#### Married.

June 30th, at the residence of Joseph, J. Born-treger, by John K. Yoder of Wayne Co., Ohio, Bro. DANIEL HERSHBERGER, and VERONICA YODER, both of La Grange Co., Ind.

#### Died

May 20th, and June 10th, in Elkhart Co., Ind., of scarlet fever, JOHN, son, and EMMA, daughter of Daniel and Anna CROSVORTH, aged 3 years and 8 days, and 1 year, 10 months and 24 days.

Ye mourning saints whose streaming tears,  
Flow o'er your children dead,  
Say not in transport of despair  
That all your hopes are fled.

While claying to that darling dust  
In fond distress you lie;  
Rise and with joy and reverence view  
A heavenly parent nigh.

Though your young branches torn away,  
Like withered trunks ye stand;  
With fairer verdure shall ye bloom  
Touched by th' Almighty hand.



It was not unfrequent for persons of rank to execute criminals and prisoners: Gideon did so, (Judg. 8: 21) and perhaps Samuel, 1 Sam. 15: 33. In other cases a military officer was sent to execute the prisoner. Thus Benaiah put Joab and Adonijah to death. A soldier, or one of the guard of Herod, was sent to behead John the Baptist. Such customs still remain in the East. If the criminal were in the presence of the king, they covered his face, as Haman's, (Esth. 7: 8), and in such cases the execution often immediately followed the sentence.

In the latter days of the Jewish state,



the power and influence of the Romans introduced many of their laws and judicial practices, especially in all cases of importance.

Upon the whole, these were far more equitable than those of the absolute monarchs of the East, yet corruption in many instances prevailed so far as to influence their decisions. The principle of the Roman law was the same as the English. No one could be condemned before he was heard. Paul reminds Lysias of this, Acts 22: 25; and Felix and Festus acted upon it. But the privilege was restricted to Roman citizens; others were liable to caprice and punishment at the will of the magistrates. Thus Paul and Silas were treated at Philippi; and it was not until the judges found they were Roman citizens that they were alarmed for leaving so done. Acts 16: 37. Even from the courts of the provincial governors, appeal was permitted to the tribunal of the emperor, for Roman citizens, not for provincials or slaves.

Where the Romans settled, there they erected their tribunals in a permanent form. That of Pilate was raised on a platform, the floor ornamented with a tessellated pavement, formed of pieces of marble or stones of various colors. John 19: 13. Such Roman remains have repeatedly been found in Britain. Observe, Pilate made at least five attempts to protect Jesus from the fury of his accusers; but while this testifies to the innocence of our blessed Lord, in whom no fault was found, it only aggravates the conduct of the Roman governor, in sacrificing the innocent. He feared their accusations on account of his own evil practices, and therefore he sacrificed Jesus.

The Romans allowed the nations they had subjugated to retain their own tribunals, as appears not only in the case of the Jewish Sanhedrim, but in that of the Aropanas at Athens, (Acts 17) and the proceedings at Ephesus, Acts 19. All of these seem to have been allowed full liberty in the exercise of their religions.

Among the arbitrary heathens of the East, the great object or design of punishment was forgotten. The good of the community was less sought than executing vengeance on the individual. But the reverse was manifested in the Jewish law, Deut. 13: 11; 17: 13; 19: 20. "And all Israel shall hear and fear, and shall do no more any such wickedness as this is among you." This principle led to the departure from the heathen practice of punishing the family with the offender; the contrary is expressly directed, Deut. 24: 16; and wherever this rule appears to be departed from, on examination there will be found reason to believe that the members had been sharers in the guilt, as in the case of the family of Achan, (Josh. 7) who must have been privy to his act. The inferior punishments were the following:—

**Scourging.** This was the most common. St. Paul states that he had endured it five times, 2 Cor. 11: 24; and in his day it was inflicted even in the synagogues. Matt. 10: 17; 23: 34; Acts 22: 19. But the law expressly provided a limit to this infliction: "Forty stripes he may give him, and not exceed, lest if he should exceed, and beat him above those, with many stripes, then thy brother should seem vile unto thee," Deut. 25: 3; that is, lest he should be so lacerated or injured as to be despised or contemptible. These stripes were usually inflicted by a whip, with three thongs, thirteen blows making up the number to thirty-nine stripes; when more severe punishment was intended, pieces of bone, metal, or thorns were fixed on the end of the thongs. These were called scorpions, 1 Kings 12: 14. The Roman scourging by rods was far more severe, always disgraceful, and sometimes mortal. Christ was thus scourged, John 19: 1. Paul also was beaten with rods.

**Retaliation** was directed in certain cases of personal injury, Exod. 21: 24; but other satisfaction was usually provided, if the injured person would accept it. Afterwards this law was perverted by the Jews to justify personal revenge. Matt. 5: 39.

**Restitution** was for injuries done to the property of others, either intentional or designed. In the latter case, corporal punishment was sometimes added. See Lev. 24: 18; Exod. 21: 32-36, and 22: 7-9. A law was made in reference to damages caused by fire, Exod. 22: 6; that was evidently prospective, as they were then in the wilderness. Fines were sometimes fixed, Deut. 22: 19-29; at other times they were left to the will of the judge, Exod. 21: 32. The sin and trespass-offerings, Lev. 4, and 6, were also, in some respects, fines, and applied to injuries of this nature. Compensation was permitted, but forbidden where life was lost. Exod. 21: 28-30.

**Imprisonment**, as a punishment, was early in use among the Egyptians, Gen. 39 and 40; but is not directed by the Jewish law. The prisoner, however, was kept in custody until his trial, Lev. 24: 12; Num. 15: 34; and subsequently this seems to have been a punishment, Jer. 37: 15; 2 Chron. 16: 10; 1 Kings 22: 27. In later ages, John the Baptist and Peter were imprisoned, Matt. 14: and Acts 12. Debtors were prisoners, Matt. 18: 30; and Barabbas was kept as such, Mark 15: 6; but probably only until trial or punishment. There was at Jerusalem a common prison or public jail. Acts 5: 18. In the Old Testament, names are applied to prisons. The word used (Gen. 41: 15) signifies a cistern. Chains are often mentioned, Psa. 107: 10; 149: 8; Jer. 40: 4; for, except the dungeons, these prisons were considered to require additional security. Peter was bound between two

soldiers, and stocks were in use. Acts 16: 24; Job 13: 27; 33: 11. These stocks were often instruments of torture, like those used in the bishops' prisons in the days of Popery, of which the martyr Philpot could say, like the apostles in former times, "God be praised that he hath thought me worthy to suffer anything for his name's sake. Better it is to sit in the stocks of this world, than to sit in the stocks of a damnable conscience."

What rendered imprisonment more severe, was the arbitrary power possessed by the jailer, who, in Eastern lands, is even now only responsible for the person of his prisoners. He may treat them as he pleases, and this is often with great harshness, unless liberal pay is given, where property or wealth is supposed to exist. The horrors of the dungeon are described by Jeremiah, ch. 37: 16-20; and this view adds force to Psa. 79: 11, and 107: 17. If the prisoners escaped, the keeper was liable to their punishment. Acts 12: 19. This explains the alarm of the jailer. Acts 16: 27.

**Slavery** was sometimes a punishment (2 Kings 4: 1; Exod. 22: 3), where restitution was required, which the owner was unable to make. Severity in observing this custom is reprov'd. Neh. 5: 8.

**Banishment and forfeiture of property** was not known among the Jews until after the captivity. In earlier days, when so much stress was laid upon the Jews really being a separate people, the worshippers of the only true God, banishment would have been worse than death, involving much severity unknown to us. See 1 Sam. 26: 19.

**Putting out the eyes, or maiming**, was not allowed as a punishment under the Mosaic law; but in the arbitrary reigns of evil kings it was probably introduced. Travelers have described the cruelties inflicted by Achmed, called Djazzar, or the butcher, the late Pasha of Acre, on his attendants, many of whom had lost an eye, or ear, or an arm, others had their noses slit; nor were any means of redress open to them. Another painful punishment was *plucking the hair from the head or beard*. This also belonged to later times. Isa. 50: 6.

**Excommunication** was in fact a banishment from privileges, which in case of penitence might be restored. The first express mention of it is found Ezra 10: 7, 8; Neh. 13: 5. Literally the Jews made three distinctions in this punishment. The first, *Niebr*, involved privations, and separation from society, forbidding the culprit to approach nearer than seven feet. This was casting out of the synagogue, John 9: 22; 16: 2; Luke 6: 22; and remained in force thirty days unless shortened. The second, *Cherem*, was a more severe exclusion, prohibiting the individual from buying and selling, and including an anathema, that is, a sentence signifying danger of death. This was

awful in a temporal sense, yet more so if spiritualized. Heb. 6: 8. The third description, called *Maranatha*, prohibited all intercourse and communication. The name, in the Syriac language, signified that the Lord would come, and that the offender was to look for the day of judgment. Here Jude 14, 15, and 2 Thess. 1: 8-10, may be applied. The reader will remember how it is said that our Lord cursed, or pronounced sentence on the barren fig-tree, Mark 11: 21; that is, declared it should remain unfruitful, an emblem of the state of the Jewish nation. Isa. 5: 6; Psa. 80: 12; Rom. 11: 20.

But excommunication, though at first a salutary infliction, became at last a terrible engine of oppression in the hands of the priesthood, not only from the privations and sufferings it occasioned, but still more from the manner in which it worked upon the fears and feelings. To be devoted, or accursed, delivered over to Satan, with solemn imprecations and ceremonies, such as relinquishing of lights, and depriving of spiritual privileges, was indeed severe. The Romish priesthood, assuming power, under the Christian dispensation, were eager to avail themselves of it, as is prophetically described, Rev. 18: 17; and bitter sufferings were thus occasioned to the Protestants and reformers. No one who reads the record of Foxe or Strype, can treat this subject with indifference, or wish for the restoration of such proceedings as still exist where Popery is dominant, and have been formerly known in England; for, to use the words of Cowper,

"Then priests, with bulls and briefs, and shaven crowns,  
And grinning fate, and unrelenting frowns,  
Legate and delegates with powers from hell,  
Though heavenly in pretensions, flood thee well;  
And to this hour, to keep it fresh in mind,  
Some twigs of that old scourge are left behind."

How different from the principles of the apostles, 2 Cor. 1: 24; 1 Pet. 5: 3.

The crimes which were punished with loss of life, were called sins unto death, or worthy of death. 1 John 5: 16; Deut. 21: 22. Those guilty of them were called sons of death, 1 Sam. 20: 31; 26: 16; according to the figurative style which was then common. Stoning was the usual mode of putting to death, where no special method was enjoined, Deut. 13: 9, 10. It is said that the criminal was placed on an elevation, thrown violently down, and stoned until he was crushed by the blows. The people often showed their eagerness to stone our Savior and his followers. John 8: 59; Acts 7: 58; 14: 19; Mark 12: 4; Matt. 23: 37.

Those slain by the sword were put to death in any way the executioner thought proper, often cut down, and as it were, hacked to pieces. 1 Kings 2: 25-34. This was for blood-guiltiness. The same punishment was sometimes inflicted on whole cities, or large masses of offenders; which then assumed the form of military execution, and included beheading the chief offenders.

Sometimes, after stoning, the body was

consumed by fire. Burning alive, though very ancient, was not common. Judah sentenced Tamar to it as a punishment for profligacy. Gen. 38: 24. Cases of a similar kind are noticed in the law of Moses. Lev. 20: 14; 21: 9. The fiery furnace, or pit of fire, used as a punishment by the Assyrian monarch, was probably resorted to in order to strike awe. Dan. 3. But though unusual, the sentence was not unprecedented, the furnace was "wont to be heated."

**Casting down from an eminence**, (Luke 4: 29) was a punishment in common use among the Romans, but not so with the Jews. The death of Jezebel was most likely a sudden opportune thought. 2 Kings 9: 33. Death by drowning is alluded to by Christ. Matt. 18: 6. It was in use among neighboring countries, from whom the Galileans probably adopted it. It is mentioned by Josephus, as having been adopted in reference to some partisans of Herod. Bruising or pounding in a mortar was an Eastern punishment, which is still used among the Turks, and even allowed as a privilege by their lawyers. It may be alluded to. Prov. 27: 22.

**Cutting asunder** was less frequent among the Jews than in other Oriental nations. It is mentioned, Heb. 11: 35. There is a Jewish tradition that Isaiah thus perished in the reign of Manasseh. Beating to death is also referred to. Heb. 11: 35. Antiochus inflicted this upon many in the times of the Maccabees. Among the heathens a frequent punishment was exposure to wild beasts. Dan. 6. Paul refers to this, 1 Cor. 15: 32; 2 Tim. 4: 17.

**Crucifixion** was a Roman punishment, most acute and painful. It consisted in fastening the sufferer to two beams of wood, placed transversely, by means of nails fixed in his limbs. It was rendered especially hateful to the Jews, on account of the exposure of the body after death. On this account the hanging on a tree was pronounced to be accursed, and this rendered the death of Absalom the more remarkable and ignominious. 2 Sam. 18: 9-17. When, as in his case, stones were heaped on the body, (Josh. 7: 25) the piles were increased by passengers throwing stones, to express aversion. In very marked cases, houses were demolished, and the sites used as receptacles for filth. 2 Kings 9: 27; Dan. 2: 5; 5: 29.

#### THE SAINTS' REST IS NOT TO BE EXPECTED ON EARTH.

We are not yet come to our resting-place. Doth it remain? How great then is our sin and folly to seek and expect it here. Where shall we find the Christian that deserves not this reproach? We would all have continual prosperity, because it is easy and pleasant to the flesh; but we consider not the unreasonableness of such desires. And when we enjoy

convenient houses, goods, lands, and revenues, or the necessary means God hath appointed for our spiritual good, we seek rest in these enjoyments. Whether we are in an afflicted or prosperous state, it is apparent we exceedingly make the creature our rest.

Do we not enjoy earthly enjoyments more violently when we want them, than we desire God himself? Do we not delight more in the possession of them, than in the enjoyment of God? And if we lose them, doth it not trouble us more than our loss of God? Is it not enough that they are refreshing helps in our way to heaven, but they must also be made our heaven itself? Christian reader, I would as willingly make you sensible of this sin as of any sin in the world, if I knew how to do it, for the Lord's great controversy with us is in this point. In order to do this, I most earnestly beseech you to consider the unreasonableness of present afflictions, and the unreasonableness of resting in present enjoyments, as also of our unwillingness to die that we may possess eternal rest.

1. Consider, that labor and trouble are the common way to rest, both in the course of nature and grace. Can there possibly be rest without weariness? Do you not travail and toil first, and rest afterwards? The day for labor is first, and then follows the night for rest. Why should we desire the course of grace to be perverted, more than the course of nature? It is an established decree "that we must, through much tribulation, enter into the kingdom of God;" and that, "if we suffer, we shall also reign with Christ." And what are we, that God's statutes should be reversed for our pleasure?

2. Afflictions are exceedingly useful to us, to keep us from *mistaking* our rest. A Christian's motion towards heaven is voluntary, and not constrained. Those means, therefore, are most profitable which help his understanding and will. The most dangerous mistake of our souls is, to take the creature for God, and earth for heaven. What warm, affectionate, eager thoughts have we of the world, till afflictions cool and moderate them. Afflictions speak convincingly, and will be heard when preachers cannot.

Many a poor Christian is sometimes heaving his thoughts to wealth, or flesh-pleasing, or applause, and so loses his relish of Christ and the joy above, till God breaks in upon his riches, or children, or conscience, or health, and breaks down his mountain which he thought so strong. And then when he lieth in Manasseh's fetters, or is fastened to his bed with pining sickness, the world is nothing, and heaven is something. If our dear Lord did not put these thorns under our head, we should sleep out our lives and lose our glory.

3. Afflictions are also God's most effectual means to keep us from losing our

way to our rest. Without this hedge of thorns on the right hand and the left, we should hardly keep the way to heaven. If there be but one gap open, how ready are we to find it, and turn out at it. When we grow wanton, or worldly, or proud, how much doth sickness or other afflictions reduce us. Every Christian may call affliction one of the best schoolmasters; and, with David, may say, "Before I was afflicted I went astray; but now have I kept thy word."

Many thousand recovered sinners may cry, "O healthful sickness! O comfortable sorrows! O gainful losses! O enriching poverty! O blessed day that ever I was afflicted!" Not only the "green pastures and still waters, but the rod and staff, they comfort us." Though the word and spirit do the main work, yet suffering so nobly doth the door of the heart, that the word hath easier entrance.

4. Afflictions likewise serve to *quicken our pace* in the way to our rest. It were well if mere love would prevail with us, and that we were rather drawn to heaven than driven. But, seeing our hearts are so bad that mercy will not do it, it is better to be urged onward with the sharpest scourge than loiter, like the foolish virgins, till the door is shut. O what a difference is there between our prayers in health and in sickness—between our repentings in prosperity and adversity. Alas, if we did not sometimes feel to spur, what a slow pace would most of us hold towards heaven. Since our vile natures require it, why should we be unwilling that God should do us good by sharp means? Judge, Christian, whether thou dost not go more watchfully and readily in the way to heaven in thy sufferings than in thy more pleasing and prosperous state.

5. Consider, further, *it is but the flesh* that is chiefly troubled and grieved by afflictions. In most of our sufferings the soul is free, unless we ourselves willfully afflict it. "Why then, O my soul, dost thou side with this flesh, and complain as it complaineth? It should be thy work to keep it under, and bring it into subjection; and, if God do it for thee, shouldst thou be contented? Hath not the pleasing of it been the cause of almost all thy spiritual sorrows? Why, then, not the displeasing of it further thy joy? Must not Paul and Silas sing, because their feet are in the stocks? Their spirits were not imprisoned. Ah, unworthy soul, is this thy thanks to God for preferring thee so far before thy body? When it is rotting in the grave thou shalt be a companion of the perfected spirits of the just."

"In the meantime, hast thou not consolation which the flesh knows not of? Mourn not, then, at God's dealings with thy body: if it were for want of love to thee, he would not have dealt so by all his saints. Never expect your flesh should truly expound the meaning of the rod.

It will call love hatred, and say God is destroying when he is saving. It is the suffering party, and therefore not fit to be the judge." Could we once believe God and judge his dealings by his word, and by their usefulness to our souls and reference to our rest, and could we stop our ears against all the clamors of the flesh, then we should have a truer judgment of our afflictions.

6. Once more, consider, God seldom gives his people so sweet a foretaste of their future rest as in their deep afflictions. He keeps his most precious cordials for the time of our greatest faintings and dangers. He gives them when he knows they are needed and will be valued, and when he is sure to be thanked for them, and that his people will be rejoiced by them. Especially when our sufferings are more directly for his cause, then he seldom fails to sweeten the bitter cup. The martyrs have possessed the highest joys.

When did Christ preach such comfort to his disciples as when "their hearts were sorrowful" at his departure? When did he appear among them and say, "Peace be unto you," but when they were shut up for fear of the Jews? When did Stephen see heaven open, but when he was giving up his life for the testimony of Jesus? Is not that our best state wherein we have most of God? Why else do we desire to come to heaven? If we look for a heaven of fleshly delights, we shall find ourselves mistaken. Conclude, then, that affliction is not so bad a state for a saint in his way to rest. Are we wiser than God? Doth he not know what is good for us as well as we, or is he not as careful of our good as we are of our own? Woe to us if he were not much more so, and if he did not love us better than we love either him or ourselves.

Say not, "I could bear any other affliction but this." If God had afflicted thee where thou canst bear it, thy idol would neither have been discovered nor removed. Neither say, "If God would ere long deliver me I could be content to bear it." Is it nothing that he hath promised it "shall work for thy good?" Is it not enough that thou art sure to be delivered at death? Nor let it be said, "If my afflictions did not disable me from my duty, I could bear it." It doth not disable thee for that duty which tendeth to thy own personal benefit, but is the greatest quickening help thou canst expect.

As for thy duty to others, it is not thy duty when God disables thee. Perhaps thou wilt say, "The godly are my afflictors; if it were ungodly men, I could easily bear it." Whosoever is the instrument, the affliction is from God, and the deserving one cause thyself; and is it not better to look more to God than to thyself? Didst thou not know that the best men are sinful in part? Do not plead, "If I had but that consolation which God re-

serveth for suffering times, I should suffer more contentedly: but I do not perceive any such thing." The more you suffer for righteousness' sake, the more of this blessing you may expect; and the more you suffer for your own evil-doing, the longer it will be before that sweetness comes. Are not the comforts you deserve neglected or resisted? Have your afflictions wrought kindly with you, and fitted you for comfort? It is not suffering that prepares you for comfort, but the success and fruit of suffering upon your heart.—*Saints' Rest.*

#### CHRIST'S SECOND COMING.

BY W. F. HOGG.

Jesus Christ will soon visit this earth again. To the disciples who stood looking wonderingly up to heaven after their Lord's ascent, the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come again in like manner as ye have seen him go into heaven." Acts 1: 11. The Scriptures declare that "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him." Rev. 1: 7. Finally, he declares of himself, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

The second coming of our Lord, unlike his first appearance on the earth, will be in kingly pomp and majesty, as the Administrator of divine justice toward all the inhabitants of the earth. For God "hath appointed a day in which he will judge the world in righteousness by that man Jesus Christ, whom he hath ordained." "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. "Who will render to every man according to his works: to them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2: 7-9.

There will be no appeal from the decisions of that tribunal. "The king shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and "Go them on the left hand, Depart, ye cursed, into everlasting fire prepared for the devil and his an-

gels etc." "And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25: 41, 46.

In view of this awfully solemn event, the writer asks, for our consideration, "Who may abide the day of his coming? and who shall stand when he appeareth." Mal. 3: 2.

2. We learn from the word of God, first, of some characters who will not stand in that day.

"The ungodly are like the chaff, which the wind driveth away: therefore the ungodly shall not stand in judgment, nor sinners in the congregation of the righteous." Psa. 1: 4, 5. All who are ungodly, therefore will, in that day of awful wrath, be swept away, "like the chaff of summer threshing floor."

The man whose hope of salvation is built upon the foundation of his own mortality, or self-righteousness, will not be able to stand. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. And he whose heart is thus alien to God, and his moral government, however upright his external life may be, is condemned already, and cannot stand before the tribunal of judgment. It is the law that condemns, and pronounces sentence upon the criminal. Hence none whose nature is at variance with moral law, will be able to stand in the day of final trial. To all such "our God is a consuming fire."

Hypocrites and false religionists will not be able to stand in that day of justice. Our Lord pronounced the severest woe upon all such characters when here upon earth. None can dissemble before him. Our very thoughts are known to him, and he scans every motive and intention of the heart. He positively affirms, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have we not cast out devils, and in thy name done many wonderful works? And then I will profess unto them, I never knew you, depart from me, ye that work iniquity." Matt. 7: 21-23.

Backsliders will not be able to stand. "For it is impossible for those who were once enlightened, and have tasted the good word of God, and the powers of the world to come, if they shall fall away (apostatize) to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4-6. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment, and fiery indignation, which will devour the adversaries." Heb. 10: 26, 27. This will be the fate of all deliberate apostates,

that is, all who are so far fallen from redeeming grace, as to openly deny the Lord that bought them. And every step taken by him, who has in any degree "left his first love," is an approach to that degree of apostasy, which incurs an irreversible doom. Backsliders beware!

3. The Scriptures likewise inform us who will be able to stand.

"All who have fled for refuge to lay hold upon the hope set before them" in the Gospel, will, through the intercessions of Christ their Advocate, be able to stand in that day, "and having done all to stand." He is able to save them from sin, to keep them from falling, and to present them faultless before the throne with exceeding joy." All who are thus prepared for the coming of the Bridegroom, will be admitted to the marriage supper of the Lamb. They that were ready went with him to the marriage, and the door was shut. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

This preparation implies first, repentance of sin—deep, heartfelt sorrow for having transgressed God's law, through confession before God, and a turning from every evil way unto the testimonies of the living God.

It likewise implies a consciousness of pardon, and reconciliation to God through faith in Christ. "Being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5: 1. Until we are brought into this changed relation to God there is no peace for our souls, but a consciousness of the wrath of God abiding on us. And we may well inquire with the Psalmist, "If thou shouldst mark iniquities against us, O Lord, who shall stand?" Psa. 130: 3. Man is by nature "dead" in sin, and must, by the power of the divine Spirit, be "quickened" into spiritual life before he can enjoy God, and walk conformably to his law. "Except a man be born again he cannot see the kingdom of God." Jno. 3: 3. This expresses not only the necessity of that relative change called pardon or justification, but likewise of that real change in the moral nature called regeneration; which consists in a restoration of the life of God to the soul, so that the will, affections, and desires of the heart, become harmonized with the nature and the law of God. "If any man be in Christ he is a new creature; old things are become new." 2 Cor. 5: 17. Such is the character of that moral change, without which, the mind of man "is not subject to the law of God, neither indeed can be," and consequently without which none can stand acquitted before the throne of judgment. "Ye must be born again."

But there is a further preparation than this, though consequent upon it, in all who continue to walk after the Spirit, and without which none will be able to stand in the day when men's hearts shall be tried as by fire. That is, the entire sanctification of the heart from all moral defilement. This is a work of grace beyond that of regeneration, though in no sense contrary to it. Justification is the removal of guilt incurred by actual transgression. Regeneration is the impartation of a new-life principle to the soul—"The love of God shed abroad in our hearts by the Holy Ghost given unto us." Sanctification is that farther operation of the Spirit whereby the heart is cleansed from every affection, desire, and propensity, contrary to the mind and Spirit of God, so that the graces begotten in the heart, fill the soul, control all the actions, and intentions of the life; and thus shine forth in their perfected state. This is what the Apostle John calls "being made perfect in love." It is being fully restored to the likeness of God—being made "perfect even as our Father in heaven is perfect." This is the finishing work of grace in the soul, preparatory to its final glorification at the coming of the Lord Jesus Christ. This is the "wedding garment" without which, none can join to celebrate "the marriage of the Lamb." This is the condition, and the only condition of moral character, that will be able to stand in the lurid light of the judgment day. "Without holiness no man shall see the Lord." Heb. 12: 14.

The mercy seat, is the judgment seat, for all who come to God through Jesus Christ, where they are acquitted and made righteous through the merits of him, who was once offered for their sins, and who "ever liveth to make intercessions for them." Thus "some men's sins are open beforehand going to judgment," they themselves being acquitted, and having "their names written in heaven." And all who, in the present life, seek at the mercy seat reconciliation to God, and holiness of heart, will be able at the coming of our Lord, to stand and rejoice, saying, "Amen, even so come Lord Jesus.

"Jesus, thy blood and righteousness, My beauty are, my glorious dress: 'Midst flaming worlds, in these array'd, With joy shall I lift up my head."

"Bold shall I stand in that great day, For who ought to my charge shall lay? Fully absolved through thee I am, From sin and fear, from guilt and shame."

Christian, awake! Keep your lamp trimmed and burning. For soon will the cry be heard, "Behold the Bridegroom cometh, go ye out to meet him." Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he knocketh they may open unto him immediately." Luke 12: 35, 36. Toil on, suffer on, pray on, till the crowning day shall come. "Be ye patient brethren, stablish your hearts, for the coming of the Lord draweth nigh." And only they who "endure to the end shall be saved."

"Wherefore take to you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand," Eph. 6: 13.

Sinner, awake! Thy time is short. "In such an hour as ye think not the Son of man will come." The judgment is before thee. A terrible day is coming—a day of darkness and wrath, "a day of clouds, and of thick darkness." A day in which "the wrath of God shall be revealed from heaven against all ungodliness and unrighteousness of men which they have committed." A day in which wicked men shall be swept away, by the winnowing fan of divine justice, into "the blackness of darkness forever." Then flee to the mercy seat, ere wrath shall overtake thee! Lay hold upon the Gospel hope, ere hope departs forever! Hasten quickly to the cross, and be reconciled to God! "For the great day of his wrath" approaches, "and who shall be able to stand?"—*Ernest Christian.*

For the Herald of Truth.

#### HOW GOD TEMPTS.

By J. R. HOFFER.

In an article entitled "God Tempteth Not," copied from the *Christian Standard* into the *Herald of Truth*, occurs this passage: "There is no figure in the Bible that authorizes the belief that God tests His children by sinful allurements, and that He raises only the degree of opposition to the cause of holiness, that is necessary to stimulate its friends and insure its success."

How do passages like the following impress us when taken in a strictly literal sense? In announcing to Pharaoh that He would smite him and his people with pestilence, God said, "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name be declared throughout all the earth." Exod. 9: 16. And to Moses He said concerning Pharaoh, "For I have hardened his heart, and the heart of his servants, that I might shew these signs before him: and that thou mayest tell in the ears of thy son, and thy son's son, what things I have wrought in Egypt, and my signs which I have done among them, that ye may know how that I am the Lord." Exod. 10: 1-2.

What shall be said of Adam also, as being put in the garden in the midst whereof was the tree which was "good for food" and "pleasant to the eyes;" and yet "God said, Ye shall not eat of it, lest ye die?" And why is it that Jesus taught his disciples to pray to the Father, "Lead us not into temptation?"

The history of Adam furnishes an instance where God seems to have practiced testing by presenting allurements to sin. There are no sins but those of neglecting, or improperly applying the good gifts of

God's bountiful hand. But to those who love not God these are allurements to sin. When sinners, however, hear the Savior call, "Repent, for the kingdom of heaven is at hand," in being willing, rather than sin, that God should withhold the blessings which they would abuse, they pray, "Lead us not into temptation," desiring, however, much rather to be delivered "from the evil" which inclines them thus to sin.

In Pharaoh is the appearance also as if God raised "oppositions to the cause of holiness, in order to stimulate His people to forsake the Egypt of sin; and to bring about a successful deliverance, by inducing their hardened enemies to pursue when they fled, so that He could destroy them in the Red sea. If Pharaoh and his people had not great gain by the Israelites they would readily have allowed them to go. God's blessings hardened their hearts, because they cared only for themselves, and not for those by whom they had their gain. Hence the appearance that God hardened them; but the love of self and gain, the real cause of their hardness, was their own, and not from God. In the Bible this account is given as it would appear to those whom Pharaoh represents—to the impenitent sinner; for its literal sense is for the use of sinners. But by the spiritually minded the Scriptures are "spiritually discerned."

The Bible abounds in many "figures" of this kind, and they "that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter," (Is. 5: 20,) see in them authority to believe "That God tests His children by sinful allurements." But the true Christian sees therein nothing but the love of God; for he is of those who "know that all things work together for good to them that love God." Rom. 8: 28. That which to the Christian is life and peace, is to sinners a snare, temptation, and death; and since God is the giver thereof, He is in the sinner's eyes a tempter. So is He also angry with the sinners, according to their light. But in the light of heaven he is constantly seen to stand at the heart's door of all, knocking, and saying, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20.

Mount Joy, Pa.

For the Herald of Truth.

#### THE SAVIOR ON EARTH.

The life of our dear Savior on earth abounds throughout with remarkable and wonderful events. From his birth in Bethlehem to his disappearance in the cloud from the eastern slope of the Mount of Olives, we have, in the history of the "man of sorrows," a continued series of strange and wonderful events.

Now the rightful heir of the throne of heaven, the Son of God, the Creator of the Universe, who "was from the beginning, without whom nothing was made that was made, lies a helpless infant, wrapped in swaddling clothes in a manger; now an aged sinner rejoices and is satisfied as his eyes rest upon the child he holds in his arms, for in him he sees the salvation of the whole world; again, the wise men come from the east, directed by a star to the place where the infant Savior lay, and fall down and worship him. Now, warned by an angel, the new born King of the Jews, who could command "more than twelve legions of angels, sought out by the ferocity of the wicked Herod, becomes a fugitive and flees into Egypt that he may escape the murderous sword of the destroyer of so many innocent lives. At twelve years old, he sits among the doctors and lawyers, both asking and answering them questions, and they all marvel at his wondrous understanding. At thirty years of age he comes to open his public ministry, and in order to fulfill all righteousness, he is baptized of John in Jordan and pointed out as "the Lamb of God which taketh away the sins of the world." While seeking to fulfill the law, his divine commission, purpose, and work are recognized and confirmed by the Father as the Spirit descends in the bodily shape of a dove and a voice from heaven speaks: "This is my beloved Son in whom I am well pleased."

Then he is led into the wilderness to be tempted to overcome the power of the enemy who sought not only his, but also the eternal ruin of the whole race of man, and thus bring to nought the glorious plan of salvation, but after forty days of fasting and prayer the angels come and minister to him and he comes forth to his work with the whole armor of God and speaks as man never spoke; teaches a doctrine such as the world had never before heard, and performed miracles that even his bitterest enemies could not explain in any other way than by the blasphemous accusation that he had a devil and cast out devils through Beelzebub, the prince of the devils.

With all the glories of his divine power, he suffered: suffered bitterly; was hungry, weary, felt pain and discouragement, and was in all points tempted even as we are, yet he maintained his purity unimpaired, and when he finally was betrayed by one of his own disciples, and by an unjust court, on the testimony of false witness condemned to the death of the cross, he yielded and became obedient even to the ignominy of that shameful death on the cross.

Behold him now, as he eats the last passover with his disciples in the upper room in Jerusalem; listen to his teachings there; hear the words of comfort and consolation which he speaks to his disciples; see him arise from supper; lay aside

his garments, gird himself with an apron, and condescend to wash his disciples' feet, then follow him to the garden of Gethsemane, and hear his earnest pleadings that if consistent with his Father's will, the bitter cup might pass from him; then behold the multitude with swords and staves and the betrayer coming up and as a sign to his accusers give him the kiss. Follow him now to the judgment hall—and listen to the false accusations; hear him condemned, see him scourged, spit upon, mocked, crowned with thorns and finally condemned and led away to be crucified.

See him nailed to the cross and suffer, and die—see him taken down and buried; behold the angel descend, the keepers fall back as dead men, the great stone rolled away, and the son of God come forth in triumph from the dead and appearing again to the disciples.

And now one scene more, for the great work was not yet fully accomplished. Forty days after his resurrection, he leads out his disciples as far as Bethany, on the east side of the Mount of Olives, and there lifting up his hands, he blessed them, and while thus engaged, a cloud came and took him up out of their sight, and as they were gazing up after him two men, in white apparel, angels appeared and said, "Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Enoch was carried to heaven alive, Elijah ascended in a chariot of fire; Jesus was taken up in a cloud. How wonderful, indeed, is the power of the almighty God, his love and goodness displayed in the wondrous work of salvation, but as Jesus came down from his throne upon the earth, so he must ascend again, and as he ascended, so in like manner he will come at the end of the world to judge both the quick and the dead. Therefore be ye also ready: for in such an hour as ye think not the son of man cometh.

J. P. P.

For the Herald of Truth.

#### ONE OR THE OTHER.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matt. 6: 24.

We are plainly taught in the word of God that we cannot serve two masters. It is as plain as day and night, and it is a matter of more importance than many persons think. We are admonished to come out from among the world, be a separate people, a light to the world, and a salt to the earth.

We read 2 Peter 2: 9, "Ye are a chosen generation, a royal priesthood, a holy na-

tion, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Again, we read that we should turn from the power of Satan unto God. We cannot be children of God, and go with the world; it is impossible to do so. We should not one day talk about the goodness of God and the love of Jesus, and the next spend our time in idle conversation and jesting; or one day dress ourselves and our children in a plain Christian like way, and the next be adorned in all the gaudies and fashions of the day, to please a vain world; we must be one or the other, it is impossible to please God and mammon, or the world at the same time.

Man may be deceived, but God never: for whatsoever a man soweth that shall he also reap. We also read in the Scriptures of a rich man and a poor Lazarus. In the future world the rich man saw that Lazarus was happy in Abraham's bosom, while he was tormented. Thus it will be with you and me, dear reader, if we make this world our god, and our pleasure and delight all the day long, and seek honor among men and strive to become great, the end will be eternal woe. Not so, my friend with the humble: for God resisteth the proud; but giveth grace to the humble.

The Scriptures point out two ways. Let us take the matter in a natural sense, and we see we cannot travel on two roads at the same time. It is the same in a spiritual way. We cannot travel the narrow way to heaven, and take so many things along with us which belong to Satan and his children, it is impossible—the way is too narrow.

A. N. B.

For the Herald of Truth.

#### SEEK THE LORD.

The time to seek the Lord is while he may be found. Call ye upon him while he is near. Be ye holy; for I am holy, saith the Lord. We should pray earnestly that ye may overcome all that evil; and strive daily to walk in that narrow path as Joshua of old, who said, Choose ye this day whom ye will serve. \* \* But as for me and my house, we will serve the Lord.

In order to a faithful seeking of the Lord, we must refrain from seeking the amusements of the world, for if we love the things of this world, the love of the Father is not in us; therefore be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. The grace of God hath appeared unto all men, and he should deny ungodly and worldly lusts, and live righteously and soberly in this present world. God gave his only begotten son to suffer and die that we might be made the righteousness of God in

him if we are faithful, we see the necessity, the importance of seeking the Lord.

Seek the Lord now—to-day. Seek him in youth, for youth is the time to serve the Lord. It is the testimony of many who have been Christians forty, fifty, sixty or more years, that their greatest regret is that they did not begin to serve the Lord sooner. How many are seeking happiness in the transitory things of this world! Their thoughts are vain; they are lovers of pleasure more than lovers of God. But it is not so with the people of God; they are seeking a home in heaven, where they will meet all those who have washed their robes and made them white in the blood of the Lamb. There the righteous shall shine forth as the sun in their Father's kingdom. B. LEBRON.

MATTHEW 18: 5, 6.

The Savior says, in his parable of the great day where, the evil and the good shall be separated even as a shepherd divideth his sheep from the Goats, when the question was asked by those on the right hand, "When saw we thee hungry, or thirsty, or naked &c." Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. And again he replies to those on the left when asked, when they had seen him so and so and had not ministered, he said, "Inasmuch as ye have not done it to any one of the least of my brethren, ye have not done it unto me." Now then from this it would appear that what we do to any of his followers, we do unto him. Hence then it follows that if we receive a little child of Christ, even the weakest and the smallest in whose heart a true faith dwells and who has received the Savior into his or her heart, we receive him.

And so on the other hand if we offend one of these little ones we offend the Savior, and if we offend the Savior we are doing wrong; we commit sin and in this condition can never be accepted of him and if we are not accepted, it will be with us like it was with him of whom the Savior said, It would have been better for that man if he had never been born, i. e., better that a millstone were hanged about his neck and that he were drowned in the depth of the sea. This latter expression I do not take literally, but figuratively, meaning that a great and terrible punishment shall rest upon him. To offend a child of God and cause him to sin, or use our influence to lead him away from God, is a terrible offense and we should be very careful that we are not the cause of sin to others.

"Wisdom is good with an inheritance: and by it there is profit to them that see the sun." "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."



For the Herald of Truth.  
ETERNITY, AND WHERE SHALL I  
SPEND IT?

Eternity! what a solemn thought! and especially to the unconverted and sinful! Yet every one will admit (the infidel may not do so publicly through his own pride, yet no doubt he feels convinced upon the subject, at least infidel death bed scenes have been enough to prove it) that we are fast hurrying like the little streamlet to the fathomless ocean—Eternity. Every person, no doubt, who will admit that he has a soul, is also willing to admit that that soul is either saved or lost, at least, such is the case. Lost or saved are the only two conditions in which the soul can be. There is no such thing as being half saved, or half lost. Christ's work is a finished work. "It is finished!" were his last words upon the cross. He did not do his work only half, as that is not God's way, though it is often man's way. Yes it is indeed finished for all who accept it. The water of life is flowing freely; it is as free as the air we breathe. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Dear reader, have you accepted Christ? have you peace with God? have you everlasting life? or do you yet cry not this man but Barabbas? crucify him, crucify him! There are even those who say we cannot tell whether we are Christians or not. God did not intend that we should be his children and not know it. If in time of a great war you were to ask a soldier on what side he was fighting, it would seem incredible if he said, "I am not certain, I think, or I hope I am on such a side, but I don't know." The religion of Jesus Christ speaks peace to the soul; just what we need. We know we have everlasting life because God says so. Rom. 5:1. Therefore being justified by faith we have peace with God through our Lord Jesus Christ. The just shall live by faith. He that believeth that Jesus is the Christ is born of God. The blood on the lintel secured Israel's peace. The Jew did not think perhaps the blood is not there, or perhaps the destroying angel will not pass over; but he *knew* it was there. He *knew* the destroying angel would pass over, because God said so. When the children of Israel passed through the Red Sea, they knew it and praised God for the work. They did not think perhaps I did not cross the Red Sea; perhaps I am yet in Egypt. The work was so great that they knew it. So should we know it when we have passed from death unto life, through the Red Sea of Christ's blood.

This work is a much greater work than the wonders done for the children of Israel. They were only saved for a time, but here it is everlasting life. The church

of Christ is likened unto the ark and its inmates. When Noah was in the ark, and the rain was falling in torrents and, no doubt, the storm was howling over a desolate earth where untold suffering was taking place, how dreary must have been the darkness outside. Yet Noah was in the ark. He *knew* it; he did not think he was outside in the flood, storm, and darkness. The Lord locked the door behind him. Noah felt secure because he believed God and he looked forward with joy to the time when the ark would again reach land. Just so it is with the true believer: he is in the spiritual church of Christ, he does not think he may not be a member of the body of Christ, or that he may yet be in Egypt, or outside the ark and a servant of the devil. But he knows he is no more in Egypt. He does not fear the destroying angel because he has already passed over. He knows he is in the ark and that God has locked the door behind him. ("I give unto them eternal life and they shall not perish, neither shall any pluck them out of my hand." John 10:28.) He looks forward with joy to the coming of the Lord.

Dear reader, have you accepted Christ? will you accept him, or do you reject and revile him? In one of these conditions you are. You may say, I believe in Christ. The world even says so; but do you believe in the power of the atoning blood, that through that blood you are cleansed from all sin? It must be all sin, and every sin, because everything but that which is holy, must stay outside. Through these means we have let self go, because it was powerless we have accepted the finished work, stepped into the life-boat, the only means for us safely to cross the dark waters of death, to that beautiful shore. By this life-boat millions have crossed the dark stream, and yet there's room for millions more. Without the means of this life-boat we are unable to discover the brightness on the other shore. Darkness is great and destruction sure to enter the long, long home of the soul in *Eternity*—Where shall I spend it?

"Nothing know we of the season,  
When the world shall pass away;  
But we know the saints have reason  
To expect a glorious day:  
When the Savior will return,  
And his people cease to mourn  
While a careless world is sleeping.  
Then it is the day will come;  
Mirth shall then be turned to weeping,  
Sinners then must meet their doom:  
But the people of the Lord  
Shall obtain a bright reward.

Waiting for our Lord's returning,  
Be it our's his word to keep;  
Let our lamps be always burning,  
Let us watch while others sleep:  
We're no longer of the night,  
We are children of the light."

J. M. S.

PRIDE.

BY W. J. H. BAUMAN.

Pride is a subject often talked about, but I fear many who talk much about it, but imperfectly understand what it is. In this as in many other things, the effect is taken for the cause. Pride is inordinate self-esteem, and its seat is in the heart or affections. The fruit of it manifests itself externally. It can't be kept locked up in the heart, it will crop out some way. With some it will crop out in gay and fashionable garments.

With some it becomes developed by haughtiness, because of wealth and position, often in official position, both in church and State; with others because of superior talent. This fact is often demonstrated in the pulpit. Where pride rules there is conceit, and a desire to draw attention. It is the cause of men blowing their own trumpets, either by word or action, when they perform some commendable act and that causes hypocrisy. Often it crops out in power or authority, and becomes a crushing tyrant over those over whom it can exercise power or authority, or over the weak and helpless, and thus make those in whom it dwells cowardly. Only cowards (either physical or moral) are afraid of, and opposed to, equality and fair play. Pride is an abomination in the sight of God, and of everything that is good, and is terribly denounced in Scripture.

God resisteth those who are proud, while His grace (favor) is conferred upon the humble. The only way to conquer pride, is to consecrate ourselves entirely to the will of God. Those who depend upon their superior morality, and because of that claim, they are good, or generally better than others,—are proud, as only proud persons are good in their own estimation. Humble men see but little goodness in themselves. Their motto is, "I will serve the Lord, let others do as they may," and thus act from principle.

In view of the above facts, and many others are stated, in this short and imperfect article, let all who profess to be the followers of the meek and lowly Nazarene, fight against this monster pride; drive it (by consecration to God) out of their own heart, and then labor with others. It is useless to preach to others when we don't practice ourselves. Let those who have wealth and position regard those who have not their equals practically, and in their endeavors to convert others, let them be careful and not show a harsh, boisterous and conceited disposition. "But let their moderation be known to all men." Let those who are in possession of superior talent, esteem others above themselves, and let those who are in authority exercise their power by example and lead in stead of driving.

Let all who name the name of Christ,

labor for each other's good, and in all lowliness serve each other, and be subject one to another. By so doing God's favors will come. Amid the tempestuous storms and oppositions of carnality, they will be able from actual experience to say, "Thy grace is sufficient for me." Amid the adversities of this life, they will be able to look beyond the shores of time, and by anticipation bathe themselves in the cool river of eternal felicity, and when they get over there, they will be free from all annoyance. No pride in heaven, no sorrow there, no sickness, no death. May God help us all to finally be so extremely happy as to be rid of all that annoys and troubles—*Brethren at Work.*

For the Herald of Truth.  
IF YOU LOVE ME OBEY MY COM-  
MANDMENTS.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21.

The great and glorious subject that is embraced in our text should awaken our utmost attention to love and obedience; and now, dear reader, we will try to draw your attention to the words above quoted. Why was it that our dear Redeemer left the courts and mansions of glory, and came down to this sin-stricken world; and traveled from place to place teaching such wonderful lessons of love and obedience to his Father, and being subject to the Mosaic law, and also comes to the river Jordan to be baptized of John? This teaches us that God requires obedience to his command. The text was spoken by the compassionate Redeemer near the time of his departure, that he should again return to the throne of eternal glory and joy.—How much do words impress our minds, and especially when they are spoken by a friend of ours near his departure, and when they are words in regard to our soul's salvation!

I know that the words of Jesus are passed over with little attention, and by multitudes they are entirely neglected. This, however, makes them no less true. Among the many professors of Christianity there are but few who feel themselves obliged to walk in accordance with the teachings of Christ. There are many who will accept just as much as does not conflict with their erroneous opinions and beliefs; he that hath my commandments and keepeth them, he it is that loveth me. The Bible or Word of God has been spread in almost every part of the world, and few need say that they know not the will of God. Great efforts have been made to spread the gospel, but few are willing to accept it.

I truly believe that our blessed Redeemer included every command that he taught his disciples while he was with

them. This is clearly defined in the commission he gives them. He therefore says, "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Suppose an earthly father would command his son to go and work in his vineyard, and the son would say, "I will not," would not this be sufficient evidence that this son doth not love his father?

Reader, bear the text in mind, "He that hath my commandments and keepeth them, he it is that loveth me." Men may call themselves good and faithful Christians, boast of their conversion, of the wonderful change they have experienced, how strong they are in the faith, and how sincerely they love Christ Jesus, yet they can violate, or omit every thing that God has commanded, and walk entirely contrary to his commandments and ordinance. It would seem from the words we have chosen that we cannot love God sincerely without obeying his commandments. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him.

Many treat God as if he has taught more than he really intended us to do. They say that God is merciful and will accept us and look upon us as a father looketh on the errors of his son. But there is no such thing as a disobedient Christian. Christ also says that when ye have done all things whatsoever I have commanded you, ye shall say, We are unprofitable servants and have done that which was our duty to do. O, how short do we fall of doing what Christ has commanded us! O, dear reader, let us more earnestly seek to walk in accordance with the will of God!

Suppose we had a friend whom we loved above every thing else, how careful we would be to give no offense to that friend; and should he request something that was in our power to do, we would be willing to do it in order to gain and keep his affection. How much more needful it is to live up to the requirements of him who has redeemed us from sin and eternal death! How careless and thoughtless thousands live, scarcely thinking of the responsibilities that are resting upon them.

We have good reason to believe that it is just as great a sin to omit his commandments as it is to violate his laws. We have ample Scripture to prove these assertions, and think our text is sufficient to prove to the satisfaction of an impartial mind. We frequently hear people pray and say, "Lord, give us hearts to do thy will, that we may walk according to thy teachings, and comply with thy ordinances," and when you point them to some commandments which are plainly commanded, they will try to allegorize or spiritualize it, and try to make it mean some-

thing else. They can laugh at and make fun of those Christians who observe the commandments as Christ has taught them, but if you would hear them pray you would think they were the best of Christians. It is sad to say that they contradict by their daily conversation and conduct what they profess to be. Many comfort themselves in this way, and say there are but few of the professing Christians who walk according to the teachings of Christ; and that it is not possible that those do not love Christ Jesus our Lord. We also notice that in the chapter from which our text is taken Jesus says, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

He further says, "He that loveth me not, keepeth not my saying." The Apostle also teaches, "That the hearing of the word was not sufficient; also warns them not to be forgetful hearers of the word, but doers. "Be ye doers of the word, and not hearers only, deceiving your own selves, for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but doer of the work, this man shall be blessed in his work." James 1:22-25.

Now, dear reader, take the word and read it with the desire of obeying it, and God will surely bless you.

CLAUDIUS CURTIS.

RICHARD BAXTER.

Richard Baxter's life was one long martyrdom; but in all his sufferings he could sing a hymn like this:

Christ leads me through no darker rooms  
Than He went through before;  
He that into God's kingdom comes  
Must enter by this door.

Come, Lord, whose grace hath made me meet  
Thy blessed face to see;  
For if thy work on earth be sweet,  
What wilt thy glory be?  
Then shall I end my sad complaints,  
And weary, sinful days;  
And join with the triumphant saints  
That sing Jehovah's praise.

My knowledge of that life is small,  
The eye of faith is dim;  
But 'tis enough that Christ knows all,  
And I shall be with Him.

V. C. HART, a missionary in China, reports fifteen millions of people already died from famine, and unnumbered millions on the point of starvation!

There is little spiritual life where there is backwardness to prayer: if this is your case, you should confess it, and mourn over it.

## Herald of Truth.

Elkhart, Ind., Aug., 1878.

To our SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

## Our Family Almanac for 1879.

We are again at work on our Family Almanac for 1879, and by September expect to have it out. If any one has an article or an advertisement, &c., which they desire to have inserted, please forward it at once. Orders may be sent in at any time and will be filled as soon as the work is out.

To those in Arrears.—It is now after harvest, and in a short time the wheat will be threshed and sold, and we would herewith drop a few gentle hints to all those in arrears for the Herald, not to forget the printer. Month after month the faithful messenger goes forth to scatter the seeds of truth, of warning, encouragement and comfort; but the time comes, too, when he must look for his natural support. So dear friends, when you look upon the little yellow slip, on which your name is printed on the wrapper of your paper, and the figures there tell you that you are in arrears, and you can conveniently do so, you will in deed confer a great favor on us by sending in the amount however small it may be; these small amounts will altogether make quite a large sum and enable us to meet our obligations.

To our Correspondents and all the readers of the Herald.—You will notice that our paper this month contains a good deal of select matter, and the reason of this is that we did not have the original matter to put in. We are very short of original articles just now. It is the busy season with most of our readers, harvest and haying time, and they probably have not had the time to give to the writing of an article. The Editor has been away a good deal and has not been able to write so much, but hopes

to do better hereafter, and would simply ask every reader who has the ability to write, to make an effort and send us something. Some I know make the excuse that their articles might not be accepted; but that must not deter you from making the effort, and if you fail you fare no worse than the Editor himself—for he often writes an article which he is compelled to throw into the waste basket. So he only exercises the same right over the articles of others as over his own. Please, therefore, give us articles; send us church news, and whatever may transpire in your vicinity send us an account of it, that the readers of the Herald may have the benefit thereof. In this way we may all add to the interest of our paper.

On the 20th of July twenty persons were baptized and received into the church at Towneeneen Meeting-house, in Montgomery Co., Pa. May the Lord add his blessing to these precious souls, and strengthen them that they may be faithful in their calling and make their election sure.

A Sad Bereavement.—From the Zur Heimath we learn that on the 27th of June the wife of Bishop Dietrich Gaedert of Hoffnugsnau, McPherson Co., Kansas, was suddenly called to try the realities of another world. Her infant child had preceded her only a few hours. May the Lord sustain and comfort the deeply afflicted brother in his sad bereavement.

Our Amish Brethren held their Conference this year commencing on Whit-Sunday, near Eureka, in Woodford Co., Ill., and continued four days. Forty-three ministers and bishops, from Ohio, Pennsylvania, Indiana, Illinois, Iowa, Nebraska and Dakota were present, and we trust, as we have reason to believe from the report of the meeting, that they may have done much to the edification and encouragement of the churches.

From Montgomery Co., Pa.—The churches at Skippack, Providence, and Worcester united to choose a minister in the place of Bishop Abraham Wismer, deceased. The following brethren were chosen as candidates for the lot.—Skip-pack, Abm. Culp (Dea.), Abm. B. Culp, Christian Hunsberger, Jacob Landis, Henry Derstine, Henry Wismer, John Bergery, Joseph Hallman, Wm. Benn. From Providence district, Joseph Ganders

(Dea.), Joseph Custer, Jonas Landis, Adam Mensch, Abm. Hallman, Abm. Bechtel. The lot was cast on the 9th of July at Skippack meeting-house and fell on Bro. Christian Hunsberger. May the Lord be with him and strengthen him for the solemn and important work to which he has been called.

Harvest Meetings.—The custom of holding Harvest meetings after the gathering in of the wheat, rye, oats, barley, &c., is a beautiful one, and our people should not allow themselves to neglect it. The duty was enjoined already upon Israel to come together and give thanks unto God for the harvests, and we should feel it no less a duty than they did, and especially do we have the most abundant reason this year to turn unto the Lord and give thanks to his name for all his goodness to us, in so abundantly crowning our fields with the riches of his merciful hand. It is good to give thanks unto the Lord, and O, let us give thanks with full and willing hearts, and while we give thanks for earthly bounties, let us not forget also to thank him for his spiritual gifts and try to live that we may reap a rich and abundant harvest in eternity.

A Sister writes us concerning a custom among the brotherhood in her neighborhood but she gives no address, no place of residence, and no name. Now while we coincide with the views as expressed in her letter, we after all must here repeat what we often have said in regard to these anonymous letters, that we can take no notice of them, except to call the attention of the writers to their omissions, but we will in this case say this, that such things are often more effectually done away with, by persons taking the counsel of the apostle "If a man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness." Gal. 6: 1. This sometimes seems to be a severe task, an unpleasant duty in the spirit of christian meekness to reprove our brethren and sisters for their faults, but it certainly is the right way, and the very best way we can take, and by these means we often avoid much hard and unkind feelings. It is not always best to ask the Editor to do what we don't like to do ourselves.

The Annual Conference for the south-western district of Pennsylvania will be held this year on the third Friday

(20th) of September, in the Martinsburg church, in Blair county. The nearest railroad station is Martinsburg, on the Martinsburg Branch from Altoona. All ministers and deacons are cordially invited to attend. J. N. DURN.

Conference in Missouri.—The Annual Conference for the state of Missouri will be held this year in Shelby county, on the fourth Friday in September (Sept. 27th). Brethren elsewhere and especially ministers are cordially invited to be present. The nearest station is Clarence, on the Hannibal & St. Joseph railroad. BENJ. HERSHEY.

## ARRIVAL OF EMIGRANTS FROM EUROPE.

On the 23rd of June five families from Michilin, Russia, came to New York on the steamer City of Chester, of the Iman Line. There were 21 souls and they went to Kansas.

On the 28th of June several families from the vicinity of Marienburg, West Prussia. The party consisted of 18 persons, 17 of whom went to Kansas and one to Nebraska. They came on the steamer "Main" of the North German Lloyd.

Of those who came on the Steamer "Strasburg" on the 1st of July, 60 persons went to Dakota, 180 to Minnesota, 185 to Kansas and 215 to Nebraska.

On the 2nd of July also 48 families consisting of 272 souls, arrived in Toronto Canada, on their way to Manitoba, where they intend to settle near Pembina. Of this party 4 persons, 3 children and 1 woman, died on the way. The woman and 2 children died on the vessel and the other child at Toronto, where it was also buried. Three children were born on the way, and the whole party in general enjoyed good health. Information of the latter party was kindly sent us by Jacob Y. Shantz.

## OUR TRIP TO NEW YORK.

Our readers will remember that in our last number we referred to Bro. Peters, who stopped with us a few days, while on his way to New York to meet his two brothers and others, who were expected to arrive in the steamer "Strasburg" from Bremen about the first of July. According to a previous arrangement we accompanied Bro. Peters on this trip. We left Elkhart on Tuesday afternoon (June 25th),

and on Wednesday afternoon reached Lincoln Co., Canada, and stopped with the brethren and friends in the vicinity of Twenty. Here we visited some among the brotherhood and on Thursday forenoon we had services in the meeting-house at that place. All the ministers and deacons were present and took part in the services, and though on account of the people being so busy with haying, the attendance was small, yet we had a pleasant meeting.

On Friday morning we left Canada, stopping an hour to see the great Falls of Niagara, and on Saturday morning at 7 o'clock we arrived in New York City.

The Steamer arrived on Monday evening July 1st, and we were permitted to go on board immediately after the vessel had been brought to her landing. These dear friends all seemed very glad that they had reached their landing place, having been on the water 15½ days.

The ship landed at her Dock in Hoboken in the state of New Jersey, on the west shore of the North River which separates New Jersey from New York City, and after arranging what we could for the next day, we crossed over again on the Ferry boat to New York City to the hotel where we had our quarters.

The next morning we rose early and after breakfast went over again to Hoboken to the Dock, and at 7 o'clock they commenced to disembark and to unload the baggage.

There were 653 souls. All had enjoyed good health after the first few days of sea-sickness were over, none died during the voyage and two were born. It required quite a little time for them all to come down from the vessel, for it must be remembered that these vessels are very large, and though their apartments were below the vessel's deck, they must needs come up on the deck and then by means of a regular stair-way arranged for the purpose they descend to the dock, a height of not less than fifteen or twenty feet. As fast as their baggage is brought out of the vessel it passes under the inspection of the Custom officer and is then loaded on a Ferry boat, on board of which also the passengers are taken, to be carried to Castle Garden, where all emigrants are requested to land.

By 11 o'clock all the passengers and baggage were on the boat and, a tug came alongside and we all went together to

Castle Garden, on the New York side of the river. Here they all disembarked and entered the large building especially erected and adapted for this purpose, while their baggage was also brought into the same building.

Here they remained during the day. Water, wash-rooms, and every convenience for the people are provided. Money can be exchanged, bread and whatever may be needed, can be obtained. No one is allowed to enter this building without permission, and this affords protection to the emigrants against deceivers and swindlers of every form.

The money, for our people was exchanged during the afternoon, the tickets through to destination were arranged, and by evening they were ready to go aboard the cars for the west. The brethren D. Goerz of Halstead, Kansas, John Reimer of Mountain Lake, Minnesota, Mr. C. B. Schmidt of the A. T. & St. Fe R. R. Co., and A. Hoppe of the St. Paul & Sioux City R. R. Co., were also there to aid and assist the emigrants on their way.

After the baggage was properly attended to, the whole party with baggage and all were again put on board the Erie Railroad transfer boat and conveyed across the river to the Erie depot in Jersey City, and from the boat they went on board the cars, and at 10 o'clock the cars moved away westward. The brethren Peters and Reimer accompanied them, and friend Goerz and myself returned again to New York to attend to some business the next day.

On Wednesday afternoon we came to Philadelphia, where we unexpectedly met mother and spent the night with our friends. The day following we went to Bucks Co., and spent two days visiting among our relatives and friends. Returning to Philadelphia, we spent there another night and on Saturday came to Lancaster where we attended meeting at Providence on Sunday and in the afternoon Sunday-school, conducted by the brethren there, and were much pleased with the school. We trust it may be the means of doing much good. Spending several days more there and visiting some of the ministers in the vicinity, we started for home on Thursday morning and arrived safely on Friday evening. We hope our visit may not have been in vain. The Lord be praised for all his goodness to us. J. F. FUNK.

## A VISIT TO KENT CO., MICH.

In company with Bro. Christian Christophel we left Elkhardt, June 22nd, at three o'clock a. m. by the way of Sturgis for Grand Rapids, where we arrived at noon. We then took the Grand River Valley R. R. to Hammond. Here Bro. Henry Eymann met us and conveyed us to his home three miles distant. An appointment for preaching was filled at their school-house in the evening. The next day (Sabbath) we had services both in the morning and in the afternoon.

After the meeting Bro. and Sister Zeller conveyed us to Bowne, fifteen miles East the same evening. Bro. Christophel stopping with Bro. Speicher, Bro. and Sister Zeller went to their friends, whilst I went with Bro. Keim.

On Monday, the 24th, we served three meetings, and after the evening services we spent the night with Bro. Bentler, deacon. The next day we returned again to the congregation near Hammond; after visiting several brethren, we had another meeting in the evening. Bro. Christophel went home with Bro. John Leatherman, and I with Bro. Amos Hunsberger.

During our stay amongst the brethren we held seven very interesting and well attended meetings. We labored, by the help of God, to encourage one another through life's journey, and build one another up in the faith which was once delivered unto the saints.

With gratitude to God for his assisting grace, we thank the brethren and sisters for their kindness unto us. We hope the Lord will richly bless them in their labors in the cause of the Master, and to the upbuilding of his church and kingdom. The Master has said, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom."

Wednesday morning the 26th, Bro. Leatherman conveyed us to the station, where we took the train and arrived home safely, finding our families in their usual health. We praise the Lord for all his mercies unto us. J. M. CLEMMERSON.

From the Montgomery Co., Pa., Newsletter.

## A VISIT TO THE SETTLEMENTS OF THE RUSSIAN MENNONITES IN THE WEST.

[Our esteemed friend Herman K. Gotschalk, of Souderton, Montgomery county, and Gabriel Bear, of Mount Joy, Lancaster county, Pa., made lately a trip to the settlements of the Russian Mennonites of the West, of which the former sends us the following interesting account, which we publish with the greatest pleasure.]

On Thursday May 14th, we set out from Philadelphia to visit the Mennonites, who emigrated from Russia to this country. After passing through Harrisburg, Pittsburg, Indianapolis, St. Louis, and Kansas City, we arrived in the evening

of the 18th in Newton, Kansas, where we staid over night at the Howard House.

On Sunday, May 19th, we drove to William Quiring, a distance of 3 miles, where public services were held. In the afternoon we returned to Newton, where they had services in the Baptist church. The services were conducted by Abraham Suederman. Thence we again went to Wm. Quiring, with whom we spent the night. Three Mennonite families are living here, who possess 1200 acres of land, of which 260 are sown with wheat, and 60 planted with corn.

On Monday, May 20th, we went to Butler county, where we called on several families and also paid a visit to Schroeder's Settlement. We spent the night at Leonard and Abraham Suederman's. There are two brothers living in the same house.

Here we saw an emigrant train, composed of five families. In the East such trains are not seen, but here they are quite common. They had 8 wagons drawn by oxen and cows, and from 50 to 60 head of cattle driven by four men on horseback. Their progress, indeed, was slow. They came from Missouri, and were traveling to Arizona. They calculated that it would take them four months to reach their destination. The whole company seemed to be in excellent spirits.

On Tuesday, May 21st, we again visited several families in this neighborhood, among whom we mention that of Peter Dick, whose two sons were drowned in the White river on the first of May. Afterwards we went to Herman Suederman's, where we spent the night.

On Wednesday, May 22nd, we went to Halstead, and took dinner at Bernhard Warkentin's. There we hired a team which brought us to Dietrich Gader's, a distance of 23 miles. Gader has 480 acres of land, of which 85 are in wheat. In this settlement there are about two hundred families.

On Thursday, May 23rd, we visited many families in this neighborhood, and spent the following night with Bernhard Buhler. These live in Reno county.

On Friday, May 24th, Abraham Martin accompanied us to Heinrich Richert's, in McPherson county, a distance of 23 miles. Richert has 200 acres of land, of which 86 are sown with wheat, and 158 with corn, oats, and vegetables. This settlement contains 55 families. We also visited here some other families, and spent the night with Peter Unruh. Unruh has 320 acres of land, of which 98 are sown with wheat.

On Sunday, May 26th, we attended divine service which they held in the Emigrant house. This is a very large building which was erected by the Railroad Company, and wherein the emigrants stopped till they had found homes for themselves. This building stands on the open prairie, where no trees, fences, or even posts are visible, to which the horses can be tied,

and yet many come to meeting in conveyances, but not in carriages, buggies and falling tops, as is the case in Pennsylvania, but in their farm wagons, and when they arrive at the meeting-house they simply unhitch the horses and tie them to the wheels. Such as come very far, bring a stake along, which they drive in the ground and to which the horses are hitched, while the services last the horses graze, and after service is over the horses are again put to the wagon and driven home. On that day some 300 members were assembled. Unruh and Cornelius Wedel conducted the services. From here we were brought to Newton, a distance of fourteen miles.

On Monday, May 27th, we started early in the morning from Newton for Atchison, where we arrived at 5 o'clock in the afternoon, a distance of 185 miles. We spent the night at the Otis house. This place has from 12,000 to 13,000 inhabitants and lies on the Missouri river.

On Tuesday, May 28th, we left here at 1 o'clock for Lincoln, Nebraska, a distance of 146 miles, over the Atchison and Nebraska railroad. The land along this track, as far as it runs through Kansas is not so good, but more hilly and covered with brushwood. The track here for a long distance runs along the Missouri river. As soon, however, as it reaches Nebraska, some very fine land is again seen. A great many cattle are raised here. We crossed the Mianna several times which is a beautiful stream. At 9 o'clock in the evening we arrived at Lincoln, where we spent the night at the Commercial House.

On Wednesday, May 29th, we left Lincoln for Hilton, over the Burlington & Missouri River Railroad, and arrived there at 5 o'clock p. m., a distance of 68 miles. There we hired a team which took us to Isaac Peters', a distance of 10 miles. Peters has 240 acres of land, of which 64 are sown with wheat, 2 with rye, 8 with corn, 18 with oats, and 8 with barley. In this settlement live about 100 families.

On Thursday, May 30th, (Ascension-day,) we went to John Doll's, a distance of nine miles, where divine service was held. The sermon was delivered by Isaac Peters. We visited some families in that neighborhood and then returned home with Peters.

On Friday, May 31st, Isaac Peters brought us back to Hilton. From here we left for Crete, a distance of 48 miles, and from there, at 2 o'clock p. m., we went to Beatrice, where we arrived in the evening and spent the night with Cornelius Jansen.

On Saturday, June 1st, we visited several families here and took dinner at Heinrich Zimmerman's. Zimmerman has a good farm of 120 acres with buildings which cost him \$6000. Zimmerman came from Prussia, and has some 400 acres of land some distance from here. Toward

evening we drove to John Andreas' three miles distant from the town. Andreas bought 400 acres of land, without buildings, for \$15 an acre. One-half of the land was already broken up.

On Sunday, June 2nd, we attended meeting. The sermon was delivered by Heinrich Zimmerman. Being not yet possessed of a meeting-house, they hold their worship in the Court-house. Most of the Mennonites here came from Prussia. They own together 14,000 acres of land. Beatrice has very fine surroundings. The Big Blue river, a beautiful stream, flows through it, and has considerable timber along its banks. The town has at present about 500 inhabitants.

On Monday, June 3rd, we left here for Omaha. For a considerable distance the track runs along the Platte river, and led us through much of timbered and unsettled land. We reached Omaha at 5 o'clock in the afternoon, a distance of 100 miles, and passed the night at the Grand Central Hotel.

On Tuesday, June 4th, we left here at 12 o'clock, and went over the Union Pacific railroad to Kearny, a distance of about 200 miles, and passed through a most beautiful country.

On Wednesday, June 5th, at 3 o'clock p. m. we came back to Omaha. This is one of the most finely laid out cities I have ever seen. It is laid out in squares, and all the streets run East and West, North and South, crossing each other at right angles, and are 100 feet wide. The place has at present 25,000 inhabitants.

On Thursday, June 6th, we left here at 2 o'clock for Council Bluffs. This place has on one side very high, sandy bluffs, and some 12,000 inhabitants. We left here at 8 o'clock in the evening for Minnesota, taking the Chicago & North-Western railroad as far as Missouri Valley. At this place we took the Sioux City & St. Paul railroad, and on Friday, June 8th, in the morning, we arrived at Mountain Lake, a distance of 257 miles. We took breakfast at David Hiebert's, and there visited several families in that neighborhood, among others Bishop Wahl. We passed the night with brother Toews. In this settlement live some 200 families.

On Saturday, June 8th, we visited several others in the same neighborhood, and took dinner at David Schroeder's. Schroeder has 640 acres of land, of which 100 are sown with wheat, and 32 to oats, barley, peas, and potatoes.

On Sunday, June 9th, we attended meeting at the house of John Regier. The sermon was delivered by Abraham Hiebert. We passed the night at David Hiebert's.

On Monday, June 10th, at 7 o'clock a. m., we started for home. From Mountain Lake we went to St. Paul and Minneapolis. We then took the West Wisconsin railroad for Chicago, and on Thursday, June 13th, I safely arrived home, much worn out by the long journey. As to the

prospects of the Mennonites, from what I have seen and heard, it is my opinion, that all of them will get along nicely if they succeed in getting the now standing crops safely in the barns. In every State, where they have formed settlements, the soil seems to be very fertile, and all of them seem to be well satisfied—which means a great deal. I will not undertake to say in what State they have the best land. Much depends upon the climate, which, of course, is changeable. In the present season the crops, wherever we happened to be, looked well.

H. K. GOTSCHALK.

For the Herald of Truth.

## TRUST IN GOD.

If I desire to communicate spiritual good to those by whom we are surrounded, we must apply to God for help; for if we place confidence in our own wisdom and strength, we shall completely fail in anything we attempt to do for God. We are so ignorant and helpless that we require divine wisdom and assistance before we can succeed in the words of the Lord. And, unless we enjoy the love of God in our hearts, we need not expect to see much good accomplished through our labors. We must have one end in view and aim right at it. If our motive is to rescue perishing souls from eternal death, let us see to it that we are on the right road, and that we are safe. See to it that we have been saved through the application of the precious blood of Christ to our hearts, and then work for the safety and welfare of others.

If we strive, through Christ, to win immortal souls for the majesty of heaven, we shall hear the welcome words "Well done," but if we have been slothful and lazy, have buried our talents and done little or no good in our day and generation, we shall hear the condemning words, "Thou wicked and slothful servant." Christ says of such, they shall be "cast into outer darkness, where there shall be weeping and gnashing of teeth."

O let us go to work with double diligence in our Master's vineyard, and not rest satisfied unless we see our labors crowned with abundant success. The only way to realize this, is to plead continually with God in earnest, believing prayer, and if we do this, success is possible. For if our works in Christ be wrought they shall be blessed indeed. Let us ask largely for the blessing of God to rest upon our labors in the future, and for the aid of the Holy Spirit to lead us into the knowledge of the only true God, and Jesus Christ whom he hath sent. Then shall we taste and see that the Lord is good, and enjoy the blessedness of the man that trusteth in him.

Trust in the Lord ye sons of men,  
His grace to you he'll then impart;  
For if on his trust depend,  
His glory then will fill your heart.

Why should we doubt his blessed word,  
Which he has for our counsel given;  
His truth that we so oft have heard;  
It points to us the way to heaven.

Then let us each fresh courage take,  
And strive by grace divine;  
To ponder well these things of weight—  
These things so truthful and sublime

O may our trust in God be placed,  
Then we confounded shall not be;  
Our doubts and fears shall all be chased,  
And we shall then God's glory see.

And if our peace with God be made,  
Let waves of trouble roll,  
We'll have no cause to be afraid,  
For these can't harm the soul.

And when the raging conflict's o'er,  
In Jesus we'll be safe;  
We'll reign where billows heave no more,  
And all is joy and peace.

IF THE DISPOSITION to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is a Pandora box, which, when opened, fills every house and every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips, go forth on their mission, like foul fiends to blast the reputation and peace of others.

THE LAW of Moses required that the adult males of the Jewish nation should appear before the Lord at the place of His altar three times every year, at the festivals (Passover, Pentecost, and Tabernacles). The attendance of adult males only was required by the law, and even custom did not exact the attendance of females. This, therefore, was entirely a voluntary thing on the part of Mary, and evinces the piety of her character, and her great regard for, and delight in the ordinances of God.—*Kittó.*

LOVE HAS a keen, critical character. The child of God has a sensibility, by means of which he finds the right, and his growth, is growth in the spirit of examination, and the more he discriminates, the freer he becomes from all blemishes. It is the pure, clean heart that makes us blameless before God.—*Hebner.*

GOD EXPRESSES in Christ, as he can not in nature, his great good will to men. He desires only their happiness and goodness. He does not love to punish, but seeks with all his heart that men should repent, and turn, and live. Christ is the living, eternal proof of God's will to men.

THE DEMAND for the five cent Testaments published by the American Bible Society is so great that the society was obliged to issue one thousand copies daily throughout the month of May to meet the demand.



## OF THE DIVINE ATTRIBUTES.

## ARTICLE 3RD.

(Continued from July Number.)

37. The Scriptures teach us that God is a true God, and is not only an essential truth, but one that is full of comfort and consolation to penitent and believing souls. From the belief that God is a true God, we gain the assurance that there is a God and that this God is the truth, and that all that his servants, the prophets and apostles have taught concerning him is sure and infallible truth. Paul says of him, "Let God be true and every man a liar." Rom. 3: 4. Moses also says (Num. 23: 19), "God is not a man that he should lie; neither the Son of man, that he should repent. Hath he said and shall he not do it? Or hath he spoken and shall he not make it good?" Through the belief that truth is stronger than all other things, the young man Zorobabel gained the prize in preference to his comrades, and at the close of his speech he declares, "Blessed be the God of truth." Esdras 4: 40.

38. The doctrine that God is a true God, gives us hope and assurance to believe the Scriptures and come to God, and that we may firmly depend on God's word and promises, both for the present time and the world to come, for the word of the Lord is right and all his works are done in truth. Ps. 33: 4. "All the promises in him are yea, and in him are Amen, unto the glory of God by us." 2 Cor. 1: 20. "He is a buckler to all those that trust in him." Ps. 18: 30. And as it is a source of comfort and consolation to the pious and believing, so it also serves to give force to the threatenings of God against the ungodly, willful and impenitent sinners, if they persist in their sinful course of life, for God will certainly, if he is a true God, carry out and fulfill whatsoever he has spoken, of which Paul says, "Despise not the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." Rom. 2: 4-6.

39. That God is a Holy God, is a doctrine also taught us in his word. Paul says of that which is human, "If the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches." Rom. 11: 16. Now if that was holy which was sacrificed according to the law of the Lord, it follows that he also must be holy to whom such sacrifice was made, namely, God. We are also taught, Matt. 23: 31, that the angels are holy beings.

Now if the angels are holy, how much more is God holy who created them. In-

deed the angels, though they are holy, may yet cry out to God the great Creator of all, "Holy, holy, is the Lord of hosts; the whole earth is full of his glory." Isa. 6: 3. The Lord also speaks of himself through Moses: "Ye shall be holy for I am holy." Lev. 11: 44, 45; 19: 2; 1 Pet. 1: 16.

40. The knowledge that God is holy is beneficial to us, to awaken and incite all pious and true Christians to a holy life and conversation, wherewith they show themselves to be children of their heavenly Father, and that through faith in Jesus Christ they belong to the family of God, and can call him "Father" in their prayers. Matt. 6: 9. Peter says, "But as he which has called you is holy, so be ye holy, in all manner of conversation." 1 Pet. 1: 15, and Paul writes, that He (Christ) hath reconciled you in the body of his flesh, to present you holy and unblemished and unrepugnant in his sight. Col. 1: 21, 22. So also Zachariah prophesied, That we being delivered out of the hand of our enemies might serve Him (God) without fear, in holiness and righteousness before him, all the days of our lives. Luke 1: 74, 75.

41. We are also taught in the Scriptures that God is a just God. We are told that he is just in his judgments upon all the works of men whether they be good or evil, first, in this life, secondly, after this life in the day of judgment. David testifies of this when he says, "For the righteous Lord loveth righteousness; his countenance doth behold the upright." Ps. 11: 7. "God judgeth the righteous and God is angry with the wicked every day. If he turn not he will whet his sword; he hath bent his bow and made it ready." Ps. 7: 11, 12. The Lord himself also says, "I give every man according to his ways, and according to the fruit of his doings." Jer. 17: 10. And as the Lord is just in his judgments upon men in this life, so will he also "judge the world in righteousness at the day of judgment." Acts 17: 31. See also Mal. 4: 1-3; Matt. 25: 34, 41, 42. The doctrine that God is just is a profitable doctrine to all christian believers from the fact that it shows them that even as God is just so ought his followers to be, and hence it should lead them to be upright and just in all their dealings and actions, in their conversation, in the performance of business and all the duties of life; and that no one does in any wise oppress or take advantage or defraud his brother, "For the Lord" says Paul, "is the avenger of all such." 1 Thes. 4: 6. God also speaks by the mouth of Zechariah, "These are the things that ye shall do, speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." Zech. 8: 16. And again, "Whoever does not righteousness is not of God, neither he that loveth not his brother." 1 Jn. 3: 10.

It is also a source of great comfort

and consolation to the pious when they faithfully perform all the duties of life, and live justly and righteously and are, nevertheless, oppressed, persecuted, ill-treated, slandered and ridiculed on account of their piety, as was Joseph by his brethren, Susanna by the wicked judges, and many others who suffered on account of their faithfulness to God. It is a consolation to them when they see that the Lord defends the cause of the innocent, that they may rejoice even under persecution, for the Lord knows them and judges differently from what men do, for "the innocent shall stir up himself against the hypocrite. The righteous also shall hold on his way." Job. 17: 8, 9. Of this we have an example in the persecution of Saul against David, &c., 43. The justice of God also serves as a warning and a terror to sinners, when they hear how God declares that he will judge righteously, and give to every one the due reward of his works whether they have been good or evil. Through Isaiah he says, "Woe unto the wicked! it shall be ill with him." Isa. 3: 11. And on those whom God himself will pass the heavy sentence of woe on them it will remain, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness." Rom. 1: 8. These declarations of God's justice in the punishment of sin, may awaken the wicked to a true sense of their condition and bring them to repentance, for when in God's word his omniscience, his omnipotence and justice are discerned, the sinner is not far from the kingdom of God, as David says, "My flesh trembleth for fear of thee, and I am afraid of thy judgment." Ps. 119: 120.

## THE CORNER-STONE.

[Hymn of the Eighth Century.]

Built on Christ, the firm foundation,  
Christ, the chosen Corner-stone,  
Holy Zion keeps her station,  
Sure and strong in Him alone.  
By His moveless strength sustained  
In his glorious life contained.  
City that the Lord doth cherish,  
Dear and precious in his sight,  
From thy streets shall never perish  
Joy and gladness, love and light.  
Ever there the blessed sing  
Glory to the Triune King.  
Enter, Lord, this temple builded  
For Thy holy dwelling place!  
By Thy glory be it gilded,  
Radiant make it by Thy grace:  
Ever through its open door,  
Boundless benediction pour!  
Here, to all their need confessing,  
Who Thy mercy shall entreat,  
Grant a rich, enduring blessing,  
Blessing full, and mercy sweet,  
Fit them for eternal rest,  
Gather them among the blest.  
Glory, honor, praise and merit  
Ever in the highest be,  
Father, Son, and Holy Spirit,  
Rendered duly unto thee!  
God Triune, forevermore,  
Thou let heaven and earth adore!  
—S. S. Times.

## Miscellany.

"If you cannot in the harvest  
Gather up the richest sheaf,  
Many a grain both ripe and golden  
Will the careless reapers leave.  
Go and glean among the briers,  
Growing rank against the wall,  
For it may be that the shadow  
Hides the heaviest wheat of all."

## TAKE.

This plant is not mentioned in the Bible except in the parable of the wheat and the tares in the 13th chapter of Matthew. It is supposed to mean what in this country is called *darnel*, which is a grass-like weed that grows very tall and rank. In the East it is very apt to come up among the wheat, and at first very nearly resembles it, for it has similar stems and leaves and grows as high, but it either produces no fruit or none that is good for food. This makes the Savior's comparison of it to "the children of the wicked one very striking."

It is especially an apt illustration of the hypocrite, that is of the person who pretends to be good, and keeps a fair outside, but who does not, in his heart, repent of sin and forsake it.

In this world the good and bad often grow together, and we cannot look into their hearts, and discern their characters. But from the parable of the tares we learn, that at the great day of judgment, when the secrets of all hearts shall be revealed, it will be discovered who was sincere and who was not; the good and bad will then be separated. "The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Thus we see that everlasting sorrow and misery will be the portion of those who, living in a christian land, do not show the fruits of christianity in their temper and conduct. It is good for us to be often reminded of this humbling and alarming truth.

## A PROBLEM.

A young man distinguished for his mathematical attainments, was fond of challenging his fellow-students to a trial of skill in solving difficult problems. One day a classmate came into his study, and laying a folded paper before him, said, "There is a problem I wish you would help me to solve," and immediately left the room.

The paper was eagerly unfolded, and there, instead of a question in mathematics, were traced the lines, "What shall it

profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

With a gesture of impatience he tore the paper to atoms, and turned again to his books. But in vain he tried to shake off the impressions of the solemn words he had read. The Holy Spirit pressed home his conviction of guilt and danger, so that he could find no peace till he found it in believing in Jesus. He subsequently became a minister of the Gospel he had once despised, and his first sermon was from the words so eminently blessed to his own soul, "What shall it profit a man if he gain the whole world and lose his own soul?"—*Am. Mess.*

## WALKING WITH CHRIST.

A daily walking with Christ is the sole security of the Christian. He must be seen and idealized by the eye of faith as a present teacher and guide. This living in and with Christ is something much higher than carrying a conventional religion which is ever ready to conform to the world in its pleasure, amusements and fashions. If you want manly independence, genuine enthusiasm of life, a sense of inward strength, positive convictions, unswerving loyalty, delight in service, keep Christ uppermost in your mind and deepest in your heart. The religion which the world needs most, and for which the church constantly prays, is not a religion of dead forms and superstitious customs, but one that will shine and speak and act from the heart in which Christ is being formed as the hope of present comfort and of future glory:—*Christian Intelligencer.*

## A SAD OCCURRENCE.

A Mennonite family from Leo, Allen Co., Indiana, composed of Joseph Flichinger, his wife, and five children, arrived on the evening of June 20th on the Kiska, a little stream, which empties into the Little Arkansas, some 20 miles north of Halstead, where they intended to camp for the night. The family was traveling with their team from Indiana to Kansas. A son of brother Flichinger, seventeen years of age, went into the stream to bathe. Soon cries for help were heard. The father, with all his clothes on, threw himself in the water to save the drowning boy, but was himself carried away by the current, and both were drowned before the eyes of the mother, who, with an infant of 7 months in her arms, was unable to render any assistance.—The body of the father was recovered the following morning, but that of the son could not be found.

THE SPANISH clergy having shown great alarm at the progress of Protestant propagandism, and especially on account of the results of Bible colportage, the cur-

dinal Archbishop of Toledo and the Archbishop of Saragossa have applied to the Pope, and obtained from him a brief, which must be read from the pulpit in all the Spanish churches, and which forbids every Spaniard under pain of excommunication to give either food or shelter to any Protestant missionary. An excommunication still more severe is pronounced against any person who shall possess, whether for sale or for his own use, any protestant books whatever. Beyond this Leo XIII. has addressed an autograph letter to King Alfonso, begging him, in the name of the great Catholic country over which he reigns, to use every effort of the civil power to banish Protestant missionaries, and to confiscate their churches, schools, etc.

THE PEACE CONGRESS of Europe has finished work, and the treaty of peace has been signed. Things are coming up brightly in the Old world, with good prospects ahead. It is strongly believed that England will build a railroad from the Mediterranean coast *via* the valley of Euphrates to the vicinity of her Indian dominions, thus opening the way for greater enterprise on a more successful basis in Asia. The way will likely be opened for better communications with Palestine, and eventually direct commercial relations with Jerusalem. The present movements are watched with great interest by the students of prophecy, looking forward when the time of the Gentiles shall have been fulfilled, and the people who have been in exile for 800 years return to their native land.

THE PENNSYLVANIA Central Railroad is no doubt the most pleasant and safest road to travel in the United States, and especially so during the hot, dry weather of Summer. The tracks are all ballasted with stone and passengers are not continually enveloped in a cloud of dust, but sit with their windows open and enjoy the air as it comes in pure, fresh, and clean. The scenery along the road also is truly beautiful, and though we have many times passed over it, we enjoy it again. We never so much noticed this difference as in a recent trip over it.

HOW MANY TAKE a wrong view of life, and waste their energies and destroy their nervous system in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away. It is not wealth or high station which makes a man happy. Many of the most wretched beings on earth have both; but it is a radiant, sunny disposition, which knows how to bear little trials and enjoy comforts, and thus extract happiness from every incident in life.

TO THE extensive use of the Bible in Wales is ascribed the fact that infidel literature has not been translated into Welsh, and the further fact that Popery has scarcely made any progress there.

## NOVEL READING.

Three boys, each about twelve years of age, have been sent to prison from New York for robbery. They were up to it by reading a dime novel that told of the dashing exploits of a twelve-year-old highwayman, with whom twenty-eight girls were in love, and who became a terror to thousands. The dime novel is a key that opens the doors to many a prison, but never to a decent place.

This is about what might be expected from the reading of such trashy literature as is found in the generality of novels of the day, and it therefore becomes the duty of every parent to keep a careful watch over the reading matter that comes into the family, and see to it that nothing is introduced, calculated to ruin their children, and thus bring them into disgrace, and finally ruin to the family.

For years we have maintained, that the reading of trashy novels, has had much to do with the crimes and miseries of our land. Novel reading lays at the bottom of about four-fifths of the divorce cases, saying nothing about other misfortunes. Though I have been an extensive reader for years, yet have read but few novels, and even these were examined just to learn of the evil tendency such reading will produce. In short, I ventured to take a little of the poison to see what effect it would produce, for there is nothing like experimental knowledge in some things, though this is not to be commended. But after examining a few works, I made up my mind that I had no business reading such trashy literature, and if persisted in, it would be impossible to live right. It is difficult enough as it is, and what will become of people who are constantly pouring into their souls such injurious mental food the Lord only knows.

In early life I was fortunate enough to never see a novel. The first book I ever owned was a little fifteen cent Testament. This was carefully read through of nights and what odd times I could get while working in the woods. The next book that fell into my hands was an old Cyclopaedia of History; and so on up step by step, I came to the general variety of literary works, but never saw a novel until nearly twenty years of age. But now as soon as children begin to read, they are found devouring the contents of some novel, and thus, in many instances, paving the way for unhappiness or crime, and may be finally, ruin.

The tendency of novel reading is discontentment, and creates a love for light, trashy literature. Some people claim that the contents of a novel are not in their minds only while reading. This cannot be true, for these very persons can generally tell about all there is in any novel, months after reading it. But, if the contents are in the mind no longer than it takes to put them there, that makes the

practice still equally bad, if not more injurious than remembering the contents, for that which runs through the mind, without being digested, has a tendency to weaken, and in a measure, destroy the functions of the mind. It is just like running food through the body without digesting, which all know would paralyze any system.

A persistence in novel reading is calculated to bias the mind against religious reading. As proof of this, novel readers will seldom read a religious paper, or book, when a novel is to be had. I know of a preacher, who spends his time reading political papers and the *New York Ledger*, and you cannot prevail on that man to take a religious paper; and why? Just because he does not relish that kind of reading. Supposing we were to turn the BRETHREN AT WORK into a novel paper, and fill it with such matter as is generally found in the Ten Cent novels of the day, and our people would read it a few years, what would become of the church?

In less than three years we would find them attending the theatres, ball rooms, and fashionable picnics, and forsaking the assembling of themselves together at the house of worship. The Bible would be shoved into some out-of-the-way place, and the center table covered with novels. Some may think the church too pure to be injured by a few years novel reading. Well, it may seem so, but I care not how healthy a man is, poison will kill him if he takes enough of it.

Some people read novels, as they say, for the moral there is in them. That is about like digging in a sandbank for stone-coal. Of course, coal is useful, but finding it there is where the trouble comes in. Men and women will read a book of some three or four hundred pages, just for the sake of finding a little moral the author chanced to drop in near the close. It is about as logical as drinking a quart of whiskey just to get a little lump of sugar that lays in the bottom of the cup. It is not the moral they are after, it is something else of less importance. If all the morals, found in novels, were collected and published, the book would likely have a very small sale.

Another class read novels for the sake of learning to read. That is about like feeding a baby indigestible food in order to teach it to eat. If learning to read is what they are after, there are good books adapted for that purpose. But, why do not these people quit reading novels after they have learned to read well? Ah! here is where the trouble comes in; they have got going and cannot stop. They are like the man who took a glass of whiskey to quench his thirst, but it now so happens that he gets thirsty every day, and the pure element, water will no more satisfy the wants of abused nature. That is the tendency of light, trashy literature.

The high-toned novels, as they are

sometimes called, are no better than others, in the end. It is simply high-toned sin—corruption in high places. It is error with a fine polish on it, or sugar-coated pills with poison inside. It is the upper grade of error, or that class of story telling highly esteemed among men, and hence an abomination in the sight of God. It is about like the high-toned intoxicating drinks used by the aristocracy, it is in beautifully decorated bottles, and delightful to the taste, but no less injurious to man.

We insist upon it that parents should watch this matter closely, and not allow trashy novels to come into their houses. They should supply their children with good reading matter, but not under any circumstances allow a novel in the house to ruin the minds of their children, and lead them down the road of sin and final destruction.—J. H. M. in the *Brethren at Work*.

## CHRISTIAN PERFECTION.

What is Christian perfection? How much does it include? What does it require? These are questions that are often before the minds of Christian people. The answers are various, which shows that the subject is not fully understood by all believers. At the present time it is receiving increased attention and much light has been thrown upon it during the past few years.

All readers of the Bible must admit that it teaches Christian perfection; but they do not agree as to the meaning of the term. Yet all agree that we are not commanded to be absolutely perfect; that is, perfect in wisdom, knowledge, power, so that we are not liable to make mistakes, or failures of any kind. Such perfection belongs only to the author of all existence. Some able writers claim that the perfection required is only relative, beginning at conversion and progressing during one's life time. The term "relative perfection" is very definite. It is only imperfect perfection. When it is proper to apply the word perfect to an object, it is understood to be in harmony with the standard of perfection, as applied to that thing. It is just as perfect then as it will be. The grammar scholar has learned that "perfect" is not a word to be compared. We do not say perfect, more perfect, most perfect, any more than we do round, rounder, roundest. When an object is round it cannot be any more round. If a watch or any other machine is perfect, it cannot be any more perfect. So long as it is imperfect, it is not proper to call it perfect.

When one is perfect in knowledge and wisdom he has no more to learn; when perfect in power, there is no more to be added. All admit that such perfection does not belong to men. Then it follows that the Christian perfection does not re-

fer to knowledge, wisdom or power. But all must see at a glance that it is impossible for one to be perfect in deeds, words, and thoughts, unless he has perfect knowledge. Then it follows, as man has not perfect knowledge, that the perfection required of him is not perfect moral conduct; for perfect moral conduct cannot be improved by added knowledge or wisdom. It may be readily seen, that so long as there is imperfection in knowledge, it cannot reasonably be assumed that the thoughts are perfect about men or things. The innocent may be blamed and the vile approved, for want of perfect knowledge of the individuals; and it would not do to call imperfect thoughts, words and deeds perfect moral conduct. Such conduct belongs only to the All-wise Being.

But the Savior has said: "Be ye therefore perfect, even as your Father in heaven is perfect." Matt. 5: 48. Does he mean what he says? Most certainly. But he does not require impossibilities. We could not be perfect in justice until we know what is required, and also know the thoughts and intentions of the one to be judged; which would again involve the necessity of having perfect knowledge.

A Christian perfection does not require perfection of thoughts, words and deeds, then the earnest inquiry comes up, In what does it consist? The answer is ready and easy: a perfect heart. That is, the source and spring of all our actions may be perfect when the heart is filled with God's Holy Spirit. Then the motive, intention or choice is to do just right in every thing. Such a motive is a perfect one, and cannot be improved. No amount of knowledge could add anything to a perfect motive. When one aims to be perfectly honest, truthful and upright in every thought, word and deed, he has a perfect heart; he is a perfect man in the sight of God; while he may be sorely condemned by his fellow men, because they have imperfect knowledge; and he in turn may entertain very imperfect thoughts concerning them, for the same reason.

A perfect heart will not allow one to practice any deception, in order to advance selfish interests; to do anything knowingly to harm a neighbor; to ever return evil for evil; to misrepresent in the least degree; to do anything he knows that God has forbidden, or to refuse to do that which he has commanded. This ground is all covered by the voluntary action of the will; in which lies the moral quality of our conduct. The thoughts, words and deeds may have been full of mistakes, for want of perfect knowledge and wisdom; but the motive was perfectly pure; therefore the man was perfect in the sight of the Most High.

All who thus choose may have this perfection. It is for them to decide

whether they will allow the dear Savior to take possession of their hearts, and thus be in them to "will and to do of his own good pleasure." A perfect heart gains strength continually by exercise, just as a perfect child grows physically. It is more of the same kind. It was this perfection that led the martyrs to die for Jesus. Their hearts were fully fixed not to turn from the paths of righteousness, but to endure everything before they would betray their Divine Master, who had laid down his life that they might have eternal salvation.—*Miles Grant*.

## THE TREATY AT BERLIN.

The Berlin Congress held its last session on the 13th of July. A treaty which had been drawn up and read was signed on that day by all the plenipotentiaries. The following are the leading points: 1st. *Bulgaria* is constituted an autonomic principality, under the paramount authority of the Sultan, with a Christian prince to be elected by the people, and confirmed by the Porte and the Powers, and not to be a member of any European dynasty. Religious toleration is assured. 2nd. Eastern Roumelia is formed south of the Balkan Mountains, under the direct authority of the Sultan, with administrative autonomy and a Christian governor. 3rd. *Bosnia and Herzegovina* shall be occupied and administered by Austro-Hungary. The independence of Montenegro, Serbia, and Roumania is recognized under certain conditions, religious liberty being required in all. Differences of religion are not to affect civil or political rights. The practice of all religions should be entirely free. Pilgrims of all nationalities traveling in Turkey shall enjoy equal privileges.

IN ST. LOUIS on the 13th and some succeeding days the heat was very great, the mercury rising from 90° to 100° or 102° in the shade. A great many cases of sunstroke occurred, many of which proved fatal. A great many persons were overcome with heat in their own houses or place of business. All over the east, north-west, west and south we hear of the heat being unusually great, causing many deaths.

## Married.

June 17th, in Lancaster Co., Pa., in the Weavertown Meeting-house, by Bish. George Weber, HENRY RAY and ELIZABETH RITT, the former aged 74, and the latter 60 years, both of the above county.

## Died.

July 14th, in Wayne Co., O., suddenly, Bro. JOSEPH WEAVER, aged 79 years, 5 months, and 2 days. He left a widow and 10 children to mourn his departure. He got up in the morning as well as usual, attended to his affairs about the house and barn, and went into the cellar; soon afterwards he was

found there dead. It is supposed he dropped down and died instantly. He was a member of the Mennonite Church, and zealous in the cause of his Redeemer. In his old age he went a considerable distance to assemble with his brethren in the house of the Lord to worship the true and living God. Funeral services by R. Hunt, at Tresselburg, Tenn., from Matthew 24: 42-54. The deceased was born in Lancaster County, Pa., emigrated to Ohio 46 years ago; lived and died and was buried on the farm he has bought. His children are living in Ohio, Indiana, Illinois and Missouri.

The following six deaths are all from Waterloo Co., Ont. July 10th, of lung disease, LEWIS KAPLAN, aged 64 years, 10 months, and 3 days. July 14th, of phthisis, Sister ELIZABETH STECKEL, aged 43 years, 10 months, and 23 days.

July 16th, of seven days suffering, ANNA WEBER, wife of Frederic Weber, at the age of 24 years, 3 months, and 7 days. A short time previous to her death she desired to be united with the children of God, and she was received by baptism into the church.

June 26th, in Middlesex Co., Ont., SAMUEL RRR, aged 84 years, 5 months, and several days.

June 12th, in Montgomery Co., Pa., ELIZABETH, wife of Wm. R. HENSHICKS, at the age of 56 years, 6 months and several days. Her remains were laid in the earth on the 16th in the presence of a large concourse of people at the Mennonite church at Kulpville, at which time eulogistic remarks were delivered by J. Albrecht and J. Lentz.

June 25th, of long suffering from Palsy, Sister VERONICA BAYMAN, widow, at the age of 71 years, and 23 days. July 2nd, of phthisis, JOHN L. KAH, aged 69 years, 9 months, and 23 days.

July 8th, of long suffering with rheumatism, PETER LITZWEILER, bishop of the Amish Mennonite church, at the age of 69 years, 5 months, and 27 days. He was beloved by all who knew him. May 6th, near Junction, Lancaster Co., Pa. Bro. DANIEL BALMER, aged 65 years, 9 months and 29 days. Funeral on the 8th. Text: Heb. 5: 9. Buried at Kauffman's Meeting-house. Bro. Balmer was baptized on his death-bed. Peace to his ashes.

May 18th, in Lancaster Co., Pa., of constipation of the bowels, Bro. JACOB HEER, aged about 63 years. He bore his severe afflictions with patience, and all through his sickness he manifested a strong and unswerving confidence in his Savior. He earnestly exhorted his family to be faithful in the service of God, and died in the hope of a better home above. Funeral text: 1 Thes. 4: 14.

May 22nd, near Horst's Mills, Lancaster Co., Pa., ANN ELIZABETH, daughter of John and ——— Horst, aged 2 years, 5 months and 7 days. Funeral on the 25th. Text: Psalm 137: 15-18.

May 23rd, near Petersburg, Lancaster Co., Pa., BARBARA E. NESTLROTH, aged 5 years, 7 months and 22 days. Funeral on the 25th. Text: John 9: 4.

May 26th, near Ironville, Lancaster Co., Pa., ANNA D. WELLES, aged 19 years and 6 months. Funeral on the 29th. Text: Psalm 103: 15-18.

May 26th, in Haldemands Co., Ont., Sister HANNAH URING, aged about 75 years. She leaves an aged husband and three children to mourn their loss. Services by Leonard Hoover and ——— Philips.

May 30th, near Maytown, Lancaster Co., Pa., Sister ANNA, wife of Bro. JACOB HERTZLKE, aged 63 years, 10 months and 25 days. Funeral on the 2nd of June. Text: Phil. 1: 4. Buried at Krebill's Meeting-house. A large number of friends and relatives gathered to pay their tribute of respect to the deceased.

June 4th, in Salunga, Lancaster Co., Pa., of Diphtheria, MAGDALENA FAIST, aged 6 years, 9 months, and 9 days. Funeral on the 7th. Text: Rom. 8: 17. Buried at Landisville Meeting-house.

June 5th, near Elizabethtown, Lancaster Co., Pa., Bro. JACOB C. RITT, aged 72 years, 10 months and 10 days. Funeral on the 8th. Text: John 17: 11. Buried at Risser's Meeting-house.

Bro. Ritt was at Risser's meeting on Sunday June 2nd, and partook of the Lord's Supper. He was only sick a few days. Oh! how necessary it is to be always ready.

July 20th, in Plumstead Tp., Bucks Co., Pa., Franklin, son of AARON FERTZ, aged 10 years, 10 months and 20 days. Buried at Deep Run on the 22nd. Services by S. Goldshalk and I. Moyer. His death was caused by a fall from a load of oats, as noticed in another column.

July 21st, in Bucks Co., Pa., HERBERT, son of William and Hannah TYSON, aged 2 months and 18 days. Buried at Doylestown on the 23rd.





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The custom of holding harvest-meetings, or observing a day of thanksgiving unto God for the blessings with which he has crowned our fields, is an old one, but nevertheless, to every Christian soul, a pleasant one. It dates back to the days of Moses. At the same time, when the law was given unto Moses, from Mount Sinai, the Lord said unto

These booths or tabernacles were reared on the roofs of their houses, in the courts and also in the streets. Josephus in his Jewish antiquities speaking of this feast, says, that the law enjoined upon them that they should pitch tabernacles in every one of their houses, at the season when their year is changing for

winter, so that they might preserve themselves from the cold, and that they should offer burnt-offerings, and sacrifice thank-offerings and that they should carry in their hands a branch of myrtle and willow and a bough of the palm-tree and the pome-citron.

This feast, like the feast of the Passover and Pentecost, also had a double signification. It was designed first to commemorate the dwelling in tents in the wilderness, and secondly, it was a feast of thanksgiving for the harvest gathered, and hence was called the feast of Tabernacles, or the feast of Ingathering. Ex. 23: 16; 34: 22.

(1 Thes. 5: 18), "In everything to give thanks," and further declares that we are "bound to give thanks to God always." These declarations show us that it is both a privilege and a duty to be thankful, and always for all things to give thanks, and whether we do it as a privilege or as a duty, it is a good thing, and the Lord delighteth himself in those that come before him with praise and thank-offerings; and as Israel was required to come before the Lord and render thanks to his great and glorious name for the blessings of the harvest, and it was good and comely for them to do so, and if according to the teachings of the apostles, men should always and for all things give thanks, then surely, we, to-day have reason, and great reason to give thanks unto the Lord for the good things which he has done for us, and not this day only, but through all coming time, for the Lord is good and his mercy endureth forever. And I trust our people will never forget the pleasant duty, the good old custom, but year after year, as the harvest is gathered in, appoint a day, and meet together in their respective places of worship or elsewhere, and devote a season of special praise and thanksgiving to Him who has done so great things for us.

The propriety of this service becomes all the more evident when we consider thoughtfully our entire dependence on God. The Bible plainly teaches us that God is the Giver of every good and perfect gift, and that "in him we live and move and have our being." He is our Creator and our Preserver. He has given us our being and day by day he watches over us and sustains us; we cannot move a hand, or a foot, or draw a single breath without his sustaining power. He is also the Creator and preserver of all visible things. The heavens and the earth, the sea and the sky, the stars and all the hosts of them, are the works of his hands. He gathered the waters into their places; He brought forth the dry land and clothed the earth with verdure and beauty; He made her to be beautiful and yield her strength to man—every spear of grass, every green tree, every flower that blooms at our feet and every leaf that trembles in the noon-day breeze, all owe their existence to God. So the wheat, the corn, the rye, the oats, the barley and all that we have for the suste-

nance of our lives are the generous gifts of his almighty hand.

When Adam and Eve were placed in the garden of Eden, they were enjoined to dress and keep it. It was a beautiful garden and there they enjoyed the fullest measure of happiness. Who gave it to them? Who had brought all these things into being for their comfort and enjoyment? Surely they had not made it—they were not the authors of such happiness; they could only *dress and keep it*, after it was given to them. The Lord had done all the rest. It was a most glorious and blessed gift and they must needs receive it as a gift, and as it cost them nothing, they knew not its value until after they had transgressed and their eyes were opened, and they saw their nakedness and realized their great and irretrievable loss.

The Lord brought the children of Israel up out of Egypt, out of the house of bondage, led them safely through all the dangers which surrounded them during their forty years sojourn in the wilderness. He went before them in a pillar of cloud by day and a pillar of fire by night; he led them safely through the Red Sea and brought to naught their pursuers; he fed them with manna from heaven, and brought forth water from the rock that they drank and perished not; he preserved them that their garments did not wax old, and that their feet did not swell during all the forty years; he gave them the land of Canaan which he had promised unto their fathers, driving out before them the inhabitants of the land, and giving to his own chosen people goodly cities which they had not built, and houses full of good things which they had not filled; wells which they had not digged, and vineyards and olive trees which they had not planted—all this the Lord did for them; they had not the power to do it; it was the Lord who did it, and to him alone must their hearts be lifted up in songs of praise and thanksgiving.

What the Lord was to our first parents, to Israel and to his people in all ages of the world, he is to us. He is the same God to-day, yesterday and forever, and even as he revealed himself in love and mercy in tenderness and goodness to his people in former ages, so he reveals himself to us now. He has

given us this goodly land in which we dwell; a fertile soil and fruitful years. He promised to our race already in the days of Noah, directly after the flood that "seed-time and harvest should not fail," and he will keep his promise even to the end; and in accordance with this, he has given us a time to sow; has sent in abundance the early and latter rain, the sunshine, the dew and the refreshing showers, and caused our fields to teem with fruitfulness; and now he has permitted us to reap and gather into our barns and lay in a store of good things for another year. According to recent estimates this is probably the largest harvest ever gathered in this country; more bushels of wheat have been raised this year, than ever before in the history of our country. There is an abundance of food and raiment; no one need suffer for the necessities of life—all may have enough if they will, and all these things we receive as the free gift from our heavenly Father's bountiful hand. Oh! my dear hearers, have we not the most abundant reason to humble ourselves before God, to worship him and to praise his great goodness with full hearts, for we must truly confess that we are entirely unworthy of such an abundant measure of blessings. Truly we have reason to break forth with David of old, and say, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O, my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103: 1-5.

Another important reason for thankfulness to God is presented to us by the judgments which, on account of their transgressions, he often permits to fall upon men. On account of the transgression of Adam, the Lord said unto him, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee," and "in the sweat of thy face shalt thou eat bread till thou return unto the ground." Because Cain was wroth and rose up and slew his brother, the Lord laid a curse upon him and

For the Herald of Truth.

## THE CREATION OF EARTH, AND THE PROMISE OF THE MESSIAH.

said, "When thou tillest the ground it shall not henceforth yield to thee her strength." So also he declared to that foolish man of whom the Savior speaks, whose fields brought forth such an abundance that he knew not where to store it all, and determined in his own mind that he would break down his barns and build them larger and there store all his fruits and goods, and then he would say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But God said unto him, "Thou fool, this night shall thy soul be required of thee, then whose shall these things be which thou hast provided?" This foolish man desired to appropriate all the gifts which God had bestowed upon him to his own selfish ends, without acknowledging his dependence on God or returning thanks to him for them, and thus God's judgment came upon him.

In like manner we have many examples in which God, through his judgments, brings his chastening hand upon men by means of withholding his blessing from them. In the days of Joseph the Lord brought a famine of seven years duration in the land of Egypt after the seven years of plenty; and so also in the days of Ahab and Elijah, in the land of Judah, there was sore distress when the heavens were closed and gave no rain for the space of three years and six months. So also at the present time we have reports of indescribable suffering and distress in China and other places, in the far off east, where famine and death, hunger and starvation are found on every side, because there is no bread, and the ground has not given her strength to him who tilled it, and it is the Lord who in his eternal wisdom has seen fit, for his own wise and good purposes, to bring this affliction upon a part of the human family. But as he has spared and blessed; to us he has given an over-abundance. Let us therefore thank him with all our hearts.

The Lord has especially favored our land during many long years. While other districts or portions of the globe have been made to suffer we have had sufficient, we have even had abundance; while we have heard of want and suffering elsewhere, we have had plenty; while God possesses the power and often

does bring sore want on many others, he has most wonderfully preserved us. This is so much the more remarkable when we consider that it is just as easy for him to withhold as to give. He need only will it so and it is done—and this makes our blessings so much the more precious, for he may, and often does permit a blight to come over our most sanguine expectations, and all we can do, is, in meekness to submit and say, "Thy will be done," for it is the hand of the Lord that is lifted up against his people. He may send drouth and parch and wither every green thing in the field; rain may drown out and rot both in seeding time and in harvest; frost and hail may destroy; worms, caterpillars, grasshoppers, locusts and other insects may be used as a means under the mighty hand of God, to bring to nought the labors and the hopes of men; even when gathered into our barns and seemingly safe, fire and storm may overtake us and the labor of years perish in a very brief space of time. But hitherto, the name of the Lord be blessed, hitherto we have dwelt in safety under the kind care and protection of our heavenly Father, and his promise is that he will keep and preserve his people; that he will never leave them nor forsake them. Therefore, we have all the more reason to trust in him, to acknowledge him, to praise him, and to turn to him with thanksgiving.

These bountiful dispensations of his providence, these manifestations of his goodness to us place us under renewed obligations to acknowledge him as a God whose goodness and mercy are beyond our comprehension, whose power, and honor, and greatness, and glory are inexpressible, and as such a God, it is our duty to worship him alone, and to love him with all our hearts; to obey him in all his precepts; to thank him for all his favors and to rejoice in him for all his goodness, and to this end may the Lord ever fill our hearts with gratitude to him not only for the temporal blessings which he has given us, but also for the spiritual blessings of eternal life through Jesus Christ, our Savior, to whom be honor and praise and power and dominion forever and ever. Amen.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

The inspired writer tells us in the Bible, that when God had created the heavens and the earth, and by the word of his power, prepared the earth for living creatures, he said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl, that may fly above the earth in the open firmament of heaven," and they brought forth fish and fowls of the air in abundance. God also said, "Let the earth bring forth the living creature after his kind; and it was so." But how very different was man, that nobler creature, formed in God's own image, brought into being! How very different from the beasts that perish, was the origin of man! "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth," that is, over all the living creatures that the waters and earth had brought forth, and which by the power of his word they are still bringing forth.

With whom did God consult when he said, "Let us make man in our image?" Not with angels, for "his angels he charged with folly" (Job 4: 18), but "with Him whom the Father loved before the world began," and who was with the Lord in the creation and from the beginning. John 1: 1; 1 Tim. 1: 9; Tit. 1: 2.

"God formed man of the dust of the ground." He was not brought forth by the water, neither by the earth, but God formed him of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Thus we see that man was formed, created and brought into being by the direct operation of the divine power of God and not by a progression of the monkey as Darwin says, neither of that bit of *nothing* that was left in the formation of the world, as Bob Ingersoll would have it.

"And God breathed into his nostrils the breath of life; and man became a living soul." Thus there was breathed into him a spark of immortality that will never cease to exist in God's likeness. "In righteousness and true holiness," without sin, male and female created he them. The woman was taken from Adam's side, not from the head to rule over man; nor from the feet to be trampled upon, but from the side, from near the heart to be loved and cherished and be one with him,—what a figure of the bride of Christ, formed, purchased and cleansed from the wounded side of Jesus on Calvary!

God placed them in the garden of Eden, not to be idle, but "to dress it and to keep it," and though created in the

image of God, and enjoying that sweet communion and felicity with him, yet they should know that they were but creatures and subjects and at the same time free agents, God gave them a law, the transgression of which was death, for sin is the transgression of God's law, and the wages of sin is death. Now the serpent, the Devil, who lost his first estate, who, the Savior says, "abode not in the truth," for there was no truth in him, but was a liar and the father of lies, envied the happy state into which our first parents were placed, and by his subtlety beguiled our first mother Eve, and made her believe that they should not die, as God had said, though they should partake of the forbidden fruit, but be as gods, and become their own masters. Yielding to the tempter, imbibing of his spirit, and overcome by his craftiness, she did eat of the forbidden fruit, of which God commanded they should not eat, gave also to her husband with her and he did eat. But behold the sad consequences! Instead of being as gods, where were they now? Dead to that life of God in the soul; that sweet communion and felicity which they enjoyed with God had departed, and they were dead in trespasses and sins. The Savior says, "Whosoever committeth sin is the servant of sin," and is under bondage to that prince of darkness, and the apostle declares (2 Pet. 2: 19), that "of whom a man is overcome, of the same he is brought in bondage," and Paul says (Rom. 6: 16), "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are, to whom ye obey, whether of sin unto death or of obedience unto righteousness."

Thus by their disobedience they lost that righteousness in which they had been created, which covered them as with a shield. But that wicked one could not rob them of that conscience, "which accuses or excuses us;" they saw and felt their sin; they saw and felt their condition, and made a covering for themselves, but it was of no avail. When God approached them, fear overtook them; that love which casteth out fear was lost, and they hid themselves from his divine presence. Oh! how great the fall! who, alas, can hide from that Omniscient eye? It is everywhere, "beholding both the evil and the good." But God, whose chief attributes are love and mercy, has no delight in the death of the sinner, but that he may repent and live, and not willing that his erring children should remain under the power and dominion of the Prince of Darkness, "called unto Adam and said unto him, Where art thou?" not that God did not know where he was, but to call him to repentance—to humble him. "And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself." And God said, "Who told thee that thou wast naked? Hast thou not eaten of the

tree, whereof I commanded thee that thou shouldst not eat?" And Adam said, "The woman whom thou gavest to be with me, she gave me, and I did eat." To the woman God said, "What is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat." Precisely as it occurred, so they confessed it, and not as some say, Adam put the fault on the woman and the woman on the serpent, but both confessed, "I did eat," and this confession was made with penitence and contrition, and not like Cain, who boldly denied his fault. "He that hideth his sin shall not prosper, but he that confesseth and forsakes it shall find mercy," and on their confession, they obtained mercy, received the promise that the woman's seed should bruise the head of the serpent, namely, the Messiah who "came to seek and to save that which was lost," and of whom the apostle says (Heb. 2: 14, 15), "that through death he might destroy him that had the power of death, that is the devil, and deliver them, who through fear of death were all their lifetime subject to bondage."

Thus by faith in the promise, trusting in God's word, they were again reconciled to God, spiritually, but physically remained under all the ills which the flesh is heir to. However, the Lord clothed them with skins, the skins of animals that were slain, and which probably was the first blood that was shed. This was a figure of the robe of righteousness, purchased by the precious blood of Jesus on the cross, for all God's people from the beginning to the end of time, for "without the shedding of blood there is no remission of sin."

They were now sent forth from the Garden of Eden to eat their bread in the sweat of their faces until they should again return to the dust of the earth from whence they were taken, and debarred from the tree of life by a flaming sword which turned every way, to keep the way to the tree of life, which was a figure of the law of God broken by our first parents, which Jesus came to fulfill and take away, and open the way to the heavenly paradise of which this was a figure, and to bring us from under the curse of the broken law into the free grace of our Lord Jesus Christ, who is "the way, the truth and the life," and no man cometh unto the Father but by him. They that believed that God would fulfill his promise and trusted in him, were not before time, and those who believe that he has fulfilled it, by faith, trusting in him, are not too late, "that in the dispensation of the fullness of time he might gather together in one, all things in Christ, both which are in heaven and which are on earth; even in him," that is, in Christ Jesus.

The inspired writer tells us that unto Adam were born sons and daughters, but gives us the genealogy of two of his sons

only, namely, Cain and Abel. Cain the firstborn was a figure of the carnal man, Abel the second, a figure of the spiritual man: Cain a tiller of the ground, Abel a keeper of sheep. In bringing their offerings to God, Cain brought of the fruit of the ground, which was under the curse, raised by his own efforts, like one drawing nigh unto God, trusting in his own righteousness, not by faith, but trusting in his own works, rejecting the righteousness which was ordained of God for our acceptance. Abel brought of the firstlings of his flock, a lamb, a type of Christ, the Lamb of God that taketh away the sins of the world, not trusting in his own righteousness, but trusting in Him who was made of God, righteousness, sanctification, redemption and salvation to them that believe, and by faith he "offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," and the Lord had respect unto Abel and his offering, but unto Cain and his offering he had no respect; and Cain was very wroth and his countenance fell." And the Lord reproved Cain and said, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Here we have proof, first, of the free agency of man, secondly, also of the truth that "whatsoever a man soweth that shall he also reap," and thirdly, that we are not under condemnation till we commit sins ourselves.

Cain was not born under the curse but under the promise, but fell under the curse by his own transgression. God does not mock man, and would not have reproved Cain if he would not have had the power to heed it, but instead of heeding the reproof of the Lord (and he that hateth reproof shall die), Cain gave flesh and blood the rein, and listened to that evil spirit, infused into man by the fall, and rose up, and slew his brother. "And the Lord said unto Cain, Where is Abel, thy brother?" Now compare the confession of Cain with the confession of Adam and Eve. Instead of fearing and trembling at God's word and confessing his sin, he comes with a lie on his tongue, boldly denying it, "I know not. Am I my brother's keeper?" And instead of finding mercy, he found a curse. How true it is that "he that hideth his sins, shall not prosper, but he that confesseth and forsakes them shall find mercy."

A fear seems to have fallen on Cain when he saw the fearful consequences of his transgression, but not a reverent and penitent fear, for as soon as he had some reprieve, he went out from the presence of the Lord, thus manifesting that he "loved darkness rather than light because his deeds were evil." His posterity were called "the children of men." Another son was born unto Adam and Eve, whom they called Seth, which means appoint-

ed, for God hath appointed me another seed instead of Abel whom Cain slew, and through the lineage of Seth, according to the flesh, the Messiah. The posterity of Cain, on account of their great wickedness, all perished in the flood, and because the descendants of Seth mingled and united themselves with the descendants of Cain, the most of them also perished at the same time. What a lesson Christians ought to learn here! "Be ye not unequally yoked together with unbelievers, for what concord hath Christ with belial? or what part hath he that believeth with an infidel?"

A small remnant of Seth's posterity, Noah and his household, found grace in the eyes of the Lord. "Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith," and as those in the ark were saved from perishing with the ungodly, in the flood, so will all those who take refuge in Christ and his gospel of free grace, be saved when the billows of anguish shall roll over the wicked. "As it was in the days of Noah, so shall it be in the days of the Son of man."

The old serpent did not perish in the flood, but soon again began to practice his deceptions among the human family, but God, whose tender mercies are over all his works, watched over them and called Abraham, of the lineage of Shem, Noah's oldest son, and to him he gave his promise much more definite than to our first parents, when he says, "In thy seed shall all the families of the earth be blessed," and though Abraham was near an hundred years old and Sarah ninety and childless, "he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and his faith was counted to him for righteousness."

At the appointed time his promised Son was born, but when he was grown up, God tried the faith of Abraham, and said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of." Not conferring with flesh and blood, Abraham rises early in the morning, takes two of his young men, Isaac his son, and wood for the burnt-offering, and goes towards the place where God had directed him. On the third day he sees the place appointed and said to his young men, "Abide here, till I and the lad go yonder and worship." He lays the wood upon his son, Isaac, takes the fire and knife into his own hand, and as they were on the way up to the mountain together, Isaac said, "My father," and he said, "Here I am, my son." And he said, "Behold the fire and the wood, but where is the lamb

for the burnt-offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt-offering." Now they come to the appointed place; Abraham erects an altar, lays the wood in order on it, binds his son and lays him on the funeral pile, stretches forth his hand and takes the knife to slay his son, but at this moment the angel of the Lord called unto him out of heaven and said, "Abraham, Abraham," and he said, "Here am I." "And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God (not with a slavish fear but with a filial fear, a holy affection in the soul, whereby it is inclined to reverence God and obey all his commandments), seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes and looked, and behold, behind him a ram caught in a thicket by his horns, and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son." The figure and type was given and a lamb was sufficient, until the great antitype, the Lamb of God, in the fulness of time did give his life on Calvary, for the sins of the world. And Abraham called the name of the place, *Jehovah-Jireh*, which means, the Lord will provide."

In the 8th chapter of John, where Jesus tells the Jews, "Before Abraham was, I am," and "Abraham rejoiced to see my day, and he saw it and was glad," he had reference to this time and event. Here on Mount Moriah where the temple was afterwards built, where was the place of sacrifice; here on Calvary to which Jesus the antitype, bore the heavy cross on his shoulders, like Isaac the wood, Abraham is permitted to look forward over nineteen hundred years to see the day of Christ, or his coming in the flesh and giving himself a sacrifice for sin, of whom Isaac was only a shadow or a type.

Three days was Isaac, as it were, sacrificed in Abraham's bosom (not as some say, he knew he would not offer him) but he believed "that God was able to raise him up even from the dead; whence he also received him in a figure." Heb. 11: 19. Three days the Savior lay in the silent grave, and the third day he arose and gained, in triumph, the victory over death and hell.

Now the angel of the Lord called again the second time out of heaven unto Abraham and renewed unto him the blessing, the promise, before given unto him, and that his seed should be as the stars of heaven, and that his seed should possess the gate of his enemies (which prefigures in prophetic language the triumph over death), and further declares, "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Paul says that this promised seed is Christ. Thus the light of proph-

ecy concerning the Messiah, dim at first, increases in brightness until like the sun in its meridian glory, it points down to his nativity and the time of his birth.

The covenant is renewed with Isaac. Isaac had two sons, Esau and Jacob, who were twin brothers. The first, a figure of the carnal man, cares for earthly things only, sells his birthright to Jacob, who was a type of the spiritual man, looking and longing to be heir of the promise and obtain it.

God renews his covenant again with Jacob. He wrestles with God in prayer for a blessing and receives it, and his name is changed from Jacob to Israel, which signifies a *prince of God*. Jacob had twelve sons of whom Joseph was a notable type of Christ, he was sold by his brethren for twenty pieces of silver. Through his humiliation and exaltation he is raised up next to the highest place on the throne, and bread can only be obtained from him—all the surrounding countries come to him; he was sent to preserve life; sent of God to preserve a posterity in the earth and save their lives by a great deliverance. Jesus was sold for thirty pieces of silver; he came that we might have life. He is the bread of life which came down from heaven to give life unto the world. He came to pay the ransom-price and save with a great deliverance all that come to the Father by him.

The promise of the Messiah, however, was through Judah and the aged Israel, when about to be gathered to his fathers, he calls his sons around him and beginning with Reuben his first-born he delivers to them his prophetic blessing "Unstable as water," Reuben shall not excel; Simeon and Levi shall be divided in Jacob and scattered in Israel. But in rapturous and glorious language he speaks of the future glory of Judah, "Judah thou art he whom thy brethren shall praise," compares him to a lion, from whom the sceptre shall not depart nor a lawgiver from between his feet until Shiloh come, and to him shall the gathering of the nations be.

Here the tribe is singled out to king David, who was of the tribe of Judah. God gave the promise that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne, then to be changed into a spiritual kingdom, and this is the kingdom, the prophet Daniel spoke of, over six hundred years before, which shall stand forever. All people and nations and languages shall serve him; his dominion is an everlasting dominion, which shall not pass away, neither be destroyed. Isaiah says, "Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will



perform this." Micah tells us over seven hundred years before the birth of Christ, that out of Bethlehem shall He come forth, whose goings forth have been from of old, from everlasting. This, the place of his birth is foretold, and as many prophets as spoke, spake of him, and all that was spoken of him, in the law, the Psalms and the Prophets was fulfilled by him.

AMOS HEK.

Lime Valley, Pa.

## PLAIN WORDS.

BY DAVID R. BREED.

These are plain words. We do not need many when few will answer, and upon a subject as man's salvation we should be very plain.

Let us then read carefully, think honestly, and pray earnestly, if so be we may find Him who has promised that he will "in no wise cast out" the man who seeks Him with his whole heart. If you are not already a Christian, you are supposed to be seeking Christ. All that follows is meant simply to aid you in the search, and to assure you when it is ended.

Every person in the whole world is a sinner. We have all broken God's laws, so we all deserve punishment. That punishment is eternal; and we are all liable to it by nature, and condemned by our own wickedness. But God, because he loved us, provided a way of escape. He gave his Son; his Son became man; lived a perfectly holy life; kept the whole law; and died in our stead, bearing our punishment—"the just for the unjust." Now if we repent of our sins, accept of Christ as our Savior, and then live for him here on earth, God will consider us holy for Jesus' sake, and we shall be saved; but if we neglect his salvation, or fail to receive him as our Savior, we shall be lost. That is all of it.

All that now follows will only explain this, or show its application in different cases.

If one were holy at his birth, and should live a perfectly holy life until his death, he would be saved; no sin could be laid to his charge; he would need no Savior. But we cannot do this, and so we cannot save ourselves.

The reason why we cannot be saved by good works is because we can never have enough good works to be saved by. If we commence now to be holy and never sin again until we die—there are all our past sins! But even this we cannot do, for we are constantly sinning again.

It is very foolish, then, for any one to think that he can be saved by a moral life; for he will be only a *moral sinner*, after all.

A man was drowned near San Francisco because he had tried to save a few pounds of gold. But the few pounds were as sure to drag him down as a great

many. So a few sins will drag a sinner down. It takes a very little poison to kill the body, and a very little wickedness to kill the soul. He who varies a hair's breadth will shoot wide of the mark; he who does not aim straight at heaven will not reach there.

So it happens that *every one* needs a Savior—the good man as well as the bad one. So it comes that *you* need one.

You see then why Jesus said, "I came not to call the righteous, but *sinners* to repentance;" Mark 2: 17; why Paul declared, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save *sinners*;" 1 Tim. 1: 15. He is not for the holy; but for the unholy, and such are we. The barren ground needs the most cultivation, the greatest invalid the best physician; so the vilest sinner is most in need of Christ. If you feel that you are a sinner and cannot save yourself, then you have the only reason that is necessary for coming to Christ. You come, not because you are good, but because you are *not good*. It was just such as you that Jesus came to save—not the righteous, but sinners. If you wait for holiness you will never come. Let your words be—

"Just as I am, without one plea  
Save that thy blood was shed for me,  
And that thou bidst me come to thee—  
O Lamb of God, I come."

There is just one thing that makes a Christian, *faith in Christ*. But faith cannot be genuine unless accompanied by *repentance* and followed by *right works*.

Let us consider these three things—Repentance, Faith, Works.

## 1. REPENTANCE.

Repentance accompanies faith and continues with it to the end of life. Until we repent of our sins, our backs are upon Christ, and we cannot see him. We turn away from sin to him: that is Penitence. We then look to the cross; that is Faith joined to Repentance. Then we start back to follow Jesus: that is Repentance and Faith united to Works.

Repentance is sorrow with something added to it. That "something" is the greater part of it—this one idea, GOD!

A person may be *sorry* and never think about God; but he will never *repent* without thinking of Him to whom he has given the greatest offense. He may be sorry without resolving to do better; he will never repent until he resolves also. Sorrow thinks most of the *consequences*; Repentance thinks most of the *sin*. Sorrow may lead a man to penitence, but it does not constitute it.

You will have Repentance, then, when you feel from your heart that your sin is chiefly against God, that you must confess it to him, and that by God's help you will endeavor to abandon it for ever. Judas had only sorrow when he said, "I

have sinned in that I have betrayed the innocent blood." Matt. 27: 4. God was not in all his thoughts. David had penitence when he said, "Against *Thee*, Thee only have I sinned." Ps. 51: 4. Do not fail to read the whole of the 51st Psalm, for an example of Repentance.

Do not judge of Repentance, however, by the depth of your feeling. The question is not of *quantity*, but of *quality*; not "How *great* is my Repentance?" but "Is it *genuine*?" If you really repent, your repentance will be as deep as your sin.

## 2. FAITH.

With faith in Jesus you begin your Christian life. "Believe in the Lord Jesus Christ," is the command.

What is *faith in Jesus*? It is simply this: Resting alone upon Jesus for salvation. Because we are sinners, we need a Savior: we take Jesus for our Savior. We are in danger of punishment: Jesus bore it for us. We cannot gain heaven without Christ: we believe that he has gained it for us. We cannot go in our sins; but we know that He will take away our sins. He is the only Savior; so we trust in him alone. These are all parts of the same thing. As you have faith in your father as a father, faith in your physician as a physician, so you have faith in Christ as a Savior.

*Faith comes from the heart.* "With the heart man believeth unto righteousness." Faith is the belief of the heart. To make this a little plainer let me mention three facts.

1. *An historical belief is not Faith.* This is only a belief in *history*, and of course, is only a preliminary to salvation. You believe in Jesus just as you believe in Napoleon Bonaparte—that is, you believe his history. Surely this is not Faith.

2. *A mental belief is not faith.* This is only the assent of the mind to the claims of Christ. You acknowledge Jesus as the Savior of *men*, but you do not feel your need of him, and accept him. The devils have this mental belief, and there are thousands of men who possess it, but have no faith. To such, Jesus is no more a Savior than Napoleon, although they believe that he does save others. Hence

3. *Faith is not general belief.* It is *personal*. Christ is taken into your own heart as though he had died to save you alone.

Let me illustrate this. An *historical* belief is an ivy which believes in the existence of a certain oak. A *mental* belief is an ivy which acknowledges that the oak is a good thing to cling to. A *general* belief is an ivy which thinks the oak is meant for all ivies alike. *Faith* is an ivy betaking itself to the oak—clinging to it with inseparable embrace, so that it will not be parted even in death.

A lady once found a beautiful wild

flower growing by the roadside. She went to it and tried to remove it; but its roots had grown into the cleft of a great rock and could not be dislodged. So Faith grows in the cleft of the "Rock of Ages," becomes immovable—is the *clinging of the heart*.

Faith unites the three kinds of belief above mentioned to this essential thing—*The Love of the Soul*.

There may be but little at the start, but there will be *some*; for as soon as we have Faith, our love for Christ will begin to grow. If we have no love, then we have no faith; for without the love of the heart there can be no belief of the heart.

*Faith is not an act, so much as a condition.* We mean by this that you cannot exercise faith once for all. You must have it all the time. As soon as you give up Faith you give up Christ. "Now abideth Faith, Hope, Charity." Faith lasts through life, through death, into eternity—when it will be merged in sight. Faith does not bring you to Jesus and leave you there; but it lives with you as long as Jesus is unseen. The man who steers the ship does not look only once at the lighthouse. *He keeps his eye on it.* Faith keeps the eye on Christ.

*Faith is in Christ alone.* You must by all means remember this. You must not put your trust for salvation in your conversion, or in your church, or in your religion, or in the opinion of others, or in the "way you feel"; but only in Christ. Faith in the best of these will not save you—only faith in Jesus.

Many people have faith in themselves: they believe they are Christians; but that is not true faith. Many have faith in their feelings: they "feel all right;" but that does not save sinners. Many have similar feelings concerning their church: they think it is the "true church," and they have joined it; but no true church can save a soul without Jesus. All these things may be good and proper, but nothing ever saves except *Faith in the Lord Jesus Christ*.

And now, if you feel that you have this faith but partially developed, let your prayer be, "Lord, I believe; help thou mine unbelief." And may Jesus, who is the "author of your faith," be also its "finisher."

## 3. WORKS.

Let it be distinctly understood that the proper place for Works is after Faith. We must come to Christ before we can begin to be *like Christ*. To be sure, all men are bound by the law of God; and of course we might be *moral* without being Christians—great numbers are. But morality does not make a Christian, without Christ. So we must not wait for good works, since no soul was ever saved by them, or received by Christ on account of them. But on the other hand we cannot be Christians without them; for as soon

as we have Faith, we must begin to have works also. We mean just this: Good works do not *make* us Christians; but they help to *keep* us Christians; do not *bring* us to Jesus, but *hold* us there and tell us we are there. Faith justifies us; Works justify our Faith. So faith and works must go together.

It would be absolute folly to call Christ our Master, when his commands are not obeyed, or to think ourselves his servants when we do not serve him. He has made this *the test of discipleship*.

If we obey Him and live to serve Him, we are his; if we do neither, we are deceiving ourselves. "By their fruits ye shall know them," he said; and the only way in which we or others can tell that our faith is genuine is found in our life—our obedience. Christians are followers of Christ—true Christians must be true followers, or they are hypocrites. The blood of Christ takes away sin: but if we still sin *willingly* and habitually, then we are not washed in his blood. But if we sin *unwillingly*—because the "flesh is weak" while the "spirit is willing"—then we cannot be called "sinners" in the sense we once were; and if we confess our faults He will graciously forgive them.

You will see from all this that a Christian does not perform good works in order to be saved, but because he is saved; he does not strive to be holy in order to have Christ receive him, but because Christ has already received him. His motive is not fear but love. "The love of Christ constraineth us." Just here is found the difference between the good works of a Christian, and those of an unbeliever: a Christian thinks of God, and tries to be holy from love to Christ. The conclusion to all this I place in italics below. Read it carefully and remember.

*He is a Christian whose sins are repented of; whose faith is in Christ; whose life is like that of Christ.*

Hence it comes that we are saved by Faith, though judged by our deeds: that "he that believeth shall be saved," while at the same time, "without holiness no man shall see the Lord." Heb. 12: 14.

We have tried to explain these three great elements of a Christian life—Repentance, Faith, and Works, as clearly as possible in a few words. You may call them by other names, but they remain the same, and stand or fall together. There remain a few other topics upon which you may need more light.

*Conversion* means simply "Turning around." It is an essential part of what is sometimes called a "change of heart," sometimes, "regeneration," sometimes the "new birth." This great change is the work of the Holy Spirit from its very commencement; yet He so works that man is induced to work with him. He turns every sinner to Christ, yet every sinner turns of his own free will. No

one can become a Christian until God changes his heart, yet we know that we become Christians from our own choice. For these reasons we can beseech men to be reconciled to God, while it is the Holy Spirit alone who brings about a reconciliation. We are saved through our own faith, but our very faith comes from God. Yet every one who neglects salvation will be lost through his own fault, and because he *will not* be saved.

*Change of heart.* When this name is applied to conversion, it means that one loves what before he hated, and hates what before he loved; because it is the heart that loves. The spring of his action—the source of all his deeds, receives an entirely new and radically different motive power.

*Regeneration.* This title refers to the renewal and cleansing of one's moral nature. Not that he is made absolutely pure, but is made to struggle and tend toward purity instead of the opposite direction; and is already considered pure in God's sight, for the sake of Christ alone.

*The new birth* means that as one is first born of earth—to earth, to sin, and to eternal death; he is now born of God—to God, to holiness, and to everlasting life.

These three terms all mean the same. This change is instantaneous. It must be so; for it is impossible for a soul to be in the kingdom of God and the kingdom of Satan at the same time. "We cannot serve two masters." So there must be a definite instant when we leave the one for the other. God knows when the soul is born again. But we do not. Hence the change may appear to be gradual.

"May appear to be." Not that it really is; but it seems to be.

If the new birth made one perfectly holy at the start, then we could tell in every case the moment that the change took place; but as it only begins the work, we can scarcely ever tell. Very few Christians can remember the moment in which they became Christians, and they are no poorer Christians on that account. You cannot tell the instant in which day "breaks."

It is no proof then that you are not a Christian because you did not seem to have a sudden change. If you are changed, that is enough. We all know when Paul was converted; but who can tell when John and Peter and James and Matthew were regenerated? Can you tell when the grain of wheat that you plant in the earth germinates? Can you see the hour-hand of a clock move? Yet the one does sprout, and the other moves over the whole face in twelve hours! And so faith may spring up in your heart and your heart be regenerated, and you be unable to say when.

Remember then these two things, 1.

*You must be born again. 2. You may not know the time.*

Let me state a few of the many ways in which we may know when we are converted. Be sure to look out the references.

When we do our best to obey God's commands. 1 Jn. 2: 3.

When we love God's word. Ps. 119: 97.

When we love God's people. 1 John 3: 14.

When we desire the conversion of others. Rom. 9: 3; 10: 1.

When we submit to God's chastisement. Heb. 12: 6.

When we follow Christ's example. 1 Pet. 2: 21.

When we strive to be pure. 1 Jn. 3: 3.

When we show forth the fruits of the Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. 5: 22, 23.

These, with many others of the same kind, not forgetting those which precede "works," viz., *Repentance, Faith.*

You must remember in all this, that to change the heart is God's work, and his only. It is your work to repent and receive Christ; when you do this, God's part will be already done.

You may remember that when the Jews asked Christ, "What shall we do that we might work the works of God?" he answered them, "This is the work of God: that ye believe on Him whom He hath sent," Jn. 6: 28, 29. As though he had said, "That is the only work of God that you can do or need do." And so I would say to you. Do that; "believe on Him whom He hath sent," and God's work will be done. Do not put that off for any reason. Do not wait for the manifestation of "some great things." Faith, as before explained, is the one thing needed.

Never judge your Christianity only by your feelings—*never*.

It is all well to feel that we are Christians when such is really our condition. To feel at peace with God, in harmony with his will, sure of heaven: these are good things when they are true things; but when they are not true, how much harm they do! There are many earnest Christians who do not possess them, like Cowper and Dr. Arnold; and many great sinners who have joy and assurance in large measure.

Still we have a right to know "that our Redeemer liveth," and we ought not to be content until we can say with Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," 2 Tim. 1: 12. We have a right to feel at peace with God as soon as we are believers in Jesus. Let us not cease then, to labor and pray until we may heartily declare, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

As soon as you become a child of God,

you should be willing to unite with God's people, and with the church, but joining the church is not Christianity. It never made a man a Christian. If you are not converted before you join, coming into the church will not alter your condition. It is only an act by which you declare yourself a Christian, and profess Christ and his religion to the world. You must indeed confess Christ in every action; but this action is a *public* confession.

You must do it if you would obey Christ's command. Your Christian character will be incomplete without this; for if you are unwilling to acknowledge Christ, he will never acknowledge you.

Let me say, however, in behalf of many ministers and churches, that in some cases we request persons who desire to unite with us, to wait for awhile. The reason is simply this: that both they and we may be satisfied. Where they have been cherishing this desire only for a short time, it is often better for them and for us that they should wait. This does not show any lack of confidence in them, but a desire for their own good and the good of the church. We long to see them in the church if they are Christians, and not otherwise. Both they and we can only know their Christianity by their lives, and to see these we must take time.

If any who read these words be so requested, let them not be discouraged, but only strive the more to make their lives exemplify the profession they desire to make, and place the greater trust in those who have the oversight and desire the prosperity of the flock of God.

And now in closing this brief endeavor to throw a little more light upon some points which you may not thoroughly understand, I pray God for his blessing upon it, and upon you. If you are not a Christian, but wish to be: *pray*. Tell Christ all you desire.

If you are a Christian, then "hold fast that which is good." Remember God sees your heart, and God only, and the affairs of your heart are between God and your own soul. May he make up to you all I have omitted, and guide you in the way everlasting. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1: 5. "And ye shall seek me and find me, when ye shall search for me with all your heart." Jer. 29: 13.—*Am. Tract Society.*

For the Herald of Truth.

#### ERRONEOUS VIEWS.

It is sometimes almost amusing to observe into what ridiculous errors men sometimes allow themselves to fall, and especially to read the remarks of Newspaper-men who are supposed to know everything, but in fact show that they have very poorly informed themselves on at

least some subjects about which they write.

When we traveled with the Russian Mennonite deputation in the North-west, in 1873, one of the St. Paul Daily papers there, got off the remarkable large expression in **THEIR FAITH** THE MENNONITES WERE PROTESTANT. Several years ago we read an article in one of the leading papers of New York City the fancied romance, that when a young man in the Mennonite church desired to get married he would report to the deacon of his church, whose duty it was then to saddle his horse and ride to the residence of the girl and stop at the watering trough or well, and if the young damsel should come out, draw water, and give his horse to drink the deacon would understand that the suit was accepted and report favorably to the bridegroom.

From the Inter-Ocean of August 15th, we have the following paragraph which is to some extent correct, but in at least three points it misses its figure a good ways:

"The Mennonites who are now exempt from military duty in Russia, will not have that exemption in 1880. Accordingly a strong emigration to this country has set in. There are now more than two hundred thousand of this curious sect in the United States, through perhaps a dozen States. They are a people of thrift and energy, and by their good conduct commend themselves to those among whom they live. Their religious beliefs approach more nearly to those of the Quakers than any others. *They refuse the Old Testament and deny original sin.*"

The number of Mennonites in the United States is about one hundred thousand, and they are scattered over some twenty States, and in regard to rejecting the Old Testament, they believe that the Mosiac Law, which consisted "only in meats and drinks, and divers washings and carnal (or outward) ordinances," imposed upon the children of Israel until the time of Christ, or in the language of the apostle; "until the time of reformation," was fulfilled in Christ and hence under the gospel dispensation no longer binding. For "Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is not to say of this building, neither by the blood of goats and calves, but by his 'own blood, he entered in once into the holy place, and obtained eternal redemption for us." Heb. 9: 1-12. Paul also writes to the Ephesians (Eph. 2: 13-15), "But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh, the enmity, even the law of commandments contained in ordina-

ces; for to make in himself of twain one new man, so making peace.

The Savior says that he came not to destroy the law and the Prophets, but to fulfill them. He then refers to a number of points which were taught in the law, for which he gives us the spiritual and more perfect commandment. Where the Old Testament said, simply, "Thou shalt not kill," Jesus says, "Whosoever is angry with his brother without a cause, shall be in danger of the judgment. If any man say to his brother, *Raca*, he shall be in danger of the council, but who sooner shall say, thou fool, shall be in danger of hell-fire. Again where the law prohibits adultery, Jesus condemns, as adultery, the very lust or desire thereof; and where the law prohibits perjury, or false oaths, the Savior prohibits *all oaths*, and commands to swear *not at all*. And the same of the law of revenge; instead of the law under which it was permitted to hate an enemy, he says, "Love your enemies," &c. So where the Savior sets aside the Old Testament provisions of "eye for an eye and tooth for a tooth," the Mennonite church also, as followers of Jesus, feel it their duty to obey the New Testament rule, rather than the Old, for the Savior plainly says, "Unto me is given all power in heaven and in earth," "Go ye therefore and teach all nations," \* \* \* teaching them to observe all things whatsoever I have commanded you," and "Ye are my disciples if ye do whatsoever I command you." Just as far as the Savior substitutes the Gospel doctrine of the New Testament, for the teachings of the Old Testament, so far we accept the New, and leave the Old, and just as far as the Savior fulfilled the Old Testament law, so far there is no longer any virtue therein, any further than to show the dealings of God with his people and the perfect harmony that exists between types and antitypes, between prophecies and their fulfillment, but what is more than these of the Old Testament, the Mennonites reserve as God's divine book of inspiration, and observe its teachings as well as those of the New Testament. Hence the assertion that they reject the Old Testament is altogether without any foundation.

That they reject original sin, is also altogether wrong. We believe that Adam and Eve transgressed and sinned, and that they and all their posterity were and are by nature sinners, and that they can be cleansed from that sin alone through the precious blood of Jesus Christ, and that there is no other way than by faith in Christ, by repentance and ceasing to do evil and learning to do well, in other words by believing and obeying the Son of God. The remark has been made that Mennonites believe that little children, (infants) as long as they are in their unconscious state, are without sin. This idea is also incorrect. Children are sinners as well as older persons; that is they

are under the burden of original sin, as all the descendants of Adam are, but the Mennonites do hold and believe that through the atoning merits of our Savior their original sin was sufficiently atoned for, and as an unconscious infant cannot commit sin as long as it is thus unconscious, they have no active sin until they come to those years in which they are able to distinguish right from wrong, and if they die while they are in the years of unconscious infancy; they are fully saved without any outward ceremony as infant baptism, &c., being performed upon them, for the Savior distinctly says, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Hence when we are accused of rejecting the Old Testament and denying original sin, our views are grossly misrepresented. J. F. FUSK.

#### PARENTAL DUTY.

Parents, if you feel a real interest in the welfare of your children, as it regards the formation of their character, or the choice of their occupation, or the expectation of their usefulness in life, you must in your plans and efforts have an end in view, and this end will have to appear in your toils, precepts and example, or your labor will be in vain. Hence if you wish your children to grow up in a spirit of purity and nobleness, you must exhibit in your conduct, both theoretically and practically, such a spirit before them. If you wish them not to acquire the habit of evil speaking, then you must firmly resolve never to deal lightly with the character or reputation of others, or to repeat a slander. If you desire their faces to glow with good humor and contentment, ever bearing a beautiful and cheering aspect, then let your own face be illuminated with the sunshine of love, gemmed with kind words, noble deeds, and loving looks, making the home circle at once beautiful and happy. If you wish to cultivate moral courage in them, then say and do what you conscientiously believe to be right and true, without being influenced by the opinions of others, or by the conventionalities of society, showing them that you fear nothing but failing to fulfill your duty. If you would save them from indolence, whichever acts as rust in corroding and dulling the faculties, then you must be earnest in purpose and fervent in spirit; for a spirit of industrious earnestness is a vitalizing

For the Herald of Truth.

#### SECRET PRAYER.

Oh, what relief in secret prayer! How many times I have been weighed down and almost crushed with earthly cares and sorrows! But Oh, my tongue cannot express what relief I have found in secret prayer! 'Tis there I make all my wants and wishes known. When we have troubles and trials, what a comfort to the Christian to have a sympathizing High Priest to whom we can go and ask forgiveness. He tells us to go and sin no more.

Satan often tells me I would not have so many troubles and trials if I would follow him, but I have more pleasure in my dear Jesus than the whole world can give. My soul often sings amid the storm. Praise God, I am going home! Dear friends, I wish I could tell you what relief I find in secret prayer. 'Tis there I find relief from a world of care. I often drop my work for secret prayer. I know we ought to pray all the time. I do pray when I am at my work, but always feel so much stronger after secret prayer on my bended knees.

When the slanderer has been using my name, Oh what relief in secret prayer! I could not stay in this world if I had no dear Jesus to go to and tell him my troubles. The Christian's mind is in heaven; it is not engaged so much in this world; it looks beyond, as Paul says in 2 Cor. 4: 18, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Oh what glory awaits the true Christian! He can well bear a little sorrow and reproach in this world; but we often want to go to heaven on flowery beds of ease, while others fight to win the prize. How sad for wicked men to crown the dear Savior with thorns, and spit in his face—the spotless Lamb of God.

A SISTER.

## Herald of Truth.

Elkhart, Ind., Sept. 1878.

To OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Bro. John Lapp, whose obituary notice will be found in another column, retained the strength of mind and body in a remarkable degree to the end of his life. During the last days of July he was called in company with Jacob Krehbiel to Black Creek church, in Canada, where he preached a funeral discourse for Bro. Samuel Danner, who died on the 28th. This was no doubt the last public service that Bro. Lapp performed, as he took sick on the 3rd of August and died the 5th. Thus the Lord gave him strength to attend to the duties of his office to the very close of his life, but now he has been called to rest from his labors.

On the 6th of August, a deacon was ordained in the church known as Groff's Dale church, in Lancaster Co., Pa. There were nine brethren nominated, and the lot fell on Bro. John Martin. May the Lord bless him and make him an instrument for much good among his people.

Two ministers were ordained by lot at the Bank Church in Rockingham Co., Virginia, on Sunday, August 18th. The lots fell on Peter S. Heatwole of Dale Enterprise, and Shen S. Weaver of Mount Clinton. May God's grace attend them and may they be strong and willing instruments in his hands to spread the Gospel of the Prince of Peace and call sinners to repentance.

Correction.—In the biographical sketch of C. D. Beery, on page 66, in the April No. of the Herald of Truth, we stated that his last sermon was preached three weeks before his burial from Luke 7: 45—49. The chapter here given is incorrect. His last sermon was preached from Luke 6: 43—49. "A good man

out of the good treasure of his heart, bringeth forth that which is good" &c.

Our Amish brethren in Seward Co., Nebraska, have built themselves a Meeting-house this summer, and have it already in use. We are glad to learn that they were able to accomplish their object so soon. May the Lord be with them, and may the church there be the means of much good to the souls of men.

Abraham Rohrer, Bishop in the Mennonite church, in Medina Co., Ohio, and who for some time had been gradually failing, died on the 10th of August, at the advanced age of 89 years, 8 months and 12 days. He has been in the ministry for many years, was a man of strong mental faculties, and great bodily activity, even in his old age. He occupied a very active and influential position in the church for a long time, but in his latter years as his mind began to weaken from the effects of age, his work has been left to others. Since the death of his wife, he has been gradually growing weaker, and about two weeks before his death, his failing became more apparent, though he had no pain, and gradually wore away until death came to his relief. Funeral services were held by preachers Inhoff and Horst. He leaves eleven children, two sons are in the ministry and one is a deacon.

The Lord who said, "Suffer little children to come unto me," saw fit to remove to his heavenly fold the only child, a little daughter of Bro. and Sister Peter Jansen, of Jefferson Co., Nebraska. The child was about five months old, and died very suddenly in a spasm brought on by teething. It is a severe affliction for the bereaved parents, but the Lord has only called home his own, and by and by, "on the other side of Jordan, in the sweet fields of Eden," they shall find their loved one again.

Books.—The Martyr's Mirror in German, Menno Simon's Complete Works in English, and Menno Simon's Foundation in German, The Philharmonia, one of the best selections of church music now published, and other of our publications can be had at publisher's prices, of BENJAMIN FRICK, near Line Lexington, Bucks County, Pa. Also of Oberholzer & Co., at Berlin, Ontario, and Western Publishing Co., Halstead, Kansas.

Agents Wanted.—A few good agents to sell the Martyr's Mirror in German and the Complete Works of Menno Simon in English. Terms liberal. Please apply soon at this office.

Premiums.—To any one sending us two new subscribers for the Herald of Truth, with two dollars, we will send free a copy of Plain Teaching, 100 Peace Envelopes, or an English and German Testament. For four new subscribers and four dollars, we will send a copy of the Philharmonia Singing Book, or a copy of wandering soul, or 250 Peace Envelopes; for five new subscribers and five dollars, we will send a good Bible Dictionary or Menno Simon's Foundation in English.

Harvest in Dakota, as appears from recent letters received did not turn out as well as had been anticipated. The heavy rains succeeded by the intense heat shrunk the grain, so that the yield in some places, is indeed very small, but the brethren there, after all, hope to have enough for bread and seed next year. In Manitoba the prospects at last, accounts were very good.

Reduction.—To meet the decline of the times we have concluded to reduce the price of our Singing-book, The Philharmonia \$1.00 per single copy, and \$10 80 per dozen. We hope this reduction may bring us an increased sale.

Our Family Almanac for 1879, will soon be ready for delivery. It contains a number of fine illustrations, and a choice selection of moral, religious, and miscellaneous reading matter. The astronomical calculations are full and complete, and we can promise our patrons a good almanac, and will furnish it this year at the following reduced prices.

Single copy by mail postage prepaid \$ .08  
 2 copies " " " " .15  
 4 " " " " " .25  
 12 " " " " " .60  
 22 " " " " " 1.00  
 100 " " " " " 4.00

All orders by mail should be accompanied with the cash. We hope our friends every where will interest themselves in the sale of our Family Almanac and assist us in extending its circulation. Send in orders at once so as to get them on sale early.

To those in Arrears.—It is now after harvest, and in a short time the wheat

will be threshed and sold, and we would herewith drop a few gentle hints to all those in arrears for the Herald, not to forget the printer. Month after month the faithful messenger goes forth to scatter the seeds of truth, of warning, encouragement and comfort; but the time comes, too, when he must look for his natural support. So dear friends, when you look upon the little yellow slip, on which your name is printed on the wrapper of your paper, and the figures there tell you that you are in arrears, and you can conveniently do so, you will indeed confer a great favor on us by sending in the amount however small it may be; these small amounts will altogether make quite a large sum and enable us to meet our obligations.

## CONFERENCES.

The Annual Conference for the state of Indiana will be held in Holdeman's meeting-house, on the second Friday (11th) in October. All are cordially invited to attend. The nearest railroad stations are Elkhart and Goshen, on the Lake Shore & Michigan Southern R. R., and Nappanee, on the Baltimore & Ohio R. R.

The Semi-Annual Conference for the eastern district of Pennsylvania will be held on the first Thursday (3rd) in Oct., in Franconia Meeting-house, Montgomery county.

The Semi-Annual Conference in Lancaster county, Pa., will be held on the first Friday (4th) in October, at Melinger's Meeting house, about three miles east of Lancaster city.

The Semi-Annual Conference of Virginia will be held at Trissel's Meeting-house, near Broadway, Rockingham Co., on the last Friday and Saturday of September, and on Sunday, the 29th, the communion will be held at the same place. A general invitation is given to the brethren and sisters to visit us at that time, and especially our ministering brethren. Those coming on the cars will stop off at Broadway, and inquire for Samuel or Abraham Shank. Or if we are informed of the fact we will be there with a conveyance to await their arrival.

A. SHANK.

The Annual Conference for the north-western district of Pennsylvania

will be held this year on the third Friday (20th) of September, in the Martinsburg church, in Blair county. The nearest railroad station is Martinsburg, on the Martinsburg Branch from Altoona. All ministers and deacons are cordially invited to attend. J. N. DUNK.

Conference in Missouri.—The Annual Conference for the state of Missouri will be held this year in Shelby county, on the fourth Friday in September (27th). Brethren elsewhere and especially ministers are cordially invited to be present. The nearest station is Clarence, on the Hannibal & St. Joseph railroad. BENJ. HERSHEY.

The Semi-Annual Conference in Kansas will be held this fall in Osborn county, on the third Friday in October (18th.) All ministers and deacons, as well as others are cordially invited to be present. The nearest station is Russell, on the Kansas Pacific R. R.

A. SHELEENBERGER.

The Annual Conference for Franklin county, Pa., and Maryland will be held in the Chambersburg Meeting-house, on the second Friday in October.

## THE JOY OF GRIEF.

Sweet the hour of tribulation,  
 When the heart can freely sigh;  
 And the tear of resignation  
 Twinkles in the mournful eye.

Have you felt a kind emotion,  
 Tremble through your troubled breast,  
 Soft as evening o'er the ocean  
 When she charms the waves to rest?

Have you lost a friend or brother,  
 Heard a father's breath,  
 Gazed upon a lifeless mother,  
 Till she seemed to wake from death?

Have you felt a spouse expiring  
 In your arms before your view,  
 Watched the early soul retiring  
 From her eyes that broke on you?

Did not grief then grow romantic,  
 Hearing on remembered bliss?  
 Did you not with fervor frantie  
 Kiss the lips that felt no kiss?

Yes; but when you had resigned her,  
 Life and you were reconciled;  
 Martha left—she left behind her,  
 One, one dear, one only child.

But before the green moss peeping,  
 Her poor mother's grave arrayed;  
 In that grave the mother sleeping,  
 On the Savior's lap was laid.

Terror, then your heart congealing,  
 Chill'd you with intense despair;  
 Can you call to mind the feeling?  
 No; there was no feeling there.  
 From that gloomy trance of sorrow,  
 When you woke to fangs unknown,  
 How unwelcome was the morrow;  
 For it rose on you alone.

Have you seen a friend—a mother,  
 Heard a dead, dead mother speak?  
 Proved the fondness of a mother,  
 Felt her tears upon your cheek?  
 Dreams of love your grief beguiling,  
 You have clasped a consort's charms;  
 And received your infant smiling,  
 From her mother's sacred arms.  
 Thither all your wishes bending,  
 Rose in ecstasy sublime;  
 Thither all your hopes ascending,  
 Triumph'd o'er death and time.  
 Thus afflicted, bruised and broken,  
 Have you known such sweet relief?  
 Yes, my friend; and by this token,  
 You have felt the joy of grief.

L. R. E.

For the Herald of Truth.  
THE GREAT PRIVILEGE.

Oh what a great privilege has the believing blood washed and cleansed child of God, to come daily and approach the highly exalted, majestic throne of grace with his praises and thanksgivings for everything he receives from the benevolent hand of his heavenly Father; and also with all his petitions and wants, with the assurance to have his prayer answered if asked in faith believing. But only in regard to that full and complete work of reconciliation of Jesus Christ we are permitted to draw near. Oh, then let us approach with boldness, or cheerfulness and thankful heart, to dip and drink out of that always overflowing fountain grace for grace, as much as we need.

J. RICHEN.

## DO NOT WAIT FOR FEELING.

Whilst you cannot feel too keenly, do not wait for feeling. No sorrow for the past can be too poignant; but do not wait for that sorrow. If the prodigal had not arisen till he was satisfied with his own repentance, he would have died in the far country. The tears which do not flow from the gaunt eyes of famine, will come unbidden at the feast of fat things; and the fountains of the great deep, which freeze in the winter of remoteness and estrangement, will break up and brim over in the sunshine of mercy. The word which you take, be it what it may—"Father, I have sinned, and am no more worthy to be called thy son;" Take away mine iniquity, and receive me graciously, whatever the word may be, let it be a true one, and swifter than your return will be the footsteps of forthcoming pardon; and great as may be your own joy in rescuing and restoring grace, no less will be the joy in heaven over your repentance.—Jas. Hamilton.



## THE CHRISTIAN'S ESTIMATE OF THE BIBLE.

The Psalmist gives his estimate of the Bible in the words: "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth." But he spoke by the Holy Spirit, and therefore gave the universal experience of God's people in every age. It is therefore an interesting inquiry why the people of God so intensely love his book. We know the fact not only from such passages as we have quoted, but from the history of the Church in ages past. It is curious to read the expedients that have been resorted to in times of persecution by Christians to prevent wicked men from robbing them of this precious volume, showing their ardent attachment to it. And it is well known that men of the greatest intellects have testified to its value. Said Milton: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, no politics like those which the Scriptures teach." And the great Oriental scholar, Sir William Jones, wrote: "I am of the opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may be written." And Daniel Webster said: "If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures." Poets have also sung of it in words similar to those of Pollock:

"Most wondrous book! bright candle of the Lord,  
Star of eternity, the only Star  
By which the bark of man can navigate the  
Sea of life, and gain the coast of bliss  
Securely."

And to these testimonies we might add the wonderful fact that so much money and time are given to circulate this book by organizations of men. There is not another book in the world that ever has, and we feel safe in saying ever will, secure an organization to circulate it. Individual men may take a fancy to a particular tract or book, and give money to circulate it, but a society could not be formed and maintained for that end. The Tract society circulates books and tracts in general, but not a particular copy of any work. This honor belongs alone to the Bible, and shows the wonderful hold that it has on the Christian heart.

Now with such facts establishing the doctrine that the people of God love this book, we repeat it, it must be an interesting question why they so value it.

To this question we reply,  
First. It answers the inquiry, "How can sinful man be just with God?"

Thoughtful men in every age have

sought an answer to this question, and where the light of the Bible has not shined they have sought in vain. Nature can tell much about the wisdom, the goodness and the power of God, its Creator, but it is silent when the question is asked: "Can God be just, and justify the ungodly?" Philosophy can only answer our inquiry by declaring that law must be maintained, that to that end its penalties must be enforced—it knows nothing of pardon and gracious acceptance on the part of its author. No, there is no voice that can answer our question, only the voice which comes from the Bible, the book of God. But there it is clear and explicit that, "being justified by faith, we have peace with God through our Lord Jesus Christ." And because of this answer we wonder not that the people of God love the Bible.

Secondly. They love it for the temporal blessings it brings in its train. The history of the world demonstrates the truth of that godliness—the godliness inculcated by an open Bible—has the promise of a life that now is as well as that which is to come.

Compare the United States with Mexico, England with Spain, Holland with Turkey, etc., or, what is much easier done, take two communities in our own land. Here is a village with its schools and churches—the majority of its inhabitants love the Bible, and as the Sabbath day comes round the bell is heard calling the people to the Sabbath school and the sanctuary of God. Here the people assemble to consider the important questions of God, duty, eternity, and manifest their interest in them by giving of their means to circulate the Bible and send the missionaries to the ignorant and the destitute, both at home and abroad.

But there is another village of a different kind, and I am so sorry there are so many of them in this professedly Christian land, where the people do not love the Bible, where no Sabbath bell calls the people to the sanctuary and the Sabbath school, but where drinking saloons and gambling rooms are the places where the people assemble to laugh and jest, stupefy their brains, and prove conclusively, as they think, that "that lamp which God threw from his palace down to earth to guide his wandering children home," was the work of men who united to take away from them their right to ruin themselves and their families by patronizing and enriching the rumrunner, etc.

Now we ask you in which of these villages you would prefer to dwell, and in which of them morality was held in highest esteem, and in which of them property sold at the highest rates? But since every Christian wishes the temporal welfare of his neighbor, we need not wonder that he values the book which does so much toward securing it.

Thirdly. He values it because it reveals to him something of the glory which

is prepared for the saints in the world to come.

Said John Foster: "Thanks to that gospel which opens the vision of an endless life; and thanks above all to that Savior who has promised to conduct all the faithful through the sacred trance of death into scenes of paradise and everlasting delight." But without the Bible he would have been obliged to say, with an infidel sage, "I am about to take a leap in the dark."

The apostle knew something of this revelation when he said: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him." And a like knowledge has made glad the hearts of Christians in every age, and inspired them with a hope which neither persecution nor death itself could destroy. Accordingly, when called to the stake and the gibbet for the hope of the gospel, they rejoiced that they were counted worthy to suffer shame for the name of Jesus. Like him, we can say of them, "Who for the joy that was set before them they endured the cross, despising the shame." The knowledge given them in this blessed book enabled them to sing:

"A hope so great and so divine,  
May trials well endure,  
And purge the soul from sense and sin,  
As Christ himself is pure."  
—Chr. Press.

## PUBLIC WORSHIP.

There are many and good reasons, apart from all higher considerations, why every person should form the habit of regular attendance upon the services of the sanctuary. It is a good thing, it is conducive to self respect, for the man or woman who has been working all the week, to "dress up" and go to church. It breaks up the monotony of life, it changes for a time the channels of thought. It affords both physical rest and mental nourishment. Of two men, all religious considerations apart, the one of whom goes to church on the Sabbath, while the other goes on some excursion, or goes visiting, or even remains yawning about home, the church-goer will be better prepared for his work on Monday morning. The Sabbath was wisely fitted by its Maker to man's physical and mental, as well as spiritual requirements; and when men keep it as God designed it, they receive the benefits of it even in these lower interests.

But the higher consideration ought to have weight when the lower ones do not. It is every one's bounden duty, so far as Providence permits, to be an habitual attendant upon the regular services of God's house. It is not the duty of Christians only. Who is there that is free from the obligation to worship God? Not one single individual in all the wide world. "I can worship God at home," you say.

True; but you should worship Him in the assembly of his saints also.

We make prominent among the considerations which ought to urge you to the house of God, this divine obligation. Attendance upon public worship is what God demands. You ought to go.

There are in addition, however, other weighty reasons. As a matter of fact, no small proportion of the religious instruction that the majority of men receive, is obtained from what they hear in the church. The most of the religious knowledge that even the majority of Christians gain, is from the preaching of God's word. If you will learn then of God and his ways—knowledge surely that you ought to be eager after—go to church.

Then further, you are thereby in the way of receiving a blessing. It is largely from the regular attendants upon sanctuary services that the increase comes to the number of those who profess Godliness. That is to say, the church-goer, rather than the church-neglector, is the one who by the truth is likely to be brought to Christ, and so to heaven.

Can there be any sufficient answer to these reasons? Attending upon public worship, you receive benefits so far as this life is concerned. But above and beyond that, you are in the way of duty, you are doing what you ought to do; you are learning of the things of God's kingdom; you are where your heart is likely to be touched by the divine Spirit.

Go to church, and take your children.—  
Am. Mess.

For the Herald of Truth.  
Gal. 4: 27.

The apostle here uses, as he frequently does, an Old Testament figure, to illustrate the fulness and universality of the Gospel in contradistinction of the law. Agar was the bond woman and represents the Mount Sinai—the law, or in verse 25, the Jerusalem which now is—that is, the Jerusalem which was in the days of Christ and the apostles: in other words, the church under the law, which had the promise Acts 2: 39—which was the chosen of God—his peculiar people, his Sponse (Jer. 2: 2) and He her husband (Isa. 54: 5), and all Israel under the promise, while the Gentiles were without the promise. Sarah, though the free woman, the wife, was barren and bore not after the flesh or the common course of nature, but had a son by promise, and her descendants should be, according to the promise of God to Abraham, as the "stars for multitude." This was cause for joy and song or praise, and I have no doubt but that even

in a natural sense, the words of the text have their fulfillment.

The prophet, however, spoke especially of Israel's restoration after her long continued calamities, "but his language is so framed by the Holy Spirit as to reach beyond this to the spiritual Zion," or to the Gospel church, which should not only include the Jews, who were the children of Abraham after the flesh and were under the law, but also the Gentiles. The spiritual Jerusalem was spoken of as barren during the time of the Law, for during that time she had no spiritual children among the Gentiles.

The Gentiles also who had not the promise and lived without God in the world as the apostle says, were destitute of God, and in this sense the New Testament church, which is made in the greater part of the Gentiles is spoken of, at this time, as without God, or without a husband, but under the new Gospel dispensation, both Jew and Gentiles are converted and born to God, and she who was barren and desolate hath more children than she which hath an husband. Hence the reader will see that Sarah, representing the barren, the unfruitful, during the time of the law, and being desolate because she has no children, has yet reason to rejoice and be glad and sing aloud the praises of God, because the Lord has given her spiritual children as the stars for multitude. God grant that thousands more who still walk in darkness and the shadow of death may be brought to the true spiritual light.

## FRIVOLITIES IN OUR CHURCHES.

[The following remarks by an unknown author, have the right tone. We need more of this style of literature at the present day, but alas, how few of our popular Christians are brave enough to protest against all the popular misuses of professed Christians. Let us all show a little more boldness, brethren.]

Unless we put on the brakes we shall soon be as contemptible with tomfooleries and mummeries in our Protestant churches as the adherents of Rome. Indeed, it is a debatable question whether already we are not in many quarters as far gone as the Romanists. We are,

without doubt, missing the essence and grasping the shadow. How shall we entertain the young, keep them from the dens of vice, and make them men and women of mind and soul? Is the problem from mistakes in which come many of the evils we are enduring. When building character we must take good care that we do not use rotten timber. Card tricks to entertain church members are not seemly; and we have got into the way of employing vain singers in the choirs and in concerts who often sing what, if spoken, would be objectionable. Comic songs are not exactly the thing for the place where we assemble to worship God. Love songs have their time and should also be kept in their place. We submit that the congregation should not be shocked by unsuitable songs, tableaux, and tricks in the sacred place. Although these may elicit applause, we are inclined to fear that God is not well pleased with such a mixture.

We are not unmindful that a little fun now and then is relished by the wisest men, and still more by the young, but we do insist that what is suitable in one place is the reverse in another. We are to work out our salvation with fear and trembling, not with frivolity and mirth.

The Christian who goes to the theatre to be amused, or brings the theatre into the church for the same purpose, is surrounding himself with influences which will torment more than help him. This is not the wedding garment for the Gospel feast. The obedient Samuel, the studious Timothy, the consistent Joseph, the abstemious Daniel, followed not the multitude to act the fool's part in holy places. They had peculiar enjoyments of their own as have all God's true disciples. We wish to emphasize the statement that young men and maidens are not perfected in manners or religion by having a high old time in the church where we sit at the Lord's table, met to confess our shortcomings and to implore forgiveness for our sins of omission and commission. This is none other than the house of God. Let us respect it.

Happy is the person who can rise above an insult. He is a great ways heavenward. If you find no good in a person to think of, direct your mind to the good which such a person misses; and try to call his attention to it also.

## SATISFIED.

"Jesus is mine—I am satisfied."

Jesus! Thy precious blood  
Both cleanse me from all sin,  
Thy dwelling place, my heart,  
"All glorious within."  
Thy sweet and holy truths  
The Spirit hath applied,—  
My soul hath found its rest—  
For I am satisfied.

Thou'rt mine! What though the clouds  
Dark o'er life's pathway lower;  
I still shall feel within  
Thy sure, protecting power.  
Though crowned with richest joys,  
Or in thy furnace tried,  
So Thou art with me, Lord,  
I shall be satisfied.  
Through flowers and thorns alike,  
Without a wish to roam,  
Just so Thine is the hand  
That guides me to my home.  
Where'er the pathway leads—  
Even to death's chilling tide—  
Thou, Jesus, wilt be mine,  
And I am satisfied.

## THE WORDS OF JESUS.

## THE TWO BUILDERS.

Matt. 7:24-27.

In the East the peasant's huts are often very substantial structures. They are built of mud or sun-burnt brick. A night's hard rainstorm will sometimes nearly demolish an entire village. Their mountain streams, also, possess a very peculiar character. The beds of these brooks are called "wadies." In the hot season they are entirely dry. Yet, even then, they afford often the best pasturage. In the rainy season they are swollen streams. The shepherd builds his hut by the banks of one of these "wadies." If it is built high up on the rock, it is safe. If it is built on the sandy soil, though there is no water at the time of building, the treacherous foundation gives way with the first freshet.

Appearances are deceitful—this is one lesson of the image. The man's house seems safe so long as the "wady" is dry. It needs a torrent to test it. No man knows whether he is safe till he has been tried. The storm is needed to show whether he is built upon the rock or upon the sand.

There is another lesson quite as important. The hearers of Christ's sermon understood it, doubtless. A friend of mine was once traveling through Palestine. The party pitched their tents one night in one of those "wadies." The night was fair, the air clear, the grass green and soft, the torrent bed dry. Suddenly my friend was awakened by hearing the gurgling of water. Before he was dressed it was a foot high beneath his bed. He escaped with difficulty. His clothing, books,

manuscripts, were carried off by the stream. Rain in the mountains had in a few hours filled the dry bed with a roaring torrent. So, without warning, stormy experiences of temptation come. They that are not built on a rock, fall. There is no time to prepare after the temptation assails. Peter in the palace has no time to think. He must do his thinking before.

Foundations are hidden. It is not the apparent virtues which give a man stability to character. It is not what a man appears to be, but what he is in the foundations. This is illustrated by the history of one of the handsomest churches in Chicago. It was a magnificent structure; built throughout of stone; apparently only time could destroy it. Yet before it was quite completed the workmen abandoned it, the street was blockaded, the inhabitants of the opposite houses feared for their lives because of it. It had all to be taken down, stone by stone. The foundations were imperfect. It was admirably built—but on sand. Many a man, good citizen, kind father, generous neighbor, honest tradesman, is admirably built—but on sand. What are your foundations? Are you rooted and grounded in Christ?

Yet this is not the only moral of the "two builders;" perhaps not the chief moral. Christ spoke these words to his own disciples. He had just ordained the twelve as apostles. The sermon on the Mount was the ordination sermon. He does not therefore contrast those who believe in other teachers. Speaking to *believers* he contrasts those who merely believe, with those who believe and practice. It is practical and theoretical religion he contrasts; the religion of those who accept the creed, and the religion of those who embody it in their lives.

Christ elsewhere put the same truth in other forms; as in the parable of the two sons, or the declaration, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." To call Jesus Lord, says a famous preacher, is to acknowledge his divinity. It is to be orthodox. To cry unto him Lord, Lord, is to adore. It is to be pious. But neither orthodoxy nor piety is sufficient, unless they have wrought themselves out in actual obedience to the Father's will.

The moral to the Sabbath-school scholar is plain. Are you learning your lesson only? Then you are building on sand. Are you every week putting in practice the lessons of the Sabbath? Then you are building on rock. He who merely commits the ten commandments to memory, however perfect his recitation, is a poor architect. He only who writes them in his heart, and embodies them in his life, builds for eternity.

Christ did not come so much to teach new truth as to give new power to truths as old as Moses—yea! dating from the garden of Eden. You are building on

sand. Do you labor to make them employ the precepts and doctrines you teach? Do you measure your success not by the answers of the class, but by the method of life in the week? Then only are you building on rock that which will endure eternally. Then neither the tempests of time nor the trial day of eternity can shake the structure you have reared.—*Selected.*

## FATHER'S WILL.

In eighteen hundred of our Lord,  
Was father born by all accord;  
The date of May was twenty-nine,  
In Weissenburg of nether Rhine.  
He lived a soldier—drunken sot,  
And sinful deeds he hated not.  
Both days and years he passed in sin,  
With tongue and deed, and thought within.  
In eighteen hundred twenty-nine,  
When he had crossed the ocean's brine,  
He gave his heart unto a wife,  
And tied the nuptial knot for life:  
In eighteen hundred thirty-five  
He made a change for better life;  
He gave his heart to God in full,  
And exercised the golden rule.  
Upon this rule he lived and died—  
His drunkenness and sin denied;  
Through all affliction great and small,  
He praised his Savior all in all.  
With many labors, doubts and fears,  
With many sorrows, prayers and tears,  
He taught his children how to give  
Their hearts to God and godly live.  
His years for God were forty-three,  
And many sorrows did he see;  
The tempest raged out like a stream,  
His warfare was a bloody theme.  
Not only was it war and fight,  
But many days of joy and light;  
Of many banquets he partook;  
And drugged fresh water from the brook.  
In eighteen hundred seventy-eight,  
He laid his head down with the dead;  
He said, I'm dying—Christ said, come,—  
I am prepared, I'm going home.  
But first I have a will to make,  
A will that you will doubtless break.  
I am opposed to wicked pride;  
For Jesus' sake who for me died,  
I will not that my body be  
Conveyed in popularity;  
Nor carried up in you grand hall,  
No organ music made at all;  
My Savior laid in linen white,  
Then why should I be dressed in night.  
He humbled low for even me—  
He shed his blood to set me free:  
I will no flowers by my grave,  
My garland is what Jesus gave;  
Pride is for time and not for me;  
I am but dust and dust will be.  
I know my body will be dead,  
And ignorant of what I said;  
But this would be my grandest will,  
Which I would have you to fulfill.

M. M. WALTER.

EVERYTHING around you, rightly viewed, would remind you of Jesus; He is the Way to God; the City of refuge; the House of defense; the Tree of life; the Plant of renown; the Rock of salvation; the Wall of fire; the Stone of stumbling; and the Gate of life.

## Miscellany.

If we knew what lives were darkened  
By some thoughtless word of ours  
Which had ever lain upon them,  
Like the frost upon the flowers,  
O with what sincere repentings,  
With what anguish of regret,  
While our eyes are overflowing,  
We would cry, "FORGIVE," "FORGET."

## DEFINITIONS OF POLITENESS.

As to politeness, many have attempted definitions of it. I would venture to call it benevolence in trifles, or the preference of others to ourselves in little, daily, hourly occurrences in the commerce of life. A better place, a more commodious seat, priority in being helped at table, &c., what is it but sacrificing ourselves in such trifles to the convenience and pleasure of others? And this constitutes true politeness. It is perpetual attention—which by habit grows easy and natural to us—to the little wants of those we are with, by which we either prevent or remove them. Bowing, ceremonious, formal compliments, and stiff civilities, will never be politeness; that must be easy, natural, unstudied, manly, noble. And what will give this, but a mind benevolent and perpetually attentive to exert that amiable disposition in trifles towards all you converse and live with? Benevolence in greater matters takes a higher name, and is the queen of virtues.

## LIVING FOR THE END.

This life will soon be to an end! Consider thou, therefore, how thy affairs stand as to the next.

Man is here to-day, to-morrow he is soon forgotten.

Thou shouldst so order thyself in all thy thoughts, and all thy actions, as if thou wert to die to-day.

Hadst thou a clear conscience, thou couldst not fear death. It were better to avoid sin than to flee death.

If thou art not prepared to-day, how wilt thou be to-morrow? To-morrow is uncertain, and how knowest thou that thou shalt live till to-morrow?

How wise and happy is he that laboreth to be such in his life as he wisheth to be found at the hour of his death.

Whilst thou art in health thou mayst do much good; but when thou art sick, I know, not what thou wilt be able to do.

Few by sickness grow better; and they

who travel much are seldom sanctified.

Who shall remember thee when thou art dead? Do, do now, my beloved, whatsoever thou art able to do; for thou knowest not when thou shalt die, nor yet what shall be after thy death.

Now, whilst thou hast time, lay up for thyself everlasting riches.

Think of nothing but the salvation of thy soul; care for nothing but the things of God.

Keep thyself as a stranger and pilgrim upon earth, who hath nothing to do with the affairs of this world.

Keep thy heart free and lifted up to God, because thou hast here no abiding city. Send thither thy daily prayers, and sighs, and tears, and that after death thy spirit may happily pass to the Lord.—*Thomas A' Kempis.*

A PARTY of German American Journalists lately visited the Mennonite colony of New Alexanderwohl in the state of Kansas. The visit was interesting and satisfactory. The colony seems to be in a very prosperous condition. Within the last two years about 10,000 \* Mennonites have bought land and settled in Kansas. They have succeeded so well that it is said after gathering their third harvest, they will be compensated for all the losses they have incurred in the sale of their property and in their migration to this country from Russia. Their success in farming in America has been so favorably reported to their brethren in Russia, that many more design to come to America. The personal appearance of these Russian Mennonites is described by the editors that visited the New Alexanderwohl colony, as favorable and healthy, and possessing some culture. They report generally from six to eight children in a family. They use straw for fuel. And as they had no straw the first year, they used dried grass. Two or three times a day, they with a fork push bundles of straw into the stove, and it is said to give them less trouble than wood. They are said to combine the customs of different countries in a remarkable degree, and to be very friendly and affectionate in their ways, and disciplined in their manners by the religion they profess.—*Primitive Christian.*

YELLOW FEVER.—The official report of the surgeon general was completed, and shows a melancholy death roll for the week. In New Orleans on August 31st the total of cases has been 2,877, and 867 deaths.

At Vicksburg there are now 800 cases, half of which occurred during the last

\*We have recently noticed several statements in which it is said that 10,000 Mennonites have settled in Kansas. This statement is incorrect. We feel quite confident that the number now in Kansas does not exceed 5,000. For the sake of the truth we make this correction.

week, and 50 new cases in the last twenty-four hours.

Many of the lower Mississippi river towns are severely scourged by the disease.

The refugees are carrying the disease to many northern cities. A few cases in Cairo, St. Louis, Cincinnati, New York, and one case at Franklin, Ohio, all from infected places.

Great suffering prevails for want of supplies, and medical attendance. The nurses and physicians being exhausted from over work.

The people of the north are responding liberally. New York and Brooklyn contributed \$80,000, Cincinnati \$12,000, Chicago \$18,000, and many other cities, smaller sums.

A BIBLE READING community of eighty souls has been found in the town of Corato, in the Neapolitan province of Italy. It is the outgrowth of the present of a single Bible in 1860 to an image-maker of the place, who being converted by its perusal, added the work of Bible distribution to his own trade. By this course he so aroused the hostility of the priests that for a considerable time he was compelled to conceal himself. One old man, a native of the town, makes this simple testimony: "We are all determined to follow Jesus; we may be persecuted, but God will not forsake us."

OVER 15,000 persons, including Arabs, Turks, Chinese, and Japanese, besides Europeans, received portions of the Scripture on the opening-day of the Paris exposition from the kiosk of the Crystal palace Bible stand. The pressure of the eager crowd for copies was so great that the windows of the kiosk had to be closed over a dozen times.

A WORLD'S CONVENTION of the Young Men's Christian Association was held in Geneva, Switzerland, in the week ending with 17th of August. Delegates were present from America, Belgium, England, France, Holland, Spain, and the Protestant cantons of Switzerland. The average attendance was 1,000 persons.

AS IRON PUT into the fire, soeth its rust, and becometh red hot, so he who wholly turneth himself unto God, puts off all slothfulness, and is transformed into a new man.

A TRANSLATION of Bunyan's Pilgrim's Progress has just been completed in the Russian language, and is published in a cheap, popular edition.

## BURIAL OF AN IDOL.

The oldest of the white elephants, which was born in 1770, died in his temple at Bangkok in November last. Every one knows that this famous white elephant, before whom a whole people bow the knee, is an emblem of the kingdom of Siam. It is honored with the most beautiful presents, for the Indians, full of the idea of metamorphosis, still believe that so majestic an animal could only be animated by the spirit of a god or an emperor. Each white elephant possesses its palace, a vessel of gold resplendent with jewels. Several mandarins are attached to its service, and feed it with cakes and sugar cane. The king of Siam is the only personage before whom it bows the knee, and a similar salutation is rendered if by the monarch. The deceased idol has been accorded a magnificent funeral. A hundred Buddhists officiated at the ceremony. The three surviving white elephants, preceded by trumpets and followed by an immense concourse of people, accompanied the funeral car to the bank of the Menam, where the king and his noble lords received the mortal remains, which were transported to the opposite bank for burial. A procession of thirty vessels figured at this curious ceremony. All the floating houses, ranged in double file on the Menam to the number of 60,000, were adorned with flags of all colors and symbolical attributes.—*Times of India.*

INTELLIGENCE HAS been received at Yankton Dakota, from the Mennonite settlement, forty miles north of here, of a cloud-burst in that region, by which a large portion of the country was submerged and seven persons drowned. The west branch of the Vermillion river, ordinarily about two rods wide, was filled to over a mile, and a depth of from ten to thirty feet. Much destruction of property is reported.

IT WAS OFFICIALLY stated in the British Parliament, last month, that the number of deaths from the famine in India reached the appalling total of 1,800,000.

THE BLACK JEWS in India, about whom much has been said recently, know little Hebrew, and do not call themselves Jews but Sons of Israel. They claim to be descendants of the Jews sent to India by King Solomon. They have a written Bible, and claim to have a number of auto-

graph prayer-books written by the patriarchs.

TURKS OR MOHAMMEDANS of liberal views are not tolerated in Syria. Therefore we have the extraordinary spectacle of liberal Mohammedans coming to the United States for the same reason that brought our Pilgrim Fathers to America.

THE TRADE DOLLAR and the Mexican dollar are becoming very unpopular. Their real value is only ninety and ninety-two cents. Some Railroads refuse to take them for tickets.

## A BOUNTIFUL HARVEST.

The wheat crop of 1878 far exceeds that of any previous year. It is estimated that this year's crop will reach 407,000,000 bushels, or 82,000,000 more than last year. From the last crop it is estimated that 100,000,000 bushels will have been exported, but the estimated surplus for export from the new crop, will reach 182,000,000 bushels. Although there was a great loss in securing the crop in parts of Iowa and Minnesota, yet it is expected that from the increased acreage the total product of these two states will be equal, if not largely exceed those of last year. The estimated aggregate acreage of Ohio, Indiana, Michigan, Illinois, Wisconsin, Missouri, Nebraska, Kansas, and Iowa, is 9,750,000, and the yield 190,000,000 bushels, against 150,000,000 bushels last year, an increase of 40,000,000 bushels, of which Kansas and Illinois contribute the greater share.

If such results as these are reached by writers and journals hitherto unusually well informed and correct in estimates, it becomes a question of chief interest whether this country will be able to find a market for the enormous crop anticipated. Obviously, a low price must be expected, even for the best grades.

## DEATH OF BRO. JOHN LAPP.

It becomes our painful and solemn duty to announce the death of Bro. John Lapp, one of the oldest and most respected bishops of our church. He died at his home, in the village of Williamsville, Erie Co., New York, on the 5th of August, the cause of death being paralysis. He had attained the advanced age of 80 years, 1 month and 14 days.

Bro. Lapp was born in Chester Co., Pa., on the 22nd day of June 1798. In the year 1828 he removed to Clarence, Erie Co., and resided there just forty years, having removed to Williamsville in 1868 where he lived up to the time of his death. While in Clarence he became a minister of the Mennonite church, of which he was ordained bishop in 1839. He followed the occupation of a farmer and never received any pay for his ministerial services. The deceased was married in Pa., in

1818 to Barbara Kurtz, who survives him. He also leaves five sons and one daughter, the former being Jacob and Christian Lapp who reside on the homestead; John Lapp farmer of Amherst; Dr. Henry Lapp of Clarence, and Benjamin Lapp of Williamsville. The daughter Betsey E. is the mother of Jno. D. Leib, of Buffalo.

Bro. Lapp adhered strongly to the tenets of the Mennonite church. He never cast a ballot since he was ordained minister, and one of his views was that if all people lived as they should, there would be no need of civil officers, especially of salaried ones. He was a man of great simplicity of life, and was held in the highest estimation by the community in which he lived. His profound but unostentatious piety, invested him with a dignity which always commanded the greatest respect. An unblamable life, a godly example, and the integrity of purpose which characterized his profession furnished unmistakable evidence that it was the great aim, the earnest endeavor—*yea, the sole absorbing theme*, of the faithful departed, fully to preach the gospel of Christ, and to keep a conscience void of offense toward God and toward men. Faith, hope and charity, the ennobling attributes, were his inherent virtues.

All his finer feelings and sensibilities were made subservient to the will of God. His sympathy and love, his words of instruction and consolation, will long be remembered by the bereaved, whose homes have been made so desolate by the visitation of death. Yea, he was a *good* man, susceptible of the purest and holiest aspirations; and around whose memory cluster gems "of purest ray serene."

Is the memory of the just blessed, then the Christian minister of forty-five years' service, in his family, in his particular church, and in the world, *though dead*, shall continue to speak.

The funeral services were held in the grove by the church in which he preached for forty years. The sermon was preached by J. M. Ballou of Clarence, and A. K. Hunsberger of Jordan, Canada, in the presence of between eight hundred and one thousand people. The former spoke from the text, "Remember the words which I spake unto you while I was yet with you," and the latter from Rev. 14: 13, "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea saith the spirit, that they may rest from their labors, and their works do follow them."



July 15th, in Branch Co., Michigan, of consumption, HANNAH, wife of Joseph ANGLEMEYER, aged 37 years, 6 months and 17 days. She leaves a husband, seven children, father, mother,

and ten brothers and sisters to mourn their loss, but they need not mourn as those who have no hope. On visiting her, as I approached her bedside she extended her hand, called me by name and said, "O, I am soon going home." She said further that she was willing and ready to go at any time. When I saw her again a week later she still expressed the same willingness and readiness to go. Once when she felt her weakness very sensibly she cried out, "Oh! brethren and sisters pray for me, I can't any more," and then as though she was singing she said, "Sweet sleep in Jesus, Oh, sweet sleep in Jesus." She bore her afflictions patiently. She talked to her children and told them how wrong it was to follow the fashions of the world, and that they should try and meet her in a better home. She was buried on the 16th, followed to the grave by a large concourse of people. Services by Peter Long and Keim, from Rev. 14: 14. She was a member of the Dunkard church.

"Dearest mother, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,—  
He can all our sorrows heal."

July 6th, in Snyder Co., Pa., Bro. CHRISTIAN H. SHELLEY, aged 37 years, 9 months and 25 days. He was fully resigned to the will of the Lord, and waited patiently for the time of his departure; he partook of the Lord's Supper just before his death. He leaves a wife and five children to mourn their loss. Buried at the Brick church near Richfield, followed to the grave by many sympathizing friends, where remarks were made suitable to the occasion by Samuel Wisler and others from Jer. 49: 17.

July 8th, in Juniata Co., Pa., LIZZIE E., daughter of William and Kate BEERY, aged 2 months and 23 days. Buried at Lost Creek church. Funeral sermon by Samuel Gayman and Jacob Kurtz, from the words, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

July 19th, in Augusta Co., Va., Sister SUSAN A. MATHEWS, aged 65 years, 4 months and 6 days. Sister Mathews was afflicted over three years, had only lost her speech and was quite helpless most of the time, but she bore her afflictions with much patience, and manifested a Christian spirit. She was a consistent member of the Mennonite church for the last 12 years. She seemed to have a strong hope for that rest that remains for the people of God. She leaves an afflicted husband, an afflicted daughter, and four other children to mourn her departure. Buried on the 20th at Hildebrand's grave-yard. Funeral by Jacob Hildebrand and Jacob R. Hildebrand. Text: 1 Cor. 15: 55-58.

July 20th, in Page Co., Iowa, JACOB, son of John and Fanny SWILLENBER, aged 3 months and 20 days. Buried the 28th at the neighboring grave-yard. A funeral discourse was delivered by J. S. Good, from Matt. 18: 1-5.

Weep not for me parents dear,  
Since I must go and leave you here;  
With Jesus I shall happy be,  
O, parents do not weep for me.

July 30th, in Hatfield, Montgomery Co., Pa., of cholera infantum, LIZZIE, daughter of Jacob B. and Mary WISLER, aged 9 months and 21 days. Buried at the Old Mennonite burying-ground in Skipper.

July 31st, in Lancaster Co., Pa., Sister STRANXA STAFFER, aged 61 years, 9 months and 9 days. She was a member of the Mennonite church, and was sailing for some time, and often expressed a desire to go home. Buried on the 3rd of Aug. Funeral services by Jonas Martin and John Landis, from Luke 10: 42. "But one thing is needful." By her request before she died, the following hymn was sung:

"Wer weiss wie nahe mir mein Ende!  
Die Zeit geht hin, es kommt der Tod; &c.

July 14th, in Lancaster Co., Pa., of consumption, Pre. SAMUEL HERTZLER, in the 56th year of his age. He was a brother in the Amiah church. Services by Ch. Double and John K. Stultzfus, from John 5: 24, 25.

Aug. 13th, in Lancaster Co., Pa., of typhoid pneumonia, Sister ANNA ANDREWS, aged 80 years, 6 months and 14 days. Funeral services by Abram Herr and John Harnish. Text: Luke 10: 42.

Aug. 28th, at Black Creek, Canada, Bro. SAMUEL DANKER, aged 66 years and 3 days. Funeral services by John Lapp and Jacob Krehbiel, from Jas. 4: 13-17. This was probably Bro. Lapp's last public service.

Aug. 4th, near Peru, Miami Co., Ind., of cholera infantum, JOHN R., son of Christian and Martha E. RICKER, aged 8 months and 3 days. Services by M. E. Martin, from Rom. 8: 18.

July 23rd, in the vicinity of Mount Fairview, San Diego Co., California, of consumption, URIAS KREIDER, formerly of Elkhardt Co., Ind., aged 23 years, 2 months and 28 days. Nearly 2 years ago, on account of failing health, he left his wife, child, and home, and went to California in the hope of improving his health. During this time he was engaged in different kinds of employment, such as his health would permit, until about two months before his death, when he came to W. E. Irving, of the above given place, who is in the Bee business, where he was engaged in extracting honey and other work connected with the care of bees. Here he worked about two weeks, when he began to complain of violent pain in the head and numbness in the limbs, when he took his bed and continued to decline until his death. He was unconscious for several days previous, but during his sickness was taken care of by these friends as though he had been one of the family, and after his death gave him a respectable Christian burial. His early death is indeed a very severe affliction for the bereaved young wife. About a year ago she buried her only child and now the husband, too, has been called away, and she in her sadness of heart, can look alone to Him who doeth all things well, and in humble submission to the divine will, say, "Thy will be done." May God grant her that needful measure of grace which shall enable her to rely in sweet comfort on the blessed promises of her heavenly Father. Funeral services for the occasion were appointed at Shaum's meeting-house in Elkhardt Co., on Sunday August 18th, where a large number of friends and relatives had gathered for the occasion. Just before the services commenced, information was received that on the 6th of August, aged about 66 years, in the State of Kentucky, where he had been traveling, and at the request of the friends services for him were also included. The services were conducted by John Metzler from Rev. 22: 12, and by John F. Funk from Gen. 23: 4, first part of the verse.

Aug. 2nd, in Toledo, Iowa, of paralysis, Mrs. Mary Reedy Blosser, aged 61 years. The deceased was born in Rockingham Co., Va., Feb. 28, 1817; in 1835 removed to Ohio where she remained till 1853, when she and her husband and family emigrated to Iowa in Tama county and settled near Toledo, where she has lived most of the time since. Her home and hospitality are known by many who remember the incidents of pioneer life in Tama Co. For two years past she has been a sufferer both physically and by the loss of the proper use of her mental faculties, from the disease which terminated her death. In early life she became interested in Religion and entertained a hope in Jesus Christ, and she was public her profession of faith by uniting with the Baptist church. She leaves a husband, and a family of seven children, and a wide circle of acquaintances to mourn their loss, which we believe to her is gain. Text: Eccl. 11: 9.

Aug. 3rd, in Jamestown, Elkhardt Co., Ind., of

typhoid fever, ELIZABETH ANNA, daughter of Samuel and Catharine FUSTCHER, aged 18 years, 4 months and 27 days. She was buried at the Baptist church, in Bango township, on Sunday afternoon, where appropriate services were held by John F. Funk, from Heb. 9: 27. May this sad affliction be the means of bringing us all nearer to God.

Aug. 3rd, in Lincoln Co., Ont., of bowel complaint, EVA ELKHA, aged 5 months, and ALBERT, aged 2 years and 7 months, daughters of Jonas and Sarah GORR. They died about 6 hours apart, and were both buried on the 5th, at Beamesville burying-ground, where a large number of friends and relatives met to mourn with the afflicted parents. They were only sick about two days. It seemed hard for two so dear to be taken away at once, but what God does is well done and he will care well for his own.

Aug. 4th, in Elkhardt Co., Ind., of femoral hernia, CATHARINE NUNAMAKER, wife of Thomas Nunamaker, aged 62 years, 6 months and 4 days. She was a daughter of Henry Means, formerly of Bucks Co., Pa. She was the mother of eight children, two of whom died in infancy. She had been in ill health for some years, and one of her chief anxieties was that the Lord would permit her to remain with her family until her children should reach maturity, which desire was also granted her. Several weeks before her death, her health greatly improved, so that she expressed herself as enjoying better health than she had for many years. This lasted about two weeks, when she was taken suddenly with a severe attack of vomiting, and for some ten days and a half she suffered very severely, but bore it with Christian resignation, after which it pleased the Lord to relieve her, and we hope that he has taken her to himself, where all suffering and sorrow shall forever cease. She was fully resigned to the will of the Lord, said she was at peace with God, and was willing and ready to die; she bade all her friends and relatives "farewell," and gently fell asleep on Sunday morning at 10 o'clock. She was buried on Monday at Yellow Creek meeting-house, followed to her grave by a large concourse of friends and relatives. Services were held by Jacob Wisler, Martin Hoover, and John F. Funk, from John 5: 28, 29, and 2 Tim. 4: 6-8. Her death is a very severe affliction for the bereaved family, but they may well comfort themselves with the hope that the companion of so many years, the dear mother whom they so tenderly loved has only exchanged this vale of sorrow and tears for the home of the blest beyond.

Aug. 4th, in Belminister township, Bucks Co., Pa., of consumption and dysentery, Mary, wife of Jacob ROSEKRIEDER, aged 75 years, 2 months and 8 days. Buried on the 7th at Deep Run. Services by J. S. Moyer and Isaac Rieker.

Aug. 2nd, in Towamencin township, Montgomery Co., Pa., of nervous fever, HANNAH, wife of Abraham MESCHER, aged 32 years, 4 months and 7 days. Her maiden name was Cassel. Buried at Plain Meeting-house. Services by J. Meechter and Josiah Clemmer.

Aug. 6th, in Elkhardt, Elkhardt Co., Ind., of a protracted illness, Bro. ANDREW MYERS, aged 64 years, 7 months and 2 days. He was born in Bucks county, Pa., from which place he removed with his parents to the State of Ohio, when only nine years of age. Afterward he came to Elkhardt county, Indiana, and from there again removed to Cass Co., Michigan, where, about four years and a half ago, his wife died. In the Spring of 1877, he sold his farm and moved back to Elkhardt county, and at the time of his death, resided with his son, Enos Myers, of the city of Elkhardt. He had been in feeble health for some years, and about two months ago was taken down, and gradually grew weaker (being unable for some days preceding his death, either to eat or drink anything), until he died. During his sickness he was led to think of his spiritual con-





to worship him; their willingness to tear out their eyes may have been a form of idolatrous sacrifice, to be performed unto the gods of the heathens, or as a certain commentator says, it was a word showing the greatest love and affection, as though he would have said, "You loved God and you loved me for God's sake that you were ready to give the most unequivocal proof of your love." But so soon already their ardor is cooled and they are ready to accept some other form of belief—some other form of doctrine; some other teachers who either did not understand the true Gospel doctrine, or who for the sake of honor, or some other selfish motive taught another doctrine and sought to mislead those who, through the labors of Paul, had been brought under the influence of the true Gospel and in the first order of their conversion were so over-zealous in their devotion to

their religion as well as to Paul. Now when Paul hears that their first love to the doctrines of Christ which he taught, was already grown cold and that they were turning their attention to other doctrines and others he sharply reproves them in the words of the text and says, I wonder, I am surprised, that you are so soon removed from him that called you unto the grace of Christ, unto another gospel. Then he refers to the cause: there are some that trouble you; some who would pervert the Gospel of Christ. He well knew the reason, he well understood how influences may be brought to bear upon the minds of young converts; and also upon the minds of older ones who are not well established in the faith, and how such persons are often brought into the deepest distress by these religious hucksters of the devil's wares, who go about in sheep's clothing but inwardly are ravening wolves, and hence this reproof—hence the solemn declaration, Though we, or an angel from heaven, preach any other gospel *let him be accursed*.

This reproof of Paul to the Galatians and his solemn declarations are fully applicable to the condition of things at the present day. The Gospel as a matter of course, is the same as it was in the days of Paul—it never changes: its requirements and promises are of universal application. They suited the condition of men in that day; they suit the condition of men to-day; they are just what men need, and what will bring salvation unto men until the end of time. The progress of art and science will have no effect upon the teachings of the Son of God and the way and the plan of salvation. The way by the cross; the way of penitence, humility and self-denial which the Savior himself trod, is the only true way.

But men have sought out many inventions, and have tried to improve on the way of salvation as well as on the way of doing a great many other things.

The Gospel teaches that true repentance, godly sorrow for sin, true faith in the Lord Jesus Christ, departing from evil and learning to do well, are the necessary conditions of salvation. Men teach that a mere confession of the fact that Christ is the Son of God, the Savior of the world, the Savior of sinners, or that if a person is baptized and partakes of the Lord's Supper, or if he belongs to a certain church and observes what his church requires of him, that this is sufficient to make him a Christian.

The Gospel teaches that "God resisteth the proud but giveth grace to the humble." Men teach that this matter of humility, and the avoiding of personal adornment is a thing of very small consequence at best, and if only it exists in the heart, there is no necessity of any manifestation of it outside of the heart, and

that those who strive to manifest an humble walk and not to mind high things, but condescend to men of low estate, are very foolish and sadly mistaken in their comprehension of the meaning of the word of God. But the Savior teaches that out of the abundance of the heart the mouth speaketh, and by their fruits ye shall know them. Now we should like to know how humility can exist in the heart without manifesting itself in the outward life man. Men do not gather grapes of thorns, nor figs of thistles.

The Gospel teaches that God's people must be a separate people from the world. Men teach that Christians may participate in all the vain amusements, parties, balls, dances, theatres, shows, fairs, political conventions and a hundred other things which our space does not allow us to enumerate, and yet be acceptable Christians.

The Gospel teaches that Christians should love their enemies. Men teach that a Christian may fight and kill his enemies, and be doing God service. The Gospel teaches that Christians should not swear; but the popular Christianity of the day, teaches that Christians may swear and be without fault, and so we might go over a long list of doctrines which men teach and which the Gospel does not teach, and men follow the corrupt teachings of perverted minds, of blind leaders, in preference to the true and faithful teachings of the Savior and his words. "Men love darkness rather than light because their deeds are evil." And through these perversions of doctrine, through these corrupted doctrines thousands of men are led astray; and even men who have started on the right course, are very frequently misled; are led to believe and accept a different form of doctrine, so that we must often say, in the language of the apostle, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel," which is really not another gospel, but there are some who trouble you by perverting the Gospel of Christ.

We even find persons who through these perversions of the Gospel are led to embrace another form of doctrine, and claim now to be truly converted, while before they only had the form of faith, who can take far greater liberties and conform themselves to the world, to a far greater extent, than they could previously. We always understood the Gospel to teach, that Christians should grow in grace, not away from grace; that Christians should go forward and not backward; that they should grow up and nearer to God, not down and away from God; that they should become more conformed to Christ and less to the world; that they should become more pure, more spiritual, more devoted, more charitable, more prayerful, and day by day die unto the world and its follies; but it seems

these perversions of the Gospel teach men to walk more like the world, to be more like the world and less separate from the world; they teach a conversion which instead of bringing men nearer to God and conforming them more unto his word, leads them further away and makes them conform themselves less to his word. And just such a state of things the apostle has reference to in the text, when he speaks of the perverters of the Gospel, or of another gospel.

I shall leave the subject here: Brethren, let us beware that we allow not ourselves to be misled—to be drawn away; the Gospel is the Gospel, let men say what they will—let them teach what they will, and though we or an angel from heaven preach any other gospel to you, besides the Gospel of Jesus Christ, or that which Paul preached, let him be accursed. Finally brethren and sisters in the Lord, be strong; stand firm; hold out unto the end, for he that endureth to the end shall be saved.

J. F. F.

For the Herald of Truth.

#### FOLLY AND WISDOM.

"The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." Prov. 12:15.

When we look upon the world and see the lust of the flesh, the love of money, love for fame and worldly honor, even among those who profess to be followers of the meek and lowly Jesus, those symptoms are perceptible to a great extent. Man's aim from youth unto old age, and from thence to the grave, being riches, fame, and worldly wisdom. Yet the glorious promises, the death and resurrection of Jesus Christ are viewed as very remote and trifling as concerning themselves individually. We can truly say, The way of the fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

We read that man, in his natural state, is corrupt—a fallen being. There is none righteous: all have sinned and come short of the glory of God. We, therefore, see plainly that all creation (man) has come under judgment, though he be young and charming, rich, refined, educated, benevolent, aged or infirm. The words of Jesus unto Nicodemus included the whole human family. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Yet how often do we see mocking and scoffing at the great solemnity of eternity, its dreadful state or its fair and glorious state. The way of the fool is right in his own eyes: but he that hearkeneth unto counsel is wise. Even the thought that man, as a rational being, would sooner serve his powerful and terrible foe the devil, sooner choose his company and be cast into a lake of fire, there forever to remain is almost incredible, yet such appar-

ently is the case. Sooner than deny the lust of the flesh, the lust of the eye, a few luxuries of life, a fading vision, a bubble in the air, Christ Jesus, and heaven with its endless beauties and splendor is sacrificed for the arch fiend of hell, the lake of fire with its endless torment, where the worm dieth not and the fire is not quenched, but the smoke of their torments shall ascend forever and ever.

Dear reader, are you yet without peace with God? though like the fool, you may think you are right, but he that hearkeneth unto counsel is wise. Consider your own eternity that you will either spend it with the devils in hell, or with Christ Jesus, the angels and the redeemed forever, there to dwell. The contrast is great, without Christ in this world, without Christ in the next! Oh dear reader, if you have not already accepted Christ as your Savior, consider well this all important thought, that salvation is free to all who believe. We see plainly that this world is all vanity and vexation of spirit; that it cannot speak peace to the soul. Roll on, wicked world; like a vapor will you disappear and all those who cling to thee.

But the saint has already fixed his hope; he looks beyond vanity. The fig-tree is already showing signs of the coming spring.

Pilgrim, yes, arise, look round thee,  
Light is breaking in the skies,  
Gird thy bridal robes around thee,  
Morning dawns, arise! arise!

Yes, dear reader, though your life may yet be in darkness, our advice is, take counsel and be wise. Look in faith to the cross, and behold the mercy of God. All, all for thee! but mercy is not the works of salvation finished. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jesus bled and died for you. Can God do more? He has done all that he will do, all that is necessary; the door of mercy is wide open: the rest all remains upon you. Will you accept? Remember his sweet words to those who accept him, Peace be unto you. My peace I give unto you, not as the world giveth give I unto you. *Let not your heart be troubled, neither let it be afraid.* I will never leave thee nor forsake thee. If you are yet blinded with the lie of darkness, remember that the fool is right in his own eyes. But he that hearkeneth unto counsel is wise.

For the Herald of Truth.

#### HOW CAN YOU REFUSE TO BE A CHRISTIAN?

Dear reader, How can you refuse to be a Christian? Everything you possess and everything you enjoy, comes alone from the goodness of our beneficent Creator, in whom alone is all power in heaven and

upon earth. Listen and obey the kind invitation of Jesus, the sinner's Friend, to come and obtain pardon. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

From Sabbath to Sabbath the faithful minister of the Gospel also invites you to come to Jesus, and yet with all these invitations you refuse to come. Let me say to you that if you continue in this course you may be compelled, in the place of torment, with the rich man to lift up your eyes, where suffering never ends. O then, come to the dear Savior, while the lamp holds out to burn, and let us always bear in mind that life is very uncertain, and that death is sure to come to all. Time here is so short, and eternity so long in which to reap eternal happiness, or never-ending torment. Then will you not come when the Savior so kindly invites you? Is it because you want to be forever lost? or can you not believe the Savior when he says, "My yoke is easy, and my burden is light?" Yes, dear reader, His burden is light, when it is the heaviest—when you can but learn to say, Not my will, but thine be done.

Do you think you are yet young, and not yet settled in life? Do you say, when you grow older and are settled in life, I will serve the Lord? Oh, vain youth! where have you the promise of old age? The apostle Peter says, "All flesh is as grass, and all the glory of man as the flower of the grass." The Savior says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." He refers to food, raiment, and all the necessities of life, and the life to come.

Are you yet supporting yourself with the thought that you are as good as your neighbor who is a professor of Christianity? this may all be true, but this will not let you free in the day of judgment. God does not say that because your neighbor fails to do right, it will suffice you; but the Savior says, "Ye are the light of the world, and the salt of the earth." If you see a Christian make a misstep, have charity to forgive him, and not remember it against him all your days, to the injury of your own soul. When I say a Christian, I mean a true follower of Jesus, for none other are Christians. Have you ever considered what a Christian is? He is like unto yourself—a handful of dust. The temptations which surround him are much greater than yours, yet it is he whose prayers frequently ascend to the throne of grace in

your behalf. He is the salt of the earth, and it is through him the earth is preserved, and without this salt the world could not stand. Whenever that period shall arrive when there is not sufficient salt in the earth, we will soon be ushered into eternity, and there receive the reward of our labors, whether they have been good or bad.

How, then, can you any longer refuse to accept the Gospel terms of salvation, and become a Christian when we see and know that every beating pulse leaves but the number less? and that the place that now knows us will soon know us no more forever? and that we soon must appear before an almighty God who will judge every man according to his works. If our works have been evil in this lifetime we shall be cast away from the presence of that God whom we have offended, into the lake of fire and brimstone where the beast and the false prophets are, and shall be tormented day and night—forever and ever; but if our works are good, it shall be said unto us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap: and how shall we escape if we neglect so great salvation?

NOAH METZLER.

For the Herald of Truth.

#### BELIEVE IN GOD.

"Let not your heart be troubled; ye believe in God, believe also in me." John 14:1.

Dear brethren and sisters in Christ, we live in a world surrounded with temptations, and cares, and troubles, but amidst all these we have the comforting words of our dear Savior, "Let not your hearts be troubled; ye believe in God, believe also in me." How many hearts are troubled! troubled about many things, but least of all, the majority of the people are unconcerned about the salvation of the soul. And why is it that so many let their thoughts dwell on the perishable things of earth? This is all vanity and vexation of spirit.

A true child of God will, at all times, yield in ready obedience to his divine will, and he will know that the present time only is ours. He will also feel thankful that it is as well with him as it is, knowing that it is the hand of Providence that rules and governs all things for our good, and that He will make things work together for good to them that love Him.

Job tells us that "man is born unto trouble, as the sparks fly upward," so that we cannot expect a life of ease; but we must look to God our Savior, who will help us to bear all our troubles and cares. His yoke will then be easy, and His burden light. When we look upon the children of God, we may observe that many



of their troubles come from violating the laws of nature, and disobedience to God. Is it not so? The word of God teaches us that if a child is disobedient it must be corrected. "He that loveth his son, chasteneth him betimes." Just so it is with us. God is our Father, and he will take care of us and provide for us if we serve Him in spirit and in truth.

Mary sat at the feet of Jesus to hear his precious, comforting words, while Martha said she was left to serve alone; but Jesus replied to her, "Martha, Martha, thou art careful, and troubled about many things: but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." What a beautiful lesson we have here of these two sisters! Like Martha, I believe we all have too much of the troubles and cares about earthly things. Dear sisters, there is too much ado made in preparing meals, especially on the Sabbath, when much care about serving should be avoided, and which cannot be pleasing to God. On this day our minds should be engaged in serving God, and not our perishable bodies. Many, by partaking too freely of the good things thus prepared, cause pains and troubles, for which they must suffer.

May all endeavor to gain wisdom, and try to learn to know ourselves, and what God requires of us. Such labor will not soon be over. Let us examine ourselves and see if we do not have cares about many unnecessary things, and with which we would be better off in the end. Bear in mind the words of the Savior, "Let not your heart be troubled; ye believe in God, believe also in me." Our great aim should be to please God, and labor to do good among our fellow-men, in bringing them to Jesus, that they too, may partake of the water of life, and live forever in those beautiful mansions which God has prepared for all those that love his appearing. Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man.

A. N. B.

#### INCORRECT.

Daniel Brenneman, who succeeded from the Old Mennonite church a few years ago, and is now a member of the United Mennonite church and editor of a paper published by that church under the name of the *Gospel Banner*, was recently requested by the Editor of the *Primitive Christian* to explain the distinctive features between themselves and the Old Mennonite church. In the September number of the *Banner*, he makes an attempt to give the desired information, but slides over his subject in a very easy manner by simply casting a number of unenviable insinuations at the Old Mennonite church.

In the first place he says, "That they, as a church, are content to allow the old Mennonite brethren, as well as those of any denomination, liberty of conscience, in matters of religion. This is indeed a most remarkable distinctive feature in the United Mennonite church as distinguished from the Old Mennonite church. Who ever heard that the Old Mennonite church refused to allow any denomination whatever, liberty of conscience in religion? The Old Mennonite church were always the persecuted flock, the harmless and offensive people of God, who by their sufferings and endurance of persecution have stood up and maintained their faith even under imprisonments and deaths, and by these sufferings, in their faithful endurance, they have done more (it is claimed by a number of notable writers), for liberty of conscience than any other people now living, and they never sought by any other than gospel means to promulgate their doctrine or maintain their discipline, and now it shall be said that the allowing of liberty of conscience in matters of religion is one of the distinctive features of the United Mennonite church from the Old church, just as if the Old church did not allow liberty of conscience to others. This remark from one who is so well posted on the belief and custom of the Old Mennonite church as the writer, is certainly a very strange declaration.

In the second place he says, "And we shall love them as brethren as long as we can find in them the meek and gentle spirit of the Master exhibited in all their deportments of life." Now when men are converted, manifest the Master's spirit and keep his commandments, they are Christians and disciples of our Lord, and just such meek and gentle spirits, who are willing on all things to yield obedience to the teachings of the Savior and the instructions and customs of the Apostles, were always gladly received and retained in their communion by the Old Mennonite church; this is indeed the distinctive feature of our church, and had the writer of the article under consideration, and his co-laborers been willing to exercise and manifest in "all their deportment of life," this spirit of meekness and obedience to all the requirements of the word of God, they would still stand as beloved and respected brethren in her communion. This spirit of meekness exhibited in "all the deportments of life," never institutes, excites or encourages dissension or schism, but rather works for peace and unity. It but ill becomes the man who instigates and causes a division in the church, to make great pretensions to peace and unity, the old saying is, that "charity begins at home." A man should show his faith and his principles by his works. Now when friend Brenneman gives as one of the distinctive features of his church that they

shall love them (the old brethren) as brethren, as long as they find in them the meek spirit of the Master exhibited in all their deportments of life, he raises up (if this is really the method of his church whereby they test christian character, and if they really make this point the condition of church fellowship,) an imaginary difference where there is none. But we see in another column of the same paper that he on Sunday baptized a person who had, according to his own account been converted only the previous evening. How is it possible, we ask, for a minister or any one to ascertain whether a person does possess and exhibit in all the deportments of life the spirit of the Master, in a period of less than twenty-four hours? And yet he goes on to say in the

Third place, "Truly we think these (the meek and gentle spirit in the Master exhibited in all the deportments of life), the surest evidence or true heartfelt, bible religion, and we incline to lay a great deal more stress on them than on any adopted creed or name." This is again Old Mennonite doctrine, and we are not willing that any one should so blind the public mind as to lead them to think differently, and thus rob the Old church of her time honored laurels. The Old church has held and taught from time immemorial that there is no virtue in any name or creed, there so far as these represent Christ, his word and merits; neither do they place any virtue in the great ado, the loud noise, the boisterous demonstrations and bodily exercise in worship, nor yet in the passionate outbursts of feeling as an evidence of conversion, but they have always and still do believe and teach that the followers of Christ must show forth their inward and spiritual change, and their spiritual union with Christ, by their outward walk and conversation. If, then, our friends really hold to this same doctrine, they, so far still reflect the broken fragments which they carried with them in their shipwrecked, Old Mennonite faith, and as a point of difference, if they really make this the test of true, heartfelt, bible religion, this is an unfortunate and ill-chosen argument.

In the fourth place he says, "We believe in earnest efforts being put forth to win souls to Christ by means of protected meetings; also as a means to sustain believers and further them on in their growth of grace, prayer and fellowship meetings are held, regularly by the several classes, conducted by their several class leaders. Family worship is considered as a duty to be observed by each family."

Here the writer of the article refers to three distinctive features, two of which we admit as correct. Protected meetings have never been accepted by the Old Mennonite church, for the reason that they are nearly always conducted under a greater or less degree of excitement, and the effervescent outbursts of passion and

animal feeling so frequently exhibited at these meetings are things very foreign to true religion, as the brief duration of conversions of this character continually show. True religion on the contrary addresses itself to our sober, solemn reason, and leads us with due consideration to consecrate ourselves to God and to his service through a convincing faith.

Public prayer-meetings have likewise never been accepted by the Old Mennonite church, because Jesus tells us that when we pray, we should go into our closets, close the door and pray to our Father who heareth in secret and He should reward us openly. So by his example he taught us and went out alone into the mountain and continued all night in prayer. On another occasion, he rose up early, a great while before day, and went out into a solitary place and there prayed. So in the case of prayer-meetings we prefer to follow the Savior's teaching and example. In regard to the third point, family prayer, the church teaches, that every member should, at least, twice a day, when he riseth up and lieth down, call upon God in prayer, return thanks for the blessings received and pray for further grace and help, and not only this, but that every time we sit down to a table spread with bounties of his hand, we should give thanks and call upon God. No prayerless person can be a faithful Mennonite. Sincere and earnest prayer for divine assistance every day, is as indispensable to christian grace and growth, as bread to physical support and the growth of the body. There are also many Mennonite families who do observe regular open family prayer.

In the fifth place the writer says, "We also encourage Sabbath-school work and the Missionary cause to the utmost of our ability." The Sabbath-school work was carried on in the Old church before the United church had an existence, and our people have now many flourishing schools in various parts of the country, and the work is progressing in a very encouraging manner. Foreign Missionary work, so far, we admit, has not found much encouragement among our people, but the United church cannot say any more, and if the writer has reference to what we would designate "Home Missionary work," then we claim that his distinctive feature on this point has no foundation, for the matter of church extension and ministers going abroad to visit the churches and scattered members, and to preach the word wherever called upon, or wherever opportunity presented itself, has been strongly advocated and encouraged during later years and is still, and much has been done in this way, and our ministers generally travel a great deal in the interests of the church and always have, but they have never called their work *missionary work*, nor themselves *missionaries*, and have said but little

about it any way; but to give this as a distinctive feature between the United church and the Old, and thus insinuate that the Old church did do but very little or nothing at all in this direction, is certainly an injustice to the church. If however by *missionary cause* he means proselyting among other denominations and especially among the Old church, then we say that the Old church lays no claim to that distinction, and we accord him the full weight of his argument.

In the sixth place, friend Brenneman says, "We, as a church, aim to be cautious to receive if possible, only such into the church as have experienced a change of heart, and have the evidence of pardon of sin and acceptance with God through repentance and faith in the Lord Jesus Christ." On this declaration we have several remarks to make.

We do not think that there is a church or denomination anywhere (unless it be one or two smaller denominations which have had their origin in the Mennonite church), that are more strict, and who put their applicants for church membership to a severer test, or who take them through a closer examination than the Old Mennonite church. The requirements of the church are so strict that in fact there are comparatively few who are willing to give themselves up to them fully and unite with the church, so that if there is any difference between the two churches so far as they aim to receive into their communion only converted persons, it is, by all odds, in favor of the Old church, and of this friend Brenneman is aware. We could cite a number of instances in proof of this matter if we deemed it necessary.

In the preceding part of this article we noticed that the writer said, "The surest evidences of a true, heart-felt, Bible religion are, to manifest the meek and gentle spirit of the Master in all the deportments of life." Upon this assertion, then, these also must be evidences of conversion and of the forgiveness of sins, for these are beginnings, the first steps in christian life and in religion; but here we would simply again inquire, how can these evidences manifest themselves so unmistakably to the church when persons are baptized, and received into the church within a few hours after conversion?

If, however, the United church accept a simple passionate outburst of feeling as an evidence of a change of heart and the pardon of sin, and in their examination of applicants for baptism and discards what the writer calls the *surest evidences* and upon which he says, he lays *great stress*, then as a matter of course they need not be at a loss for that which they accept as evidence, but whether these will be scriptural evidences of conversion, is in our mind a question, and would rather make the author of the article under consideration contradict his own words. We are well aware that there is no forgiveness

of sin without repentance and faith in Jesus Christ, and thus we believe and teach, but how persons can be converted and have the evidence of forgiveness and acceptance with God, and instead of becoming more plain and more humble, become more conformal to the world and more exalted, is a matter which we do not understand.

The insinuations from the sixth point of course are, when written in plain language, that the Old church is not cautious, to receive only such persons into her communion as are really converted and who have experienced a change of heart, and from this stand point he says in the

Seventh place, "That church membership and the keeping of the commands and ordinances of the Lord's house are intended only for the converted and by no means for the unconverted." We are really surprised at this sage remark of our friend. Does he not know that the Old church has always held and taught this doctrine? Or does he now attempt to bring in the threadbare remarks of the seceded confessionals of a century, more or less, that the Old church is a dead, unconverted church, and her ministers are dumb dogs that cannot bark, and that there is no spiritual life among her members! Ah, well we hardly thought it! That church membership and ordinances of the Lord's house are for the converted only we never heard any one question, and to produce this as a new thing or a distinctive feature in the United church, which the Old church does not have or does not teach, shows only the dreamy, chimerical ideas of one who is trying to extinguish the light of another that his own may become more prominent.

Further that the United church believes that salvation and pardon of sin are not secured by anything that man can do, but are alone through Christ, is a solid Old Mennonite doctrine and needs no further explanation, and that obedience and a holy life of piety and resignation to God are natural results and evidences of regeneration and consecration to God, and that water baptism is the outward sign, and no distinctive features of the New church at all, for they have all been taught and maintained long ago in the Old church. Immersion, however, has never been practiced by the Orthodox Mennonite church, baptism having always been administered by pouring.

We have looked over this article carefully and out of thirteen points presented we have only found three which we can accept as "distinctive features," and these we hold as unscriptural or at least of doubtful propriety. From the foregoing, however, our readers must not by any means form the idea that there is but little or no difference between the two churches. It was not our part to show these differences in the present article,

Our purpose was only to vindicate the doctrines of the Old church so far as they had been assailed by the insinuations of the article in the *Banner*, and with this we shall let the subject rest for the present. It seems to us as though from some motive or other, friend Brenneman tried to make his church appear as nearly like the Old church as possible, studiously avoiding to touch upon the real differences, and as a substitute, bringing mainly such points as have always been maintained and taught by the Old church. His mode of explaining differences is certainly a rather novel one, and withal we consider it as altogether unjust, that the points of faith and practice, so long maintained and taught in the Old church, should here be held up as distinctive features of the United church, and for this reason we think we are fully justifiable in publicly criticizing the article. We have done so with no ill-disposed motive but from a sense of right and duty, believing that we ought earnestly to contend for the faith once delivered to the saints and after the example of Menno Simon, put the light upon the candlestick that it may give light to all in the house. J. F. FUNK.

For the Herald of Truth.

#### CHRIST OUR SAVIOR.

"When the fulness of time was come, God sent forth his son, made of a woman, made under the law, that we might receive the adoption of sons." Gal. 4: 4, 5.

When the fulness of time was come, God sent forth his Son, made of a woman. The time foretold by the prophets of the coming of the Messiah was fulfilled—the day-spring from on high had appeared; when the heavenly host sang, Glory to God in the highest, on earth peace, good will toward men, when in Bethlehem, the city of David, Christ the Savior was born, through the virgin Mary of the lineage of David, to whom the angel said, before his birth, Ye shall call his name Jesus, for he shall save his people from their sins. He shall be called, The Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end; whose goings forth have been from of old, from everlasting, and this was the woman's seed promised in Eden.

Paul says, "This seed promised is Christ," and not flesh and blood from Mary—the Word made flesh. And, the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ (Jn. 1.), made under the law to fulfill it, to bring to an end the Mosaic dispensa-

tion and usher in the Gospel dispensation, by which life and immortality are brought to light. The kingdom of David merged into a spiritual kingdom, in which all the families of the earth shall be blest. In Christ all the promises of God are yea, and amen. The Savior says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

Christ fulfilled the law by obeying it, and in love to God and to his neighbors, to redeem them that were under the law; the redemption price being his own blood. Under the law there was no remission of sin without the shedding of blood. The wages of sin is death. The sinner must die, or bring the sacrifice required under the law, which was typical of Christ, the Lamb of God, slain in God's eternal purpose from the foundation of the world. Christ had no sins for which to die, but his neighbor had, hence the just died for the unjust, that he might bring us to God. The wages of sin is death; but the gift of God is eternal life, through our Lord Jesus Christ. He gave himself under the curse to deliver us from the curse that we might receive the adoption of sons, having forfeited our heirship by our sins and disobedience. But now, by returning like the prodigal son to the father, or like Mary to the feet of Jesus, with penitent and contrite hearts, forsaking the forbidden paths of sin, and becoming willing to be guided by Christ and his word; by faith in Him who is the way, the truth, and the life, and by drawing nigh to God by faith in Jesus we are accepted of God for Christ's sake, who fulfilled the law in our stead; and we are no more under the curse, but under grace—the free gift of God—through our Lord Jesus Christ, in whom we have redemption through his blood; even the forgiveness of our sins, and are reconciled to God again. We are no more strangers and aliens, but fellow-citizens with the saints, and of the household of God, having received the adoption of sons through Christ. This fills the heart with love toward Jesus, puts a new song into our mouths, and we can truly say, "O how I love Jesus, because he first loved me."

A living faith in the soul has works; it labors to keep all the requirements of God's word, and serves Christ out of love, looking and trusting in Him alone. We can say with Paul, "I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith in the Son of God, who loved me, and gave himself for me," to redeem me from all iniquity. We are willing to suffer reproach for Christ's sake if required. Put no trust in the flesh, knowing that in our flesh dwelleth no good thing; but labor to crucify all sinful affections and lusts,

and yet in our short-comings we may sometimes feel to say, "O wretched man that I am, who shall deliver me from this body of sin." Like Paul, we will not despair, but look to Jesus who gave himself for us, and we can then be enabled to say, "I thank God, through our Lord Jesus Christ, in and through whom we are brought to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us."

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. AMOS HERR.

Lime Valley, Pa.

For the Herald of Truth.

#### LABOR FOR THE RICH HARVEST.

"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few." Matt. 9: 37.

Dear brethren and sisters in the Lord, and all readers of the *Herald*, In my great weakness I am prompted, through the love of God, to write a few words of encouragement. A minister once said to me, that if we are faithful to God, and have but a small talent, and can do but little, he will accept it, and it will benefit some one. So purchase a few words from this part of God's moral vineyard and from a poor, weak creature as the writer, may be of benefit to some one and lead him to the throne of grace. I feel strengthened every time I receive the *Herald*, and read the many words of warning and love from the dear brethren and sisters. Is it not the love of God that does all this? Then let us be more earnestly engaged in laboring for our great Redeemer, and in helping one another. I want to do my duty as much as the Lord will assist me. If I could do more by writing than speaking I would feel to do so, as I desire to reap of that eternal harvest, with all the children of God.

In referring to the text, truly can we say as did our blessed Savior, That the harvest is plenteous, but the laborers are few. If we take a view of our natural harvest it seems plenty and we should feel very thankful to God for such a blessing; and the laborers seem also plenteous, so that the harvest is of short duration, but when we look around on all sides, and see the great multitudes going on day after day, down, down to the depths of everlasting destruction, we have abundance of room to say and agree with the blessed Lamb of God, That the harvest truly is plenteous but the laborers are few.

This harvest is not only for the summer season, but every day can we labor in this harvest, to bring souls to God. The enemy of souls is ever busy, and very ready to lead them from God. So it behooves us to labor while it is called to-day, for the night cometh when no man can

work. It is sad to see where every generation is going—more in worldly lusts, as fast as the wheels of time can move them along. We feel the need of help here since our old brother and co-laborer has left us. Those who feel like coming this way and offering us help, will find room for a great deal of labor, especially among the young people. Many are young and think they perhaps have many days yet to live, but they may be deceived. The pale horse and his rider may come when they least expect them; then if they are not prepared what must their doom be? They will be as stubble and chaff that is separated from the wheat of the harvest; they will have no time then to repent, but will be driven as it were, by the wind, and consumed as chaff, but the wheat which is good will be gathered into the garner in that place for which they have labored, and there they will reap the rich reward from that good seed which they so faithfully labored to sow. Oh, what a joy it would be if we could bring all the loved ones with us, gather many sheaves into his kingdom—in God's kingdom is where we expect our pay for laboring for him. Some enjoy the substance of their earthly harvest by spending their means for intoxicating drinks, and then go along the highway worse than brutes; fathers taking the lead and sons following the example. Oh, is it not lamentable to see such instances day after day!

Young men will go into the field and labor and sweat for the highest wages, and then turn right about and worse than throw away their wages, by going to saloons and thus ruining both their constitution and character, and perhaps all last be forever banished from God. There are many young men reaching manhood who have fine talents to labor for God, if they would put them to good use; but instead of this they will use their talents and influences on the downward road to ruin. It is the great duty of the few laborers to labor more in earnest and love, for more peace and union. What a great blessing it is where peace and union reign throughout, and what a comfort it would be to the true children of God to see harmony in the church, and among neighbors.

How much more pleasant would it seem to see everything go along evenly and smoothly; it would be better for the bodily health as well as for the good of the soul; and there is and ever has been a way to bring this about, and that is by learning and doing the will of God. Labor spent in this way is of much more value to both soul and body than if it were spent in learning or studying some plan to deceive our neighbor, or contriving some new fashion, and in the end deceive ourselves and be cast away from God and the association of the redeemed. There are so many thousands who will find time, or take time to labor for fashion's sake

for which they never can reap any reward from God, but must take their reward in the bottomless pit.

There is room for thousands more to labor for Christ. God desires true laborers in his vineyard. In the verse following our text, the Savior says, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." No doubt in many places there are many precious souls ready to receive the truth, but the laborers are few, especially for the truth as it is in Christ Jesus. Jesus wants workers of humility and truth, and not self-conceited fops who are either idle drones or slaves to pleasure and sin, and who consume the produce of the soil, or spend their time in seeking after the high things of the world, and the enticing words of man's wisdom that they may be able to make themselves appear learned and wise. But is this true labor for God? I fear not. So we are commanded to work while it is day, for the night cometh when no man can work. The day or time of life is short, and the work is very great. The earnest workmen of the truth are but few; the reward is abundant and the Master of the harvest is very urgent and willing to save, but few are willing to comply.

In all worldly concerns if there is to be much gained, nearly all men are ready with great willingness and anxiety to lend a helping hand and labor with all their might and strength. But let it be labor to save their poor souls, or the souls of others, then see what slackness, backwardness and carelessness is shown; there is no interest or desire as there should be, while their adversary goes about seeking whom he may devour; and a careless soul and especially a careless minister is his special delight; they are tried on every side. Let us pray, dear readers, for more true laborers. A laborer of Christ is represented as a day laborer; he comes into the harvest not to become lord of it, not to live on the labor of others, but to perform his day's work. He feels to take hold of the plow and help maintain himself, though the work may seem severe, yet there are good wages in the harvest at home, and the day, though hot, is but a short one. Our labor through life is but short.

Dear brethren, let us labor on so as to reap our reward in a better world than this. In conclusion I ask an interest in all your prayers. Your unworthy servant.

HARVEY FRIESNER.

Noble Center, Mich.

For the Herald of Truth.

#### COME TO JESUS.

The invitation "come to Jesus" naturally addresses itself to the sinner, who is blind in unbelief, and dead in trespasses and sins. It cannot be appropriately extended to one who is in Christ, whose life

is hid with Christ in God, but one who is out of Christ, and alien from Jesus.

An inquiring sinner on hearing the invitation might appropriately ask "Why go to Jesus?" *Come, because you are invited.* The invitation is, "Whosoever will." When our Lord had gone to heaven, He caught up John in the spirit, on the isle of Patmos, and told him to write certain things to the churches; and before he sealed it He told him to *write*, "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever" means me; it means you. Is not the invitation broad enough for you? Richard Baxter said, "whosoever" is there; if it had been Richard Baxter, he could not have believed it was meant for him,—there might have been some other Richard Baxter, but *whosoever* meant him." You can accept the invitation now if you will.

*Come, because you want rest.* "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." In the busy whirl of business life, you want rest. Mingling in the gayest society and chasing the delusive phantom—pleasure, you want rest. Battling with might and main against the oppressor—want, you want rest. Bidding adieu to life with all its joys and sorrows, pains and pleasures, hopes and fears, smiles and tears, you want rest. Come, rest in Jesus.

*Come, because you want peace.* "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." Though your companions are seemingly the merriest of God's creatures, and you join with them in jubilant songs, in tumultuous laughter, and in riotous merriment; though your countenance is radiant with pleasure, and betrays not the uneasiness that lurks within your bosom, and you are looked upon by your associates as being perfectly happy, yet when in the darkness, stretched upon your couch, alone with your Maker, you instinctively clasp your hands upon your breast, and silently confess to yourself and your God, *There is no peace in this heart.* Come, find peace in Jesus, that you may have joy in His promise, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

*Come, because you are a sinner.* "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The fact that you are a sinner is one of the strongest reasons why you should come to Jesus. Learn a lesson from the example



and teachings of Christ, with respect to sinners. When He saw Zaccheus in the sycamore tree, He told him to make haste and come down; for to-day he must abide at his house. "And when they saw it, they all murmured, saying that he was gone to be a guest with a man that is a sinner." Hear the reply of the loving Savior, "For the Son of man is come to seek and to save that which was lost." Many sinners sat at meat with him. He ate with publicans and sinners. He was called the friend of publicans and sinners. All the publicans and sinners drew near to hear him. Christ Jesus came to save sinners. He died for sinners. Sinner, will you not come to Jesus? Do not try to get religion first, come as you are.

*Come, because you want to be saved.* "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." You want to be saved with christian consolation from doubts and uncertainties concerning the religion of Christ. You want to receive the consolation of the gospel, and be saved from infidelity, which will rob you of Christ as a Savior, and leave you nothing in his stead but misery and painful uncertainty. You want to be saved from fretting and murmuring and repining, and receive in their stead stability, courage, faith. You want to be saved in a dying hour from the dread of being ushered into the visible presence of Almighty God without having obeyed him, when you knew this will. You want to be saved from the fangs of everlasting death; "Where the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night." You want to be saved in heaven; sanctified and glorified, joined with the redeemed in songs of praise to all eternity. Then come to Jesus. He can save you. He will save you. You cannot save yourself; nothing you can do will save you or merit heaven. You must be saved by a Savior. Your friends cannot save you; the angels cannot save you. Jesus is the only Savior; you must be saved by him or be lost eternally. Then come to Jesus. Come, because you are invited. Come, because you want rest. Come, because you want peace. Come, because you are a sinner. Come, because you want to be saved.

Rushville, Va. JNO. S. COFFMAN.

For the Herald of Truth.

#### ADMONITION.

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6: 4.

Paul considers it essential for children that they might early learn to fear the Lord, and be brought into his fold and be saved. The above words reduced to practice may insure profitable results.

How glorious and delightful when parents and children are united in serving the Lord, for then there is a hope of entering the blissful realms of eternity as an unbroken family.

Parental exhortations should be accompanied with good examples; for without the latter they would have but little effect to make the best impressions upon their minds. Parents, teachers, and ministers should do as they say, and should not give their expression the very highest coloring as is customary with some people. Kind exhortations and earnest petition to God in behalf of children, will in most cases, prove profitable. The apostle forbids provocation to children. This may result from too frequent correction or chastening, and especially when in an excited condition, or ill humor towards their children, for their feelings are very tender. The disposition of parents towards their children will be imbibed by them and returned. Such a course is not prudent. Much patience should be exercised to control them in neckness, and words of kindness, which always may produce the best results.

Parents should show to their children the same charity that is required in the church. If this course is taken it will almost invariably, avoid provoking to wrath. Solomon, the wise man says, "A soft answer turneth away wrath; but grievous words stir up anger." "Train up a child in the way he should go, and when he is old he will not depart from it." This in part implies an exhortation, and it refers to the good that is planted in a child, that it will not be likely to throw it aside. Experience teaches us that instruction derived in youth may become very firmly settled in the mind. How ready then should we all be to sow the good seed—the word of God—in their hearts, that when they shall be called to leave this world, a hope of their future happiness may be cherished.

To impart instruction no time, or care, or means should be spared, and no labor considered too burdensome. In the law we have instructions in the course to pursue with children. This teaches us that the end of the law is obedience. In Deuteronomy 6: 7, we find that, "Thou shalt teach them diligently unto thy children, and thou shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Noah and Lot instructed their families, and they were just before the Lord. Noah and his wife, his sons and their wives were permitted to enter the ark. We here notice that all, of both families escaped; their parents no doubt were righteous, and earnestly instructed their children, and their children must have obeyed, as they escaped with their parents.

Dear parents, let us also be concerned about our children, and offer up our peti-

tions to God in their behalf, that when the great and notable day shall come they may with us, escape the fearful torment which awaits every ungodly soul, and as unbroken families enter into the mansions of eternal happiness.

J. D. HEESHEY.

#### For the Herald of Truth. THE HOPE THAT IS WITHIN US.

Man is so constituted that he ever manifests a strong desire for something better than that which his present state of existence allows him. His spiritual nature especially urges him to look forward to the future for an era of repose; something that will free him from the toil and strife that so often overtakes him in the world. He lives and dies in the hope of obtaining rest, "beyond this vale of tears;" where he can ever live free from the cares and turmoils of the unfortunate world into which it was his lot to be born.

This characteristic of his spiritual nature was, no doubt, first engendered in the bosom of father Adam, who, when having the promise of a Redeemer revealed to him at the time of his expulsion from Paradise, became enlivened with the hope of being again restored to a holy life; the same being exercised by a portion of his posterity, the line of which is carefully traced by the inspired writers, along which shine the bright characters of Enoch, Noah, Abraham, Job, with David and the Prophets down to the time when their hopes proved to mankind a glorious reality, in the name of Jesus Christ the Savior of the world, the "Healing balm of the nations," whose mild doctrine his apostles so earnestly expounded to the people of every tribe, and suffered the severest persecutions in their hope of eternal life.

In these our latter days, when christianity is the professed religion of many of our enlightened countries, the object for which the true Christian hopes is, Eternal life in the world to come through the atoning merits of Jesus, the promised Messiah of Adam and his posterity. The spiritual death under which man had fallen, being atoned for through the death of the Redeemer, the Holy Spirit again finds a dwelling place in the heart. If it is not spurned away, it follows him through all the vocations of life, and when his emotional nature is moved by sweet strains of spiritual songs, his mind reverts to thoughts of heaven, and his desire is to join the happy throng above; or if he is laid upon the bed of affliction, his conversation is of heavenly things, and he cherishes the fond hope of gaining a mansion in the skies; a "House not made with hands, eternal in the heavens."

L. J. HEATWOLE.

Dale Enterprise, Va.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

#### HOW TO BE PROSPERED.

In all thy ways acknowledge God, and he will direct thy paths." Prov. 3: 6.

Many of the heathen at great cost buy talismans to carry with them to secure them from evil and secure prosperity in their undertakings. The little piece of iron, tin, bone or silver, with its carved motto, could not accomplish much for its owner. It has neither wisdom, wealth, nor influence to give, and we can easily see the folly of trusting in such a worthless thing for aid. But suppose there were some way by which we could secure the help of the wisest, the wealthiest and the most influential man in the land, it would be something worth seeking. Such aid as he could give would tend much to secure prosperity. And suppose, still further, that we could arrange it always to secure his aid just when we need it, no matter where we were or how often it was needed, what a privilege it would be, and what exertion we would be willing to make to secure such help.

Supposing, however, that not man's, but God's help could be secured to prosper and bless us, everywhere and every day, would it not be a still greater privilege, by as much as God could more certainly prosper us, both in time and also as respects certainty? Now this is just what is offered in our text. Listen to the promise: "He will direct thy paths." Our paths may be many and various; but he knows them all, and will not only direct us to the right path, but direct us in them, and enables us every day to sing: "Goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

But here the question recurs, How shall we secure that help? and we have the answer, "In all thy ways acknowledge God." But what does that mean? We reply: "In everything we do we must recognize his authority and engage in it with the motive of glorifying God." As the Scriptures have it: "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." Little things, as well as great things, must be brought before him for his approval. We must engage in nothing without being satisfied it will be pleasing to the Savior, and then we will find his promise true: "He will direct thy paths."

Some are willing to go to God with what they consider great things; but little things, such as what shall we eat or drink or wear, what business or amusements shall we engage in, they do not feel as if God would care for such things. Our text however, says: "All thy ways." We should not forget that we are very poor judges of what is little or great, because we can not tell what results may follow any particular course of conduct. "A little insect has sunk many a noble

ship; a little sin unrepented of can ruin a soul of more value than the entire world." And a little word spoken in kindness has often healed a broken heart, and set in train influences which will continue to swell and increase in power while the world lasts. Aye, more; a single sentence has often been the means of saving the soul. We remember the story of McChieyne, who said to the man throwing coal into the furnace: "Does the flame remind you of anything?" and passed on. The man thought of hell, and found no peace until he found the Savior. And so we are not at all astonished that, in order to secure the prosperity which God gives, we must acknowledge him not in one, two or three of our ways, but in all our ways. And what Christian, on a review of his past life, can not sing:

"Thus far the Lord has led me on,  
Thus far his power prolongs my days,  
And every evening shall make known,  
Some fresh memorial of his grace."

Chr. Press.

For the Herald of Truth.

#### CAIN'S WIFE.

"Who was Cain's wife, and where did he get her?" is a question asked in the July No. of the *Herald of Truth*. This is a question that has engaged the minds of many persons; and it is to be feared to no benefit. Men are more eager after answers to questions upon which the Bible is silent, than they are after truth which the word unfolds, and upon which depends their eternal salvation. If men were as diligent in searching for gospel truth as they are in dealing with "foolish questions and genealogies," the world in general might be more wise than it is—wiser unto salvation. Why are so many persons so anxious to know who Cain's wife was? Simply because the Bible tells us that Cain had a wife, and does not tell us who she was and where he got her; and because there is some mystery thrown around the matter, it being so early after the creation of man. It is a question the Bible does not answer, and we have no possible way of knowing: all that men can do, is to theorize on the subject; and it will be as much a mystery as it is now, if men should theorize and philosophize over it for thousands of years.

"According to the chronology of the Bible it was about 500 years after the creation when Cain went to the land of Nod. Allowing that there was the same rate per cent. increase then as there is now, which is not extravagant, there were about 18,000 people upon the earth at that time. And allowing that the half were women, which is not extravagant, there would be about 9,000 women living at that time.

"Cain went out from the presence of the Lord, and dwelt in the Land of Nod, on the east of Eden. And Cain knew

his wife; and she conceived and bare Enoch." We need not conclude from the foregoing passage that Cain got his wife in the land of Nod; but by examining the many different passages in the Bible where language of similar import is used, we rather conclude that when Cain went out from the presence of the Lord he took his wife with him. The leading thought in the passage cited and in what follows, is that Cain was the father of a numerous posterity, and that they dwelt in the land of Nod.

JOHN.

#### HOUSEHOLD ALTARS.

In the olden time the father of the household was its prophet and priest. The father of the present age can hardly find time to make the acquaintance of his own children, to say nothing of decent and devout attention to the proprieties and sanctities of family religion.

It is a sad fact that, in many households nominally Christian, there is no family altar and no household recognition of God. The Bible is an unopened book, and there is no open acknowledgement of allegiance to God, the Father in heaven. A godless, prayerless household, is a terrible spectacle, especially where there is no outward profession of better things. The evils are magnified many fold where there are young children. What can compensate for the sweet and tender influences of well conducted family worship on the minds and hearts of the little ones? Parents who omit it, not only provoke the wrath of the Lord, but neglect the best and most natural means of religious education, and thus put in fearful jeopardy the souls of their children. It was not an idle superstition that bade the simple-minded, devout, Norwegian girl flee from the house where she had engaged service, because there were "no prayers in the house." A prayerless soul is a fearful anomaly. But a home where children are born and nurtured and reared, where loved ones sicken, and suffer and die, where in the eyes of the children the father should be the type of the "Our Father in heaven," and the mother the ideal of all that is tender and affectionate and devout, where all the precious memories should be garnered like hidden treasures, and where all holy and pure influences and associations should pervade the very air—with no open Bible and no voice of song, prayer or praise—what shall we say of that home? One can hardly conceive it possible that such a home could exist in a Christian land. No wonder the curse of the Lord hangs in dark relief over the families that call not on His name.

Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.—Prov.



## Herald of Truth.

Elkhart, Ind., Oct. 1878.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Our Family Almanac for 1879, is now ready for delivery. It contains a number of fine illustrations, and a choice selection of moral, religious, and miscellaneous reading matter. The astronomical calculations are full and complete, and we can promise our patrons a good almanac, and will furnish it this year at the following reduced prices.

Single copy by mail postage prepaid	\$ .08
2 copies " " " "	.15
4 " " " "	.25
12 " " " "	.60
22 " " " "	1.00
100 " " " "	4.00

All orders by mail should be accompanied with the cash. We hope our friends every where will interest themselves in the sale of our Family Almanac and assist us in extending its circulation. Send in orders at once so as to get them on sale early.

Agents Wanted.—A few good agents to sell the Martyr's Mirror in German and the Complete Works of Menno Simon in English. Terms liberal. Please apply soon at this office.

Wanted.—To make a loan of \$3,000 for 5 years on real estate security, by a brother in Harvey county, Kansas. Any one having this amount to loan will please address this Office.

Reduction.—To meet the decline of the times we have concluded to reduce the price of our Singing-book, *The Philharmonia* to \$1.00 per single copy, and \$10.80 per dozen. We hope this reduction may bring us an increased sale.

During the present month we shall send bills to all of our subscribers who are owing us for the *Herald*, and we hope that

none will think hard of it, but try and return the printed envelope which we send along, at an early date. If any errors should have occurred please inform us of it and we will correct them.

Books.—The *Martyr's Mirror* in German, *Menno Simon's Complete Works* in English, and *Menno Simon's Foundation* in German, *The Philharmonia*, one of the best selections of church music now published, and other of our publications can be had at publisher's prices, of BENJAMIN FRICK, near Line Lexington, Bucks County, Pa. Also of Oberholzer & Co., at Berlin, Ontario, and Western Publishing Co., Halstead, Kansas.

Premiums.—To any one sending us two new subscribers for the Herald of Truth, with two dollars, we will send free a copy of Plain Teaching, 100 Peace Envelopes, or an English and German Testament. For four new subscribers and four dollars, we will send a copy of the Philharmonia Singing Book, or a copy of wandering soul, or 250 Peace Envelopes; for five new subscribers and five dollars, we will send a good Bible Dictionary or Menno Simon's Foundation in English.

To those in Arrears.—It is now after harvest, and in a short time the wheat will be threshed and sold, and we would herewith drop a few gentle hints to all those in arrears for the *Herald*, not to forget the printer. Month after month the faithful messenger goes forth to scatter the seeds of truth, of warning, encouragement and comfort; but the time comes, too, when he must look for his natural support. So dear friends, when you look upon the little yellow slip, on which your name is printed on the wrapper of your paper, and the figures there tell you that you are in arrears, and you can conveniently do so, you will indeed confer a great favor on us by sending in the amount however small it may be; these small amounts will altogether make quite a large sum and enable us to meet our obligations.

Baptism.—In the Amish Mennonite church, in Clinton Township, Elkhart Co., Ind., sixteen persons were received into the church by baptism, on the 15th of September. May the Lord be with them in their efforts to serve him, and preserve them as his faithful followers and true worshipers, and may many others be led to follow their example.

Ministers Ordained.—On the 19th of August, John K. Rank was ordained to the ministry at Hershey's church, in Lancaster Co., Pa. May the Lord be with him in his duties.

We are informed that on the 12th of October nine persons are to be received into the church by baptism at Oberholzer's church in Mahoning Co., Ohio, and that on the 13th a deacon is to be chosen and ordained at the same place.

Pre. James Culbertson from Elkhart Co., Ind., and Peter Keim from Kent Co., Michigan, recently made a trip to Emmett Co., in the northern part of Michigan, where they preached a number of times and three persons were received into the church. Bro. Culbertson also preached a number of times in Kent Co.

B. C. Roosen, a prominent Mennonite preacher of Germany, feels hurt because the Editor of the *Zur Heimath* wrote rather sharply against the folly of the European Mennonites in projecting a plan to erect a monument to the memory of Menno Simon. We must commend our Western brethren for their bold opposition to such an innovation upon the plain customs of our church and we trust our European brethren will be able to take the reproof in good grace. True Christians, i. e. true followers of Menno, must also be able to bear reproof as well as commendation, and by reproof we learn true humility and meekness, and we trust that by such reproof we may all become more humble and more ready to bear and forbear. The Apostle says, If any man be overtaken in a fault, ye which are spiritual, restore him in the spirit of meekness; and thus we should try to do, and such reproof given in the spirit of meekness, we should all be willing to receive.

We see by our exchanges that the new trial between John Holdeman and Joseph Leichy, in the William's county court is over, and that Leichy's damages are now fixed at \$2,000 instead of \$2,500, as in the first trial. The *Bryan Press* states that Holdeman and his people are still not satisfied and have appealed for another trial. Our readers will remember that Leichy had been a member of the Holdeman church and for some reason was excommunicated and placed under the ban. While in this condition his wife was forbidden to hold intercourse with him, or

in any way exercise the social relation of married life. This so displeased Leichy that he sued the church for \$10,000 damages, and in the first trial was awarded \$2,500. Holdeman then appealed for a new trial with the above result. We trust this lawing about matters of church discipline may cease. Remember the words of the Savior, "If any man will sue thee at the law and take away thy coat, let him have thy cloak also."

Swear not at all.—In one of our exchanges, in an article written against Freemasonry, Catholicism and the swearing of Oaths, we find the following declaration, "We think no Christian should take an extra-judicial oath in any case \* \* \*, except where the law requires oaths. Promises are as far as any sensible person will go, and he will be very careful about making them. 'Swear not at all, is a good rule.'" It is a little remarkable to see how near the truth some people may come and yet not get quite to it. The Savior says, "Swear not at all." The Apostle repeats the instruction, but this writer makes the exception where the law requires oaths, but the law does not require any oath of a sincere, conscientious Christian, who fully follows the teachings of the Savior. "To swear not at all" is not only a good rule, but it is a peremptory command of our Savior. We commend the writer of the above as far as he goes, but we wonder when he got so far that he did not push on a little further and bring out the entire truth.

In the Primitive Christian we notice an article on the Amish Conference, recently held in Woodford County, Illinois, drawn from the New York Independent, by J. Q., in which the remark occurs, "The preachers are not men of learning, but farmers and mechanics chosen to their office by the people. They receive no specified salary, though the younger ones are beginning to favor the idea of salary, while the older ones do not." Evidently several mistakes occur in these remarks. The ministers of the Amish Church are chosen by lot and not elected by the people, and in regard to salaries we venture the remark that if any of their ministers whether young or old should advocate that ministers should be paid a specified salary, he could not be tolerated in their communion. The remark also that when a minister is called from home to preach, and neglects his farm, he is paid for his

time, is incorrect. Such men, and all other ministers of the church, who are in need, are provided for by the church, but of paying them for their time we have never heard.

Indiana Statutes.—When we read the following extract from the statutes of the State of Indiana (and we presume almost every other State has a similar law), we may form some idea, how little regard is paid, either to the law of God, or the law of the land. Men who have no regard for God's law, are generally not very conscientious about the observance of the land. The following is an act of the Legislature of Indiana, approved March 22nd 1855.

Sec. 1.—That every person of the age of eighteen years and upwards, who shall profanely curse, swear, avow or imprecate, by or in the name of God, Jesus Christ or the Holy Ghost, shall be deemed guilty of profanity, and on conviction thereof, shall be fined in the sum of not less than one, nor more than three dollars for each offense.

We give this simply to show that persons using profane language are transgressing both the laws of God and the law of the land, and cannot even lay claim to the fact that they are really law-abiding citizens much less Christians.

Preacher Mannhardt of Danzig, formerly Editor of the *Mennonitisches Blätter*, recently celebrated the fifteenth anniversary of his ordination to the ministry. Among other ceremonies he had conferred upon himself a royal degree or badge of honor from the crown. The propriety of a bishop in the Mennonite church accepting this mark of honor from the government is in direct opposition to the doctrines of Menno and the teachings of the Savior. We should consider it altogether inconsistent for a minister of the gospel of Jesus Christ to wear the marks of royal dignity, bestowed by an earthly sovereign. "Moses chose rather to suffer affliction with the people of God," and our Savior for our sakes became poor, the despised Nazarene the rejected of men, and suffered and died that he might bring divine and heavenly honors; and the Apostle teaches us to "mind not high things but condescend to men of low estate." And the Savior says that whatsoever is highly esteemed among men is an abomination in the sight of God. We are glad to see that the *Zur Heimath* also entered its protest against this deviation from the plain and

humble paths of our fathers, and regret exceedingly that the Editor of the *Mennonitisches Blätter* again in the last number, should come out in an article in defense of the matter. Let us seek to come down and be more humble, and not go up higher. Let us take the way of the cross rather than the honors of the world; it may have more rough places, more thorns, but there will be, by that way, an entrance to heavenly honors and the reward is a crown of life. What if we should wear the badge of honor bestowed by Emperor Wilhelm and should not be able to wear the crown which Jesus holds in reserve for us. The one is a fading bauble, the other an imperishable reward of everlasting joy.

We have just received a copy of a critical Greek and English concordance of the New Testament, prepared by Charles F. Hudson under the direction of H. L. Hastings, revised and completed by Ezra Abbott, D. D., L. L. D., and published by H. L. Hastings, 342 Washington St. Boston. The book is a very valuable one for those who desire to study the Testament in the original language or compare the English version with the same. The book costs, bound in cloth, \$2.50, in leather \$3.00

Samuel Ernst of Gap, Lancaster Co., Pa., in the September number of the *Waffenlose Wächter*, comes out in a perfect storm of vituperous misrepresentations upon the publishers of the *Herald* and their connection with the church, but we try to follow the instructions of the Savior and rejoice when men speak evil of us. We freely forgive and only ask friend Samuel to be a little more careful hereafter and try to get a little nearer to the truth. Neighboring gossip and erroneous statements will not answer for historical facts.

We are under obligations to the committee on Invitations and Exercises of the Pennypacker Reunion for a finely printed pamphlet containing a full account of that event which occurred at Schwenksville, Pa., on the 4th of October, 1877. The pamphlet contains valuable and interesting matter relating to the early Mennonites of this country, of which several extracts appeared in the April No. of the *Herald*, also a number of fine illustrations among which is a fine view of the Old Stone Meeting-house and grave-yard in Phoenixville, Chester Co., Pa.

A BRIEF SKETCH OF THE LIFE OF  
ULRICH STEINER.

Bishop in the Mennonite church in Emmen-  
thal, Canton Berne, Switzerland.

The name of Ulrich Steiner, preacher and bishop of the church in Emmen-  
thal, Switzerland, is quite familiar to many of our readers, and especially to our Swiss brethren in Ohio, Missouri and elsewhere. He lived at Batterschoen, near Langenau, in Emmen-  
thal, Canton Berne, Switzerland, and died on the 10th of July 1877, at quite an advanced age. Some years ago, he wrote a long letter to Christian Welty, deacon in the Sonnenberg Swiss church, in Wayne county, Ohio, which was afterwards published in the *Herald of Truth*, then in a small book under the title of "Angenehme Stunden in Zion." This book is an excellent little work and has passed through two editions, and through the little book his name has been made quite familiar throughout all our Mennonite communities in this country. He also afterwards wrote a beautiful address to the young which was published several years ago in the *Herald of Truth*.

The principal part of the following account of his life and death are drawn from an article written by a sister who, it appears, was well acquainted with him. He was much beloved by his people. For about two years and seven months he was continually afflicted. A disease of the chest made him so weak that since that time he was obliged to remain in the house nearly all the time. He, however, did not complain much of pain, his chief difficulty being his great weakness. He bore his afflictions with great patience, and all who visited him were richly blessed in his kind words of instruction and admonition.

Toward the latter part of his life his little remaining strength began rapidly to decline, and it became evident that his end was near at hand, and on the 10th of July, with a blessed hope in Christ, he fell asleep in Jesus. His earthly remains were committed to the keeping of mother earth on the 13th in the presence of a large concourse of friends and relatives. At the residence of Bro. Steiner, Christian Wuetrich conducted the services from Revelations 13: 14, and at the church in Lauperswil, the minister residing there delivered a brief discourse from the words Heb. 13: 7, "Remember them which have the rule over you; who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." The minister said that he always felt himself closely united in the faith with him and that the deceased possessed a heart full of love and charity for others who held different views from him, and enjoyed the society of those

who were devoted and sincere in their worship of God.

And although he was liberal and generous toward others, he continued to the day of his death a devoted Mennonite, and admonished all with whom he came in contact to hold out faithful, and not depart from the principles of their faith. In his actions, his walk, and faith, he could well apply to himself the words of the apostle, "We are not of them who draw back unto perdition." During the early years of his ministry there was a division in the church, from which sprang a new sect under the name of Neu Täufer (New Baptists), but during the severe trials through which the old church was called to pass, Bro. Steiner never wavered, but stood firm and unmoved, because he knew that the "kingdom of God cometh not with observation, but is within us." Hence he was enabled to say with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God."

Already for many years, he sought to draw continually nearer to God, and to live in a closer union with him, and the last period of his life was well adapted to withdraw his mind from all earthly things and set his affections more and more upon God. He desired greatly to depart and be with Christ, and it seemed as though his spirit dwelt more in heaven than on earth. He loved singing, and as long as he could, he sang, and when he could no longer sing himself, his friends frequently sang for him the following lines in the German:

"Wohl mir, ich ruh in Gott von meiner Arbeit aus,  
Weil ich bin angelangt in meines Vaters Haus,  
Dem Leibe nach bin ich zwar noch in dieser Zeit,  
Aber das Geiste nach in der Unsterblichkeit.  
In Gott bin ich sogar selbst eine Ewigkeit,  
Denn verlor ich nicht in dieser Meer noch Bent."

He faithfully served his church in the capacity of minister and bishop during a period of forty-five years, and he attained to the age of 79 years and 9 months. He possessed excellent capabilities for a minister and sought earnestly and zealously to make the best use of his talents both in speaking and writing, and often he spent half the night in seeking to gather up the hidden treasures of the word of God. In prayer he was unceasing, and thereby fitted himself for a life of devotion to God on his own part as well as for the performance of the solemn duties resting upon him as a minister, and as a man that is a householder he was enabled to bring forth out of his treasure things both new and old. Often it was the privilege of his friends to sit down and listen to his instructions. He had a peculiar talent to draw the attention of his hearers, and often at entertainments or gatherings of different kinds, he knew well how to gain the attention of the company by relating some interesting and edifying incidents, or by singing a hymn or

encouraging others to sing he soon was able to produce the most profound stillness.

He was greatly beloved by all who knew him, and especially by those of his own household. He sought as best he could to comfort his family when they mourned for him as they saw that he was approaching the end. He said, he was only going home to wait their coming a little while. When his daughter remarked on one occasion that she desired to go with him to the better land, he told her that the conflicts of life for her were not done. He retained his sight, mind and hearing unto the end. Peace to his ashes.

For the Herald of Truth.  
ANSWERS TO QUESTIONS.

In the Herald of Truth I see three questions for which answers were desired. One of the questions was: "What did the Lord command the Children of Israel to do, that the company of Korah, Dathan and Abiram was punished for their disobedience?"

The history of the second rebellion against Moses and Aaron is found in Numbers 16. Korah was the leader of this rebellion against his cousins, Moses and Aaron in the wilderness; he associated with Dathan and Abiram, together with the two hundred and fifty princes of the assembly, in their rebellion. The disaffection seems to have extended to a large number of the people before they realized the terrible nature of the conspiracy. Korah and his confederates charged Moses and Aaron with taking too much authority; the particular grievance seeming to be their exclusion from the office of the priesthood; they simply waited on the inferior office of the tabernacle, and they claimed that all were holy and equally eligible to the office of the priesthood and leader. Moses challenges them to appear before God, who decides in the terrible way against the rebels; the earth swallows up Dathan and Abiram and fire consumes the two hundred and fifty princes with Korah. The sin consisted in rebellion against God.

2. "Who was the first man that died a natural death, and how long before the flood did his death occur?"

The antediluvian period embraced the time from Adam to the flood—1656 years. The 5th chapter of Genesis gives a list of births and deaths of this epoch. It gives the death of Adam the first natural death, aged 930 years. Hence 1656 less 930 years leaves 726 years before the flood as the date of the death of Adam, the first natural death. The long life of Adam indicates very clearly that the death incurred in the transgression in Eden was a spiritual death—or the death of separation.

A. W. BLAUCH.

In the way of righteousness is life; in the pathway thereof there is no death.

## FELLOWSHIP OF THE SPIRIT.

We now invite very special attention to Eph. 3: 14-21. This passage is lengthy. It will well repay a careful perusal, however, as it throws great light on our present inquiries. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

The reader will notice the various steps or stages of Christian experience here presented, and that each is preparatory to that which follows next in order, until the whole culminates in the soul's being "filled with all the fulness of God." It will also be observed, that all this fulness results primarily from one originating cause—the indwelling of the Spirit in our hearts. Let us now contemplate these great central facts of the spiritual life, and that in the order here presented.

When we "receive the Holy Ghost, after we have believed," the first result is a vast expansion and accumulation of intellectual, moral, and spiritual power. Our powers of apprehension and comprehension are greatly changed. In other words, "we are strengthened with might by the Spirit in the inner man." We become "strong in the Lord, and in the power of his might." We are able to think, to apprehend and comprehend, to do and to endure, as would otherwise be impossible for us.

When our bodies thus become "the temples of the Holy Ghost," and we are "built together for an habitation of God through the Spirit," Christ then "dwells in our hearts by faith," and is "in us, the hope of glory." He and the Father come to us and make their abode with us, and then "truly our fellowship is with the Father and with his Son Jesus Christ." We thus enjoy "the fellowship of the Spirit," and in this divine fellowship we come to know and believe the love that God hath to us, and by this means our "love is made perfect," our characters take form after the divine image, and we become "conformed, settled, and strengthened;" that is, we become "rooted and grounded in love."

When thus "walking in the light as God is in the light," "beholding with

open face for the glory of the Lord," and having fellowship with the Father and with his Son Jesus Christ," we at length attain to "a comprehension of the breadth, and length, and depth, and height, and know the love of Christ which passeth knowledge." We then know by experience what our Savior meant when He said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

As a further result, all our powers, susceptibilities, and activities come to be pervaded and filled with "the light of God." Our dwelling-place is now in the center of infinite fulness, where every want is met, where the "effect of righteousness is peace, and the fruit of righteousness is quietness and assurance forever," and where "God is our everlasting light, and the days of our mourning are ended." In other words, we are "filled with all the fulness of God."

The inspired caution which follows must be overlooked in this connection. When our thoughts, desires, and prayers turn towards God, we must never, even in thought "limit the Holy One." We must never suppose that the fulness of God's grace, and love, and bounty, which He shall give, will be measured by what we "ask or think."

We are to bear in mind, on the other hand, that the measure of our real necessities, not as seen by ourselves, but as they lie out under the eye of God, is the fulness with which God is able to fill us, and which He will confer when we "put our trust in Him." "According to the power"—that is, by means of the power of the Spirit—"that worketh in us," God is "able to do exceeding abundantly above all that we ask or think." This is "the way of holiness," along which all are advancing who "receive the Holy Ghost after they have believed," and who do not "grieve" nor "quench the Spirit," but "walk in the Spirit."—*Mahan's Baptism of the Holy Ghost.*

## PUBLIC WORSHIP.

There are many and good reasons, apart from all higher considerations, why every person should form the habit of regular attendance upon the services of the sanctuary. It is a good thing, it is conducive to self-respect, for the man or woman who has been working all the week, to "dress up" and go to church. It breaks up the monotony of life, it changes for a time the channels of thought. It affords both physical rest and mental nourishment. Of two men, all religious considerations apart, the one of whom goes to church on Sabbath, while the other goes to some excursion, or goes visiting, or even remains yawning about home, the church-goer will be better prepared for his work on Monday

morning. The Sabbath was wisely fitted by its Maker to man's physical and mental, as well as spiritual requirements; and when men keep as God designed it, they receive the benefits of it even in these lower interests.

But the higher consideration ought to have weight when the lower ones do not. It is every one's bounden duty, so far as Providence permits, to be an habitual attendant upon the regular services of God's house. It is not the duty of Christians only. Who is there that is free from the obligation to worship God? Not one single individual in all the wide world "I can worship him at home," you say. True; but you should worship Him in the assembly of his saints also.

We make prominent among the considerations which ought to urge you to the house of God, this divine obligation. Attendance upon public worship is what God demands. You ought to go.

There are in addition, however, other weighty reasons. As a matter of fact, no small proportion of the religious instruction that the majority of men receive, is obtained from what they hear in church. The most of the religious knowledge that even the majority of Christians gain, is from the preaching of God's word. If you would learn then of God and his ways—knowledge surely that you ought to be eager after—go to church.

Then further, you are thereby in the way of receiving a blessing. It is largely from the regular attendants upon sanctuary services that the increase comes to the number of those who profess godliness. That is to say, the church-goer, rather than the church neglecter, is the one who by the truth is likely to be brought to Christ, and so to heaven.

Can there be any sufficient answer to these reasons? Attending upon public worship, you receive benefits so far as this life is concerned. But above and beyond that, you are in the way of duty, you are doing what you ought to do; you are learning of the things of God's kingdom; you are where your heart is likely to be touched by the divine Spirit.

Go to church, and take your children!—*Am. Mess.*

## CURIOSITIES OF LIFE.

Lay your finger on your pulse, and know that at every stroke some immortal soul passes to his Maker; some fellow-being crosses the river of death; and if we think of it, we may wonder that it should be so long before our turn comes. Half of all who live die before seventeen. Only one person in ten-thousand live to be a hundred years old, and but one in a hundred reaches sixty. The married live longer than the single.

Every word of God is pure.

## OUR SAVIOR'S LOVE.

Hearken, poor souls, while this story I tell,  
It has oft been told, it is true;  
But you ne'er can learn it too oft, nor too well,  
For the words will come home to you.  
Every heart has its trials and care—  
Without a hope, we would surely despair,  
We have no merit, or worth of our own,  
That could for all of our merits atone.

The flesh is weak, oft we falter and fall,  
And stray in forbidden ways,  
But One bore life's sorrows, temptations, and  
all.

Without sin—He can strengthen and raise.  
And every soul that comes unto him,  
Can be freed from doubt, and redeemed from  
sin,  
And taste the joys this world cannot give,  
When they feel, 'tis only, *believe and live.*

Only think of this love—knowing no end—  
That gave him self for a sacrifice.  
The wandering sinner's unchanging friend,  
And faith in him, can suffice—  
To reconcile a Father's injured love,  
And gain us a home in heaven above,  
That will atone with the sufferings of life,  
And give us a balm for every strife.

Then come, oh come, and no longer withhold  
The love and the faith you should give.  
Taste the joys the Redeemer's love can un-  
fold—

Only turn unto him and live.  
Though the ways of life seem hard unto thee,  
This *Friend*, thy *Staff* and *Comfort* shall be.  
Through the dark valley and shadow of death  
His love reaches unto thy latest breath.

—Mrs. S. B. S. Wing.

## "REJOICE IN THE LORD ALWAYS."

The religion of Christ brings health,  
prosperity, peace and joy. Why should  
a child of a king mourn and pine? Why  
live and act as though this beautiful world  
was one wide burying ground, and all  
God's people a vast funeral procession.  
With some everything goes wrong; reli-  
gion, politics, weather, &c. The apostle's  
injunction to "rejoice evermore" is as  
hard for them to realize as it is for an  
Islander to realize the burning rays of a  
vertical sun. The secret is, they have  
nothing to rejoice about, their hearts are  
hard, the melting rays of the Sun of right-  
eousness have never shone upon them.  
They have never been converted, al-  
though members of the church for years.  
Under the influence of a revival of religion,  
some Holy Ghost sermon, or alarming  
providence, they became awakened, took  
conviction for conversion, came in the  
church unsaved, and many, I fear, die,  
deceived for time and eternity. Ask  
them to rejoice in the Lord always and  
they will tell you that they do not feel  
like it. How could they? May as well try  
to roll back the tide of the ocean, or take  
the far-off Neptune in the hollow of their  
hand, as try to rejoice without the love  
of God shed abroad in the heart.

But some can tell you all about their  
new birth, of the joys of adoption, how  
for days and weeks they rejoiced in the  
Lord, and will tell you also that they lost

their first love. Alas! for them; like De-  
mas and Alexander they have loved the  
world more than joy in the Lord. They  
are apostates from regenerating grace.  
There is still another class. Those who  
are willing to confess Christ as a gracious  
Savior; they attend regularly all the  
means of grace, support the gospel, who  
have occasionally glimpses of their heav-  
enly home, times of sweet communion  
with the Father; who have been soundly  
converted, and have not backslidden, and  
yet they cannot "rejoice evermore." Un-  
belief, and besetting sins get between  
them and happiness. They will tell you  
how faithfully they have prayed for years  
that the "dark clouds might be driven  
away, but no relief comes." Sometimes  
up, sometimes down, mostly down. Is it  
not strange that with the light of the  
Bible before them, they should be at all  
content when the remedy is at hand?

Perfect love casteth out fear. No  
wonder they cannot rejoice. They are  
not loyal to their Sovereign; they are  
not loyal to their Redeemer. If they  
would serve Him with the whole heart  
(which is only a reasonable service), they  
would find their way out into the "deep."  
There ought to be no unbelief in the  
church. It was a sin in the days of Moses,  
and Joshua, and it is a sin to-day. The  
wonder is that those whose work it is to  
break the broad of life to others, can ever  
suffer such glaring inconsistencies to  
pass by without applying the soothing  
balm of *The Word* to the healing of all  
their diseases. How pastors who hear so  
often these discouraging reports from  
their flocks, can leave the spot where the  
*God-defying, subtle serpent* of unbelief  
dares to show his forked tongue, without  
falling down, and bid the monster disap-  
pear forever, is a mystery.

We preach and pray for the world's  
conversion, and are too cowardly our-  
selves, too full of the fear of what man  
shall say unto us, to remove the obstacle  
from before the chariot of the gospel. A  
carnal church never can save a carnal  
world. A priest, who, like Aaron, only  
enters the Holy of Holies, once a year, is  
not very well prepared to lead his people  
into the "fountains of living waters."  
Holiness is not only the qualification for  
entering heaven, but it is power. Un-  
belief is weakness. It says, "I know the  
Bible says, 'be holy' but I don't believe  
it can be in this life." Sin is a reproach,  
productive of all evil. *Must Christ die  
again?* No! Blessed Lord, Thou hast  
paid it all. We go free. The faith as a  
grain of mustard seed will remove the  
mountain of unbelief. One act of be-  
lieving for a clean heart, and the work  
of a lifetime is done. Who would not  
venture thus to dive in the ocean of His  
love for the beautiful, heavenly pearl of  
holiness? Then, and then only shall the  
church put on her power, and be able to  
rejoice evermore, and in everything give  
thanks.—*Chr. Standard.*

## THIS ONE THING.

There is but One that is absolutely  
perfect, that is God. The saint is ever  
growing, ever will be growing. The most  
holy grow the most rapidly. Just as the  
child that is free from disease will grow  
faster than one who is afflicted; just as  
the runner who is divested of all super-  
fluous clothing will outstrip him who has  
the "weight" of ordinary garments—so  
the Christian who is made clean will  
make greater advancement in holiness  
than those still weighted with inward  
iniquity.

St. Paul in his entirely sanctified state  
longed to grow in grace. He says, "Let  
us, as many as be perfect, be thus mind-  
ed"—go on to a higher state of perfection,  
a perfection which comes only with the  
maturity of the Christian character. He  
was already perfect, but he minded one  
thing, "reaching forth unto those things  
which are before." He was so intent upon  
this purpose that he said, describing his  
life-work, "This one thing I do."

They who are in the enjoyment of par-  
don should say the same in their desire  
to attain holiness. To continue in the  
favor of God, we must follow Him as He  
leads us forward to a deeper experience—  
we must act upon each enlightened con-  
viction. Do you not feel it to be your  
solemn duty to "leave the principles of  
the doctrine of Christ, and go on unto  
perfection?" You cannot stifle that con-  
viction without sustaining grievous spiri-  
tual loss. If you would obey it, you must  
make this your motto, "This one thing  
I do."

"This one thing!" And what can be  
of so much importance? Soon I must give  
account of my life-work. Soon every  
object of earth will fade from my vision.  
Soon every curtain which bars the future  
will be uplifted. Soon I shall have done  
with all earthly things.

Soon the whole,  
Like a parched scroll,  
Shall before my amazed sight roll."  
And nothing shall hinder my view of  
Him in whose presence I ever live. That  
I may be honored then, let me say in part  
of life, "This one thing I do!"

ALL THE BLESSINGS of salvation came  
through the precious blood of Christ. If  
we are justified, it is through his blood.  
If we are washed from our moral stains,  
it is through the cleansing of his blood.  
If we have the victory over death, it is by  
the same blood. If at last we enter  
heaven, it is because we have washed our  
robes, and made them white in the blood  
of the Lamb. Everything depends on  
the blood of Christ, and without it there  
is no remission.—*R. Newton.*

An unjust man is an abomination to the  
just: and he that is upright in the way is  
abomination to the wicked.—*Solomon.*

## Miscellany.

Who is my neighbor? He whom thou  
Hast power to aid and bless;  
Whose aching head, or burning brow  
Thy soothing hand may press.  
Thy neighbor is the fainting poor,  
Whose eye with want is dim;  
Oh, enter then his humble door,  
With aid and peace for him.

## "ROCK OF AGES."

The hymn beginning,  
"Rock of Ages, cleft for me,"  
may well be esteemed one of the bright-  
est gems of Christian psalmody.

It is a grand tone that nerves and  
strengthens faith, that associates the sub-  
lime imagery of the Hebrew scriptures  
with the all protecting love of Christ, and  
that has consoled thousands of Christians  
in the dying hour.

Augustus Montague Toplady, the au-  
thor, was born at Farnham, Surrey, Eng-  
land, in 1740. His father fell at the bat-  
tle of Cartagena, and he was brought up  
in charge of an exemplary and pious  
mother. We was educated at the West-  
minster school.

At the age of 16, Toplady chanced to  
go into a barn at an obscure place, called  
Codymain, Ireland, to hear an illiterate  
layman preach. The sermon made upon  
him an unexpected impression and led to  
his immediate conversion. He thus  
speaks of this interesting experience in  
his diary: "That sweet text, 'Ye who were  
sometimes afar off are made nigh by the  
blood of Christ,' was particularly delig-  
htful and refreshing to my soul. Strange  
that I, who had so long been under the  
means of grace in England, should be  
brought nigh to God in an obscure part  
of Ireland, amidst a handful of God's peo-  
ple met together in a barn, and under the  
ministry of one who could scarcely spell  
his name. The excellency of such power  
must be of God and cannot be of men."

He became a minister of the church of  
England, maintained the Calvinistic doc-  
trines in opposition to the Wesleyes, and  
preached and wrote with self-consuming  
zeal. The only blemish of his high char-  
acter was heated language and intolerance  
in controversy.

In the year 1775 his health began to  
fail. It was evident that the sword was  
too sharp for the scabbard. His physical  
energies were being destroyed by the  
fiery ardor of soul that overtaxed them.  
His physician commanded him to go to  
London. Here a new field opened before  
him, and he became pastor of the French  
Calvinist Reformed Church.

On the year of his settlement in Lon-  
don he published in the *Gospel Maga-*  
zine an article, entitled "Questions and  
Answers Relative of the National Debt,"  
in which he adverts to the debt of sin,

and shows how multitudinous are the sins  
of mankind. By numerical calculations  
he exhibits the enormity of the debt of  
the redeemed soul, which Christ has can-  
celed, and impresses the readers with the  
transcendent love and value of Christ's  
atonement. With these thoughts grow-  
ing like a vision in his mind, he then  
added:

Rock of ages, cleft for me,  
Let me hide myself in thee;  
Let the water and the blood,  
From thy right side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power.

Not the labor of my hands,  
Can fulfill Thy laws' demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All of sin could not atone,  
Thou must save, and Thou alone.

Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace;  
Foul, I to the fountain fly,  
Wash me, Savior, or I die.

Whilst I draw this fleeting breath,  
When my eyestrings break in death;  
When I soar through tracts unknown,  
See Thee on Thy judgment throne,  
Rock of ages, cleft for me,  
Let me hide myself in thee.

The above is the original version, from  
which it will be seen that the hymn in  
common use has been greatly transposed  
and altered.

It was composed in Toplady's last  
years, when he already felt that he was be-  
ginning to lose his hold on life, and that  
his feet were already standing on ecles-  
tial altitudes. Some two years afterward,  
when he was yet but 35 years of age, the  
full time of his departure came, and he  
found the prayer in the last stanza of this  
hymn fully and sweetly answered in the  
revelation of the divine love to his soul.  
He seemed to walk in Bulah, to breathe  
immortal airs and to hear the tuning of  
unseen harps, and by faith to discover  
what the Protomartyr saw and the Re-  
velator described.

"Your pulse," said the doctor, "is be-  
coming weaker."

"That is a good sign," said Toplady,  
"that my death is fast approaching, and  
I can add that my heart beats every day  
stronger and stronger for glory."

As his end drew immediately near,  
tears of joy filled his eyes, before which  
already seemed to pass visions of paradise,  
and he exclaimed: "It will not be long  
before God takes me, for no mortal can  
live after the glories God has manifested  
to my soul."—*Story of Hymns, by the  
American Tract Society.*

## THE FATAL DOOR.

The Chevalier Gerard de Kempis was a  
very rich and a very proud man. Soon  
after the completion of his magnificent  
castle, he wished to have a house-warm-

ing, and accordingly all his great neigh-  
bors were invited to a grand feast. At the  
conclusion of the sumptuous repast, his  
guests made speech after speech, in which  
the host was lauded to the skies, and told  
that he was the most fortunate man alive.  
As the chevalier loved flattery, we can  
imagine how proud and delighted he was.

One among the guests, however, said  
nothing for a time. When each man had  
made his speech, he uttered the following  
singular observation upon the happiness  
of the host:

"Sir Knight," he said, "in order that  
your felicity should be complete, you  
require but one thing, but that is a very  
important item."

"And what thing is that?" demanded  
the Knight, opening wide his eyes.

"One of your doors must be walled  
up," replied his guest.

At this strange rejoinder, several of the  
guests began to laugh, and Gerard him-  
self looked as much as to say, "This man  
has gone mad." Wishing, however, to  
have the clue to this enigma, he contin-  
ued, "but what door do you mean?" he  
demanded.

"I mean that through which you will  
one day be carried to your grave," replied  
the other.

These words struck both guest and  
host and made the latter reflect most seri-  
ously. The proud man remembered the  
vanity of all things earthly, and from  
henceforth he no longer thought only of  
the perishable treasures he had once  
gloried in. He was completely altered;  
only made use of his riches for good  
works, thus laying up for himself an  
eternal inheritance.—*Reformer and Free  
Press.*

## THE POWER OF DRESS.

There are few things the influence of  
which are more absurdly overrated than  
dress. There are persons who seem to  
think that their well being in this life  
depends upon their dress; that position,  
respect and friends will be lost if they  
are not dressed in the latest and most  
bewitching style. Hence, with many,  
dress becomes the chief end of existence.  
The care and burden of their life is  
dress. Wealth, health, and life itself are  
sacrificed at the shrine of this idol. With  
them life is one long "dress parade," and  
they seem to think that if for a single  
hour they were to venture out from the  
envolving walls of fashion, they would  
be likely to be forever dishonored and  
disgraced in the eyes of those whose good  
opinion they must esteem; and hence  
are "all their lifetime subjects to bond-  
age."

They greatly over estimate the power  
of dress. The hold which dress has on  
the sympathy, the affection, and the re-



spect of mankind is comparatively slight. The man who is charmed by a new suit of clothes, loses his enthusiasm when the clothes grow old; the woman who thinks to enchain the hearts of her admirers by a show of silks and satins, purple and fine linen, will find eventually she has made a terrible mistake. There is nothing in satin that will bind the soul; there is no genuine permanent attraction in silks and furs, in flounces and furbelows. What men and women are attracted by is personality, vigor, intelligence, health, strength and grace. Ribbons and ruffles form a very poor substitute for these essential and important things. That man or that woman who has the wisdom that maketh the "face to shine, the intelligence that gleams in the flashing eyes; the culture that shows itself in the well chiseled features; the physical vigor which accompanies good digestion, good health and good spirits; the power to do, and to endure; courage, faith, devotion, honesty, goodness and godliness; finds in these the forces which link hearts together, and which forge bands that even death itself cannot break. Compared with these, a few ribbons strung around an empty head; a few silks and laces hung upon an enfeebled form; the latest style of dress, with all its gaudy and tawdry belongings, wrapped about a scrawny and de-vitalized frame, is a very poor substitute for the honest countenance, the sympathetic tear, the gentle grace which wins and retains the hearts of those around. The life is more than meat, and the body more than raiment. Let the soul be renewed by the grace of God; let the mind be cultivated by patient and intelligent study; let the sympathies have their play in the acts of kindness and good will; let the heart find its anchorage in the faith and love of Christ; let physical health be maintained in its native vigor and with all its attractive comeliness; and, while strength and activity will afford ample means and opportunities for reasonable attention to apparel, yet poverty itself with its rags could not hide the grace and loveliness of one who, possessed of true nobleness of soul, had sought first the inward adorning, and thus won a beauty fairer than that of fashion, more durable than that of dress.—*The Christian.*

For the Herald of Truth,  
FROM OSBORNE CO., KANSAS.

I have felt it my duty, with the help of God, to write you a few lines. It does me much good to read news from other places, in the Herald of Truth. The wheat crop was very good throughout Osborne county. The average crop was about 25 bushels to the acre. The corn crop is very good; all vegetables are plenty. This part of the country is well adapted to farming purposes; the soil is very rich, from one to ten feet deep, well watered,

and timber plenty enough, at reasonable prices. We have a small Mennonite church here, consisting of seven families. The land can be bought at reasonable figures. If any brethren wish to emigrate, it would be advisable for them to come and see our part of the country before purchasing elsewhere. The Central Branch Rail Road, which is completed as far west as Baloit, Mitchell Co., and will be extended up the Solomon River, probably within six or seven miles from us. The present nearest rail road station is Russell, on the Kansas Pacific R. R. Our country is a temperance county; no liquors allowed to be sold openly.

C. K. GRAYBILL.

Kill Creek, Kan., Sep. 14th, 1878.

### THE FULLNESS OF GRACE.

"By grace ye are saved," says the Apostle Paul. And were this the only expression in the Bible in reference to grace, we would, notwithstanding, be led to think of grace as something very precious in view of the results secured by it. But we have expression after expression setting forth the excellency of its character; and when we consider them we cannot help being impressed with the thought that there is a "fulness of grace." Thus it is said that there is redemption "according to the riches of his grace" and that the "exceeding grace of God" dwelleth in the saints, and that it is "a manifold grace," and a grace "sufficient" for all the needs of God's people. Some one has said concerning this superabounding grace of the gospel, that "It does not stand upon a distant mountain-top, and call on the sinner to climb up the steep heights that he may obtain its treasure. It comes down into the valley in quest of him; nay, it stretches down its hand into the very lowest depths of the horrible pit, to pluck him thence out of the miry clay. It does not offer to pay the ninety and nine talents if he will pay the remaining one—it provides payment for the whole, whatever the sum may be." It does not come to the soul, hungering and thirsting after righteousness, and say, "For a great price I will supply all your need," but it says, "Come, buy without money and without price." Most true it is there is fullness of grace. And the hearts of men only need to be emptied of their idols that they may be filled with the fullness of grace.

But how shall we define or describe this valuable thing, *grace*? It is the free, undeserved favor of God, manifested by spiritual influence in the hearts of his people, leading them to walk in newness of life in Christ Jesus. Now where this grace is found there is progress in holiness. Said the Apostle Paul, "By the grace of God I am what I am." He was no longer a persecuting bigot, a servant of sin and Satan, but a free man of the Lord, daily crucifying the flesh with its

affections and lusts, and pressing forward to the mark for the prize of the high calling of God in Christ Jesus. But the change made in him was all of grace. He did not make the discovery that he was on the wrong road and turn back and ask God's help. Grace found him a wanderer and brought him to the fold of God.—*Christian Press.*

### TWENTY-FIVE YEARS.

When I was in Rome; nearly twenty-five years ago, it was not possible to find a Bible in a bookstore, and its circulation in the Papal States was prohibited. Now it is as freely sold, distributed, and read as in any other country. In my room at the hotel Quirinal, and in each room of this the largest hotel in the city, is a copy of the Bible in the English language—a large octavo, gilt edged and handsomely bound Oxford Bible. Such a copy in New York would cost \$2.50 or more. An agent of the British and Foreign Bible Society resides in Rome and attends to the distribution of the Scriptures in hotels, institutions, and wherever it will be received. Colporteurs are employed to go about the country and cities. One of them will be fitted out with a horse and cart, the cart being so constructed as to be converted by night into a bedchamber for the colporteur to sleep in. He goes into a city, gets a license to sell his books in the market-place, draws a crowd around him, reads the Gospel and sells the truth, or gives it away if he thinks it wisest to do so.—*Rev. Dr. Prime, in New York Observer.*

### GOOD TIDINGS OF GREAT JOY.

The spiritual darkness which has covered the earth for 4,000 years was about to be rolled away. The way to pardon and peace with God was about to be thrown open to all mankind. The head of Satan was about to be bruised. Liberty was about to be proclaimed to the captives, and restoring of sight to the blind. The mighty truth was about to be proclaimed, that God could be just, and yet, for Christ's sake, justify the ungodly. Salvation was no longer to be seen through types and figures, but openly, and face to face. The knowledge of God was no longer to be confined to the Jews, but to be offered to the whole Gentile world. The days of heathenism were numbered. The first stone of God's kingdom was about to be set up. If this was not "good tidings," there never were tidings that deserved the name.—*Kyle.*

### THE CHILDREN IN THE CHURCH.

At a late meeting of a Western Presbyterian, this fact was stated: "Out of 7,000 children within the bounds of the Presbytery, only 1,000 are regular attendants at church." This gives us a glimpse of a

great evil. If we expect our children to love the house of God and the services of the church, we must train them in youth to attend upon them. The habit should be formed before the stay-at-home or vagabond roving-about fashion is fixed upon them. The children may not understand and remember all the sermon. We have heard of fathers and mothers who sometimes get drowsy, and who once in a while do not seem quite to appreciate and carry away the whole of the good pastor's discourse. There are a few well-authenticated instances of failure to remember the text on the part of full grown adults. But if the young people are sometimes restive, or drowsy, or inattentive, they understand and remember more than we give them credit for. At all events, let us train them to attend on the ordinances of the Lord's house. "While my boy sits at my table, he must sit in my pew." Let him grow up to honor the religion of his fathers and the services of God's house. We venture the assertion that those who can be depended on as attendants at church and staunch supporters of the institutions of religion are those who in early youth were trained to attend church; and we hazard nothing in asserting that those on whom church vows and church allegiance sit lightly, who wander about from church to church, or stay at home on the slightest symptoms of cold, or a headache, or for a cloud less in size than a man's hand, are precisely those who were allowed to stay away from church when young. Like causes produce like results. An ounce of prevention is better than a pound of cure.—*Presbyterian at Work.*

A FEW MONTHS ago the city school-board of New Haven dispensed with all religious exercises in the schools, and this created much dissatisfaction. On September 16th a vote was taken which resulted in 4,881 in favor of restoring the reading of the Bible in the public schools, to 1,963 against. This is as it should be.

THE TOTAL NUMBER of deaths in New Orleans by yellow fever up to September 25th, is 2,385; number of cases 8,454. Memphis, Tenn., is the greatest sufferer in proportion to population; about 6,000 persons having been down with the fever there. As yet there is but little improvement. New York has given \$295,000.

ON THE 3rd of September a frightful disaster occurred on the Thames, near London, by the steam collier, Bywell Castle running into the steamer Princess Alice, which sank immediately, drowning between 500 and 600 people. Out of 800 on board it is believed only 150 were saved.

ARRIVAL OF EMIGRANTS.—On the 12th of September 73 Mennonite Emigrants from Kaskas, Russia, arrived on the steamer Leipsic of the North German

Lloyd. The names of the families were as follows: Heinrich Flaming 9 persons; Gerhardt Gaede 8; Cornelius Wiens 5; Alm Wiens 7; Pet. Braun 8; Hein. Gaede 4; Heinrich Kruse 5; Ger. Goerzen 8; Cornelius Kruse 5; Corn. Jantzen 9; Franz Schonkowsky 5. Of these 8 went to Nebraska, 8 to Minnesota, and the rest to Kansas.—*Zur Heimath.*

It is estimated that 2,000 beings die every hour. At that rate it would take a century to depopulate the whole earth. But it is estimated that about 2,300 human beings are born every hour, which makes up the loss, and gives a net gain of over 2,500,000 a year.

THE JEWISH New Year, known in Hebrew as Roshashon, commenced at six o'clock on the 28th of September, for the year 5639. Monday, October 7th will be the day of Atonement, called Yomkippur.

ON THE 11th of September an explosion occurred in the Abercane Colliery, England, causing the loss of 251 lives.

## Married.

Sept. 1st, by John Metzler, CYRUS WILSON, and MARY ANN SHERK, both of St. Joseph Co., Ind.

Sept. 3rd, near Dale Enterprise, Rockingham Co., Va., by Pre. Jacob Thomas, ANDREW J. KESLER and MARY BAUNE, daughter of Jacob Brunk, all of Rockingham Co., Va.

At the same time and place, by the same, SAMUEL BRUNK, of Rockingham Co., Va., and ANNA SHANK, formerly of Allen Co., Ohio, but later of Rockingham Co., Va.

Sept. 5th, near Bank church, Rockingham Co., Va., Bishop Samuel Coffman, REUBEN S. RHODES and MAGGIE M. RHODES, all of Rockingham Co., Va.

Sept. 6th, at the home of the bride's mother, Bro. MARTIN L. MILLER, of Lancaster Co., Pa., and Sister LIZZIE M. ZIMMERMAN of York Co., Pa.

On the 26th of Sept., in South Bend, Ind., by Rev. J. G. Biddle of Elkhart, WILLIAM E. PARKER, of Cass Co., Mich., and AMY V. MYERS, of Elkhart, Ind.

## Died.

Sept. 14th, in Kent Co., Mich., of chronic diarrhoea and whooping cough, CHANCEY JOSEPH, son of Levi and Leah MILLER, aged 1 year, 5 months and 23 days. Buried the 15th. Services by Samuel SHERK.

Sept. 15th, in Augusta Co., Va., of dry gangrene, Bro. NATHAN T. MATTHEWS, aged 76 years, 10 months and 5 days. Bro. Matthews bore his afflictions with Christian resignation, he was willing to depart and go to his God in whom he trusted. Buried the 9th at Hildebrand's grave-yard. Services by Jacob Hildebrand from 2 Cor. 4: 16-18. This family has been sorely afflicted for the last few years. The surviving Sister Nancy Matthews asks the prayers of the brethren and sisters in her behalf.

Sept. 3rd, in Logan Co., Ohio, suddenly, VERNONICA GRABILL, wife of Peter Grabill, aged 51 years, 5 months and 9 days. She was a Sister in the Amish Mennonite church, a kind mother, a

good neighbor, a faithful Sister, and a good example for all. Buried the 5th in the presence of many. Funeral services by C. K. Yoder, and J. P. King.

Aug. 12th, near Junction, Lancaster Co., Pa. HARRY S., son of Elias and ———, aged 3 years, 11 months and 8 days. Funeral on the 14th. Text: Lamentations 3: 22, 23. This little boy and his brother were at play in a stable, the stable caught fire from an unknown cause, and the little boy perished in the flames. A sad bereavement.

Aug. 18th, near Mount Joy, Lancaster Co., Pa., EDWARD, infant son of Henry and ——— BRUNNER, aged 3 months and 21 days. Funeral on the 20th. Text: Acts 17: 30-31.

Aug. 20th, in Landisville, Lancaster Co., Pa., MARY W. MANNING, aged 3 years, 10 months and 18 days. Funeral on the 22nd. Text: 1 Peter 1: 24, 25. Buried at the Landisville Meeting-house.

September 22th, near Erb's Meeting-house, Lancaster Co., Pa., HARVEY, son of Wm. and Kate Ann SNOWER, aged 10 years, and 7 months. Funeral on the 13th. Text: Rom. 6: 23. Buried at Sporting Hill.

Sept. 15th, near Silver Spring, Lancaster Co., Pa., Sister ANNA GRUBB, aged 62 years, 6 months and 24 days. Funeral on the 18th. Text: 2 Cor. 4: 16-18. Sister Greider was a consistent member of the church.

July 16th, in Sporting Hill, Lancaster Co., Pa., BARBARA BRADLEY, aged 37 years, 4 months and 14 days. Funeral on the 18th. Text: John 9: 4. Buried at Arisman's Meeting-house.

July 19th, near Landisville, Lancaster Co., Pa., DANIEL M., infant son of Bro. Wm. and Sister Elizabeth BOWERS, aged 5 months and 20 days. Funeral on the 22nd. Text: Gal. 3: 26. Buried at Landisville Meeting-house.

July 22nd, near Maytown, Lancaster Co., Pa., FRANCES N., daughter of Levi R. and Lizzie NISSELY, aged 10 months and 5 days. Funeral on the 24th. Text: Matt. 18: 2-4. Buried at Krabill's Meeting-house.

Aug. 1st, near Landisville, Lancaster Co., Pa., ANNA STERNMAN, widow, aged 69 years, 7 months and 12 days. Funeral on the 3rd. Text: John 11: 25, 26. Buried at Landisville Meeting-house. Peace to her ashes.

Aug. 4th, near Petersburg, Lancaster Co., Pa., Sister MARIA BOSLER, aged 91 years, 10 months and 27 days. Funeral on the 7th. Text: 2 Tim. 4: 7, 8. Sister Bosler was a consistent member of our church. She earnestly desired to leave this world and go to her long home. Peace to her ashes.

Aug. 8th, near Mechanicsburg, Cumberland Co., Pa., Sister ANNA MARY ENERLY, aged 17 years, 7 months and 8 days. Funeral on Sunday the 11th. Text: Phil. 1: 21. Buried in Eberly's grave-yard. A large number of friends and relatives gathered together to pay the last tribute of respect. Sister Eberly fell into the wheels of a horse power while driving the horses by which her leg was broken and crushed from which she suffered until released by death. She was reconciled unto God. Peace to her ashes.

July 19th, near Davidville, Somerset Co., Pa., Sister ANNY, wife of Brother Yost BROWN, aged 73 years and 5 months: She was buried in the family grave-yard on the 21st. Funeral services by Samuel and Jonas Blough.

July 27th, in Somerset Co., Pa., Sister ELIZABETH BEAR, (widow) mother-in-law of preacher Peter A. Blough, aged 68 years, 7 months and 26 days. She was buried on the 29th. Funeral services by Samuel and Tobias Blough.

Aug. 1st, in Somerset Co., Pa., wife of Simon THOMAS, aged 24 years, 1 month and 11 days.

Aug. 1st, in Somerset Co., Pa., Bro. GEORGE THOMAS, aged 75 years, 5 months and 21 days.

Bro. Thomas was a member of the church nearly fifty years. He was buried on the 3rd in the grave-yard near Samuel Livingston's. Funeral services by Samuel Blough and Jonathan Harshberger.

Aug. 13th, in Scalp Level, Cambria Co., Pa., Ida, daughter of Samuel and Mary Custer, aged 4 years and some months. And on the 18th of the same month a little son of the same, aged 2 years, and some months. Both of diphtheria, and now rest side by side in Weaver's church-yard. Funeral services by Samuel Blough and Hiram Musselman.

Aug. 4th, in Davisville, Somerset Co., Pa., a child of Joseph Mishler, aged 1 year, 6 months and 24 days.

Aug. 3rd, near Spring Creek, Rockingham Co., Va., by drowning in North river, OLIVER DAVID, son of Martin and Fanny Heatwole, aged 1 year, 10 months and 21 days. Oliver left his mother's side a smiling, prattling babe, in a few minutes he was carried to her motionless in death. Funeral service Sept. 15th, at Bank church. Sermon by Jos. Driver and Daniel Heatwole; subject: Comfort in God.

Aug. 19th, in Franconia township, Montgomery Co., Pa., of cancerous affection, of which she was confined to her bed since New Year, HANNAH, wife of Abraham Landis, aged 63 years. Her maiden name was Gargen. She was buried at Franconia, on the 22nd, on which occasion Henry A. Price and Henry Nice preached funeral discourses.

Aug. 24th, in Reading, Pa., of diphtheria, ANNA ELIZABETH, youngest daughter of Milton and Phebe Funk, aged 2 years and 2 days.

Aug. 18th, near Line Lexington, Bucks Co., Pa., MARY, wife of Noah Ruth, aged 42 years, 10 months and 18 days.

Aug. 29th, in Westmoreland Co., Pa., Bishop JOHN D. OVERHOLT, aged 81 years, 4 months and 10 days. Bro. Overholt was born in Bucks Co., Pa., and moved to Westmoreland in his younger days where he resided since. He served the church as minister forty-five years, and as bishop most of that time. The funeral procession was the largest ever witnessed by the writer. Funeral services were held by Jonas Blanch and Norton McMillan.

Aug. 26th, in Allen Co., Ohio, of old age, CHARLES TAPP, aged 85 years, 9 months and 29 days. Buried on the 27th. Funeral services by C. B. Brenneman.

Sept. 1st, in Allen Co., Ohio, of cholera infantum, SAMUEL, son of Samuel and —HUNSAKER, aged 3 months and 29 days. Buried on the 2nd. Services by C. B. Brenneman.

Sept. 1st, in Mercer Co., Pa., of infirmities of old age, ANNA BIKLER, aged 85 years, 7 months and 7 days. She was the mother of Rev. Joseph Bixler of Mahoning Co., Ohio. Funeral services by Peter Boesinger of Mahoning Co., and Henry Walter of Columbiana Co., Ohio. Text: 2 Tim. 4: 6-9.

Sept. 6th, in Wayne Co., Ohio, of bilious fever, SARAH, wife of Bishop JOHN SHAM, aged 79 years, 9 months and 3 days. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; Yea, said the spirit, that they may rest from their labors and their works do follow them." She leaves 77 grand-children and 19 great-grandchildren.

Sept. 12th, in Branch Co., Mich., of Consumption, ELIZABETH, daughter of Abraham and Miriam Blosser, aged 21 years, 7 months and 7 days.

The day previous to her death she told the family that she could not get well, and was ready to die, and wanted to be baptized. Her request was granted her. It was her desire to see all her young associates and talk with them. She told them to prepare to meet her in a better world. She was of a very mild nature and bore her afflictions with all patience. Her last words were, I am going home Katie (a sister who died six years before), come and meet me. Funeral the 13th, conducted by Pre. Bonny, from Isaiah 40: 7; The flower fadeth.

Sept. 2nd, in East Lampeter, Lancaster Co., Pa., BENJAMIN FISHER, aged 77 years, 6 months and 16 days. He was feeding a threshing machine, and near evening he stepped aside and fell. In a short time he revived, but died the same evening. Buried the 4th in Beiler's grave-yard. Services by Jonas Kaufman and D. Stultzfus. Text: Rev. 14: 12, 13.

Sept. 7th, in East Lampeter, Lancaster Co., Pa., of dyspepsia, HENRY G. KINIG, aged 69 years, and 10 days. Buried in Eby's grave-yard. Funeral sermon by D. Buckwalter and John Landis, from Isa. 38: latter part of 1st verse.

Sept. 3rd, in Admire Co., Ind., of the infirmities of age, CATHERINE GOLDENTH, widow of Jacob Goldsmith, aged 87 years, 6 months and 13 days. She leaves 2 children, 19 grand-children, and 27 great-grand-children.

Sept. 11th, in Page Co., Iowa, of bilious remittent fever, Bro. DAVID LAPP, aged 38 years, 1 month and 24 days. Buried the 12th, where funeral services were held by J. S. Good, from Rev. 21: 4.

Dearest father, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

## Letters Received.

### MONEY LETTERS.

A—John U. Amstutz, J. K. Andrews for Christian Numemaker.

B—Jacob Binder, Jacob Brenneman, Jonas K. Blosser, Jacob Bean, Tobias Bowman, Jesse P. Brenneman, Louis Bender, Amos Brinkerhoff, Jacob N. Brubaker.

C—Enos Crossman.

D—Henry Dester, John C. Driver.

E—Henry Ebeneshade, Henry Eymann, Benjamin Egly.

F—E. H. Fretz, Joseph Forry, David Funk.

G—J. M. Greider, Isaac Groff.

H—Margaret Hygema, Eusebius Hershey, Lewis F. Henperly.

I—Henry Honderick, S. B. Hostetter, J. R. Hoffer, J. M. Herr, Henry Hartman, Jacob Hauder, Jacob C. Hartzler, David Hirshey.

K—Josiah Kratz, Barbara Kreider, Christ Kuhn, John Klopfeustein, B. Kolp, Philip Karr.

L—J. Leatherman, John Leatherman, William Lery, G. A. Leuer.

M—D. E. Mast, John C. Martin, P. J. Miller, Samuel & Anna Martin, Gideon Marner, Daniel J. Miller, Henry L. Miller, Anna Martin, H. A. Mumaw, John F. Miller.

N—C. D. Nissley.

P—C. H. Patton.

R—H. E. Rexrode, Peter Roecke, Christian Rohrer, E. F. Rittenhouse, John Richer, H. B. Rickett, J. H. Rohrer.

S—Daniel Sheuk, Henry Seibert, Joel Shively, J. P. Speicher, Fanny Shank, Daniel Schroek.

U—John Unzicker.

W—Peter Wiens, A. E. Wenger.

Y—Pro Jos Yoder, Christ Yoder, John Yoder.

Z—Aaron Zellner, Henry Zeigler, Henry Ziegler.

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TRAINS ARRIVE—MAIN LINE.	
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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 15—No. 11.

ELKHART, IND., NOVEMBER, 1878.

Whole No. 179.

### WHEN THE SOUL DRAWS NEAR TO GOD.

When the soul draws near to God,  
 All its dark sins leaving,  
 Then how sweet is Jesus' word:  
 Peace and comfort breathing:  
 "Come in anguish, come in doubt,  
 I will never cast thee out;  
 Plenteous mercy shall be thine,  
 If thou wilt receive me,  
 Life and strength, and joy divine,  
 If thou wilt believe me."  
 Oh, how sweet is Jesus' word  
 When the soul draws near to God!

When the soul draws near to God,  
 In temptation grieving,  
 Then how sweet is Jesus' word  
 To its sorrows breathing:  
 "Find in me thy keeping power,  
 Grace in every needful hour;  
 On my cross the burdens cast  
 That oppress thy spirit;  
 He that overcomes at last  
 All things shall inherit."  
 Oh how sweet is Jesus' word  
 When the soul draws near to God!

When the soul draws near to God,  
 Earth forever leaving  
 Then how sweet is Jesus' word,  
 Peace and comfort breathing:  
 "Life and glory find in me,  
 Resurrection, victory!  
 Whosoever me believes,  
 Naught from me can sever;  
 Whosoever me receives,  
 Mine shall be forever!"  
 Oh how sweet is Jesus' word  
 When the soul draws near to God!

For the Herald of Truth.

### WHAT IS YOUR CONVERSATION?

For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ. Philip. 3:20.

Paul here speaks of the conversation of the saints, or those who have tasted of heavenly things; who have been born of the spirit, and passed from death unto life eternal.

Dear reader, what is your general conversation? Is it in heaven where your treasure is also, or is it of worldly pleasures and enjoyments, where your treasure is also? Answer these questions in your own mind. "Of the abundance of the heart the mouth speaketh." You may say: I know my conversation should be in heaven. But Paul does not say our

conversation should be but *is* in heaven. It is natural for man to speak and be occupied with his greatest treasure. All treasures outside of this are not built upon the Rock, hence will pass away.

There are many *professing* Christians who do not seem to be interested in the conversation of the Word of God; they seldom open their Bibles; they have joined a creed and have now fallen fast asleep. As a general or every day talk they do not like it. They think it well enough for preachers at meetings, but outside of that it is soon too much or soon overdone. They say everything has its measure, but think this especially requires a small measure, yet it covers the whole universe. That is what ails the professing church to-day. There is too much formality and not enough reality—too many empty lamps.

The conversation of many, even ministers, is often occupied with fat jokes—tales as they call them—such language as is neither useful to saint nor sinner; yet it is exerting an influence for evil; it is not building, but tearing asunder. It seems that the habit of loose talk was prevalent even in Paul's time, for which he admonishes the church: "Neither filthiness nor foolish talking, jesting, which are not convenient, but rather giving thanks."

We all have an influence to some extent, and that influence either works for the kingdom of Christ or the kingdom of Satan. The Bible is a large book. It contains many incidents and teachings from the creation of the world to the crucifixion of Christ, the great zeal of the apostles, from thence it gives prophecies to the end of time. It includes more than any other book. Many writers of different ages have filled its pages; yet we find no humorist among them. We do not read one verse that was put there for fun, or that was calculated to make men laugh. (Christ was a man of sorrows.) Our time is too short and too valuable to be occupied with foolishness; a moment we might say, death, and then the judgment. We are told to redeem the time for the days thereof are evil; if we have sown wild oats the reaping time will come.

We, as a Christian people, look too much upon the ministers as the church

builders. Oh! if every professing Christian would become in earnest—would become more acquainted with the word of God, use it as that powerful sword which will slay the enemy every time, have it as an every-day talk with our own hired help, children, friend or foe, at home or abroad; yes, if every professing Christian would wake up to the fact that the days are evil, then surely would we be laborers in the Lord's vineyard; many a poor worldling would accept Christ that now goes to perdition. If we love our neighbor as ourselves, surely we are anxious that he too should have a home in heaven. If we are not able to talk much of the word of God, we can use a good influence in letting our light shine before men and praying for them. Moody, in one of his Chicago sermons, speaks of a little boy who was very ill, and was not able to go out and talk for Jesus, distribute tracts, &c. He felt sorry he could not work for Jesus, but the idea of praying came into his mind. He continued praying for certain individuals (sinners). He wrote down their names. At his death sixty-five of them were converted. Would it not be well for others to follow the example?

We feel safe to say that it is the lack of fervent prayer that creates so much coldness in the church, which causes those many denominations in the church or *sectarian bigotry*. Men become too much occupied with self, which draws their attention away from our Lord. Oh! if we all could look with an eye single to the honor and glory of God, and Christ would be our only centre, those dark sectarian clouds that are now scattered over the horizon would vanish like darkness before the sun, and peace and harmony would reign. But man craves and receives so much honor, while our Lord is treated with contempt; His groans, His tears, His drops of blood, His death on the cross, are too often forgotten.

Right here we will relate an anecdote which we once read: A minister felt weary and lay upon his couch to rest. He dreamed he was in his garden and met another minister whose face was unusually sad. He inquired the cause; he answered: "It is just an hour after my death; I died at 4 o'clock; I am condemn-



ed forever, not because I did not preach, for no doubt many a sheaf was garnered by me, but I worked for the honor and applause of man, which I received. I now have my reward." He awoke and found it all a dream. But what was his surprise when a neighbor came along and asked him if he had heard that Mr. — was dead—died at 4 o'clock, the precise time he dreamed.

We fear there are others traveling the same course. And how is it about those ministers who will not preach unless they receive a large salary. Might not the Lord also say: "Ye have your reward." The conversation of such men is of heaven, but not in heaven, rather in themselves of which they are occupied. But the conversation of the true believer is in heaven, from whence he looks for the Savior, our Lord Jesus Christ.

Dear reader, are you earnestly waiting and looking forward for the coming of the Lord? or do you think it far distant, and think he has delayed his coming? To such he will come as a thief in the night. "Behold! I come quickly." The following references prove that his coming is nigh at hand. Signs through all the earth are gleaming omens of the coming day:

"When the jubal trumpet sounding  
Shall awake from earth and sea,  
All the saints of God now sleeping,  
Clad in immortality."

"We which are alive and remain shall be caught up together with them (who were asleep in Christ) in the cloud to meet the Lord in the air." Thess. 4:14. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye," &c. 1 Cor. 15:51. "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:3. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Hebrew 9:28. "For yet a little while and he that shall come will come, and will not tarry." Heb. 10:37. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Jas. 5:8. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Peter 1:7. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13. "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall ap-

pear, we shall be like him, for we shall see him as he is." 1 Jno. 3:2; Revelation 22:7, 12, 20. "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this Book. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus." \*\*.

#### LAWS AND POLITY OF THE JEWS.

##### TREATIES, COVENANTS, AND OATHS.

Many of the Jewish laws and observances were evidently designed to keep them as a separate people from the heathen nations by whom they were surrounded. Thus they were kept apart, especially in the period between the return from the captivity until the time of Christ. Since the destruction of Jerusalem, though scattered among the nations, they have remained a distinct people: but their adherence to the laws requiring separation has been, in truth, made void by traditional interpretations, which have excited and maintained in them hatred to Christians; not only to those who, actuated by the mistaken notions of the Church of Rome, have persecuted the Jews, but to all who differ from themselves, whom they call by the general name of Gentiles, or Goyim, a term of reproach. The oral law of the Jews, in fact, in some cases, even forbids the saving the life of a Gentile, and strongly contrasts with the precepts and practice of inspired men, for instance, 2 Kings 6:22; Jer. 29:7; Dan. 4:27; Jonah 1:12.

Some have supposed that the Jews were forbidden, as a nation, to form any alliances or treaties with the Gentiles; but this is an error, there is no law in the Pentateuch that forbids such alliances. They were, indeed, directed to form no treaty with the Canaanites or Amalekites. These were nations devoted to destruction by Divine judgment for their sins, and the Israelites were appointed as the instruments for executing these judgments. In Deut. 23:7, 8, they were expressly told not to abhor the Edomites or Egyptians; though they had suffered heavy wrongs from both, yet the fact of consanguinity in the one case, and that of original benefits in the other, were not to be forgotten. There were also many express laws in favor of strangers journeying among them. Even when engaged in the actual destruction of the Canaanites, a treaty was formed with the Gibeonites, though professedly Gentiles, as a matter of course, on the plea that they came from a far country. Josh. 9:19. And though this treaty was formed by deceit, the Jews were not allowed to make it void. The Gibeonites and their descendants were known as a separate race for many gener-

ations, and one of the offenses of Saul, for which his descendants suffered, was his breach of this treaty by a massacre.

In the histories of David and Solomon there are repeated references to their alliances with the king of Tyre. The former sought an alliance with the king of the Ammonites, (2 Sam. 10:2), and previously had consented to form one with the king of Hamath. 2 Sam. 8:9. The Queen of Sheba came expressly to form an alliance with Solomon. Repeated treaties were made with the Syrians, Chaldeans, Assyrians, and Egyptians, which were censured, not because they were treaties with those nations, but because they were alliances formed to obtain aid in distrust of the Divine power and providential care, involving disputes with other nations, not mere treaties of amity formed to regulate mutual intercourse. Even the Maccabees, whose leading principle was to restore the observance of the law of Moses in its strictness, did not hesitate to form treaties with the Spartans, Romans, and others.

The entering upon treaties and alliances was usually attended by some symbolic action, especially in the earliest times, when writing was not generally resorted to. The joining of hands was common on such occasions. Prov. 11:21; Ezek. 17:18. A pillar, or heap of stones, was sometimes erected as a memorial, as that of Galed (Gen. 31:44—54), to commemorate the treaty between Laban and Jacob, as chiefs of two independent tribes or families. Sometimes a gift was bestowed, as well as a commemorative name given; thus, in the treaty between Abraham and Abimelech, king of Gerar, the patriarch gave seven lambs, and a well was named Beersheba, or the well of the oath, to commemorate the solemn treaty then made. Gen. 21. A similar transaction of Isaac is recorded, Gen. 34. The entering into a solemn league or alliance was generally confirmed by a sacrifice, in which the victim was divided into parts, between which the parties agreeing used to pass. Gen. 15:10; Jer. 34:18.

Doubtless there was a primary allusion or appeal to that Almighty Being to whom the sacrifice was offered, and also a reference to the Great Sacrifice. It is supposed, also, that the divisions of the victims was a sort of imprecation upon themselves, that they might suffer in like manner if they broke their oaths. The heathens, also, still observe the practice of slaying a victim at the time of forming a treaty or covenant. Homer describes such a ceremony, with a reference to the gods of the heathens; and there are, in Scripture, notices of direct imprecations, which in other places are understood. 2 Sam. 3:9, 35; 1 Kings 2:23; 2 Kings 6:31; Gen. 14:22; Ezek. 17:18.

Several of the passages already cited, and others, show that it was usual to feast

at the conclusion of an agreement or a treaty. This practice, it need hardly be said, has been preserved in the public entertainments usual on such occasions in civilized nations. But a far more beautiful emblem was the peace-offering, at which the people feasted in token of reconciliation with God. Deut. 12:6, 7. Thus, at the renewal of the public worship of the Jews, after the Babylonish captivity, Nehemiah and Ezra called upon the mass of the people to eat the fat and drink the sweet, and send portions unto them for whom nothing was prepared. This spirit of grateful enjoyment and temperate mirth was connected with all the Jewish festivals, of which a full description is given in Lev. 23. The feast of the pass-over, especially, was a type of the full atonement which Christ has made for all who feed on him in their hearts by faith, with thanksgiving, and are thus delivered from a worse than Egyptian bondage. At that festival the blood was sprinkled on the door-posts; and often the parties making covenants were sprinkled with the blood of the victims slain on that occasion; this was alone done to the Jewish priests, as well as to the altar, on the day of their consecration. St. Paul explains the gospel meaning of these observances. Heb. 10:20.

Many other Scriptural emblems of the conformation may also be traced. The rainbow (Gen. 8:12) was a token of the covenant which God has made with every living creature. Isa. 54:8, 9, shows that this may be spiritualized by the people of God.

"Although in deepest gloom our sky  
Affliction may enshroud,  
Still faith discerns with piercing eye  
A bow set in the cloud!"

The rite of circumcision (Gen. 17:9—11) was the token of the covenant between God and the descendants of Abraham. Our Lord Jesus Christ also directed that bread and wine should be used in remembrance of him. Matt. 26:26—28. The former symbolizes his body broken for us; the latter his blood shed to make atonement for the remission of our sins, because, without shedding of blood there is no remission of sin. Heb. 9:20; 13:12.

There are instances in Scripture of the bestowing of garments as a token of covenant. Thus Jonathan clothed David, 1 Sam. 18:4; see also Ezek. 16:8, 9; Gen. 24:53. Modern travelers have recorded instances of a similar kind.

The covenant of salt is mentioned, Num. 18:19; 2 Chron. 13:5. The well-known property of salt is to preserve from decay; hence it became an emblem of enduring friendship or agreement. The Jews were accustomed to use salt in all their sacrifices. Lev. 2:13. This was also customary with the heathens, as Virgil describes, being doubtless derived from the Patriarchs. The eating salt together was, and is still considered in the East, as forming a mutual engagement or

friendship. Thus, in referring to benefits formerly received, the expression, "The salt which he had eaten," is used by an Eastern chief as striking a rebel with remorse. Even the performance of the most common duties of hospitality is considered to establish friendly intercourse. Psal. 41:9.

Presents were frequently bestowed as ratifications. Thus Jacob sought the favor of Esau, Gen. 32:20. Rabshakeh invited the Jews (2 Kings 18:31) to make an agreement with him by the way of a present, as a token of a treaty for their safety.

In later days, the terms of treaties were expressly recorded in writing. This was still more the case after the captivity. Josephus speaks of the brazen tablets used by the Romans. Solemn adjurations were added. In the covenants between Jehovah and his people, it is expressly declared (Heb. 6:13) that because he could swear by no greater, he swore by himself. The party making the oath raised the hand towards heaven. Thus Abraham speaks of lifting up his hand, (Gen. 14:22, 23), in the first book of Scripture; and in the last book, (Rev. 10:5) the mighty angel is thus described. The form of putting the hand under the thigh of a superior, (Gen. 24:2), may probably have given rise to the feudal custom of putting the hands between the knees. There were similar observances in matters of common life, but these need not be noticed here.

In solemn trials, before the judge, the oath was taken by the judge or officer, repeating it in form, and the person to whom it was put answering, Amen, Amen, so let it be, or Thou hast said it, or other words of like import, Num. 5:19—22; 1 Kings 2:16; Deut. 27:15, 16. At other times only the judge or presiding party solemnly adjured. Num. 5:22; Matt. 20:64. A false oath was a grievous crime, especially denounced by the ninth commandment. Even where the breach was less direct, a trespass-offering was required. Lev. 5:4; 6:3; 19:12. Here every attempt to avoid the constraining power of a solemn oath was included. In later times the Jews adopted many evasions in order to get rid of this powerful engagement, or to turn it to their own advantage; and their rabbins, like the Romish priesthood, assumed the power of absolving or dispensing from its solemn obligations. But the original view, even from patriarchal usage, is fully described by Balaam, Num. 33:19. It is indeed a solemn thing to make an oath, and the levity with which it is often done cannot be too much condemned. Paul gives an example of it more than once, Rom. 9:1. There were other adjurations of a lower grade, common chiefly among the heathens. Gen. 42:16; 1 Sam. 16:55; 25:26; 2 Sam. 11:11. "By your life," or "On my head," and other similar expressions, are still common in the

East. A still lower form was that used in Sol. Song 2:7, "By the beasts of the field." All these expressions tended to lighten the solemn obligations of an oath, and to lessen the abhorrence of perjury. Our blessed Lord swept them all away. Matt. 5:34; 23:26; Jas. 5:12.

These details have led from the main subject,—that the Jews did form treaties with other nations, and that these were not forbidden or sinful, if they only extended to lawful intercourse, or the preservation of national rights and privileges. The most prosperous days of the Jews were days of peace, and peace cannot exist among nations without express treaties, the terms of which have been either directly negotiated, or are clearly understood. The treaties of Solomon with Tyre and Egypt are not censured, and they evidently were commercial treaties, proceeding on specified terms. Unless such a practice had been allowed, the Jews would have been in the condition of the Arabs,—their hand against every man, and every man's hand against them, Gen. 14:12; but this never was the design of the Almighty, and doubtless the alliances of the Jews with other nations were in some cases overruled by God for the promotion of true religion. The wisest and best of the ancient heathens had some correct notions respecting God, which must have been derived either from patriarchal traditions, or from intercourse with the Hebrew nation. This was especially the case between their return from the Babylonish captivity and the date of the birth of Christ, at which time there was a general expectation throughout the world of the coming of some illustrious prince. At the time of the advent of the Savior there was outward peace at least throughout the earth, the Roman empire having more or less subdued beneath its sway all the nations of the known world, which rendered it comparatively easy to preach the gospel among them. The Greek proselytes, who came to worship at Jerusalem, had heard of the fame of Jesus, John 12:19—21; and the dispersion of the Jews in distant lands, which prevented many of them from the strict observance of the ceremonial laws, was likely to prepare them for learning of the better and more perfect righteousness, which was to be brought in by the Mediator of the New Covenant, or Testament. Heb. 7:22; 8:6.

THE SELF-EMPTYED soul drinks in God's message of free grace, as eagerly and sweetly as the thirsty traveler drinks in water, it is "as cool waters to a thirsty soul."

I THINK when God makes his presence felt through us, we are like the burning bush; Moses never took any heed what sort of a bush it was—he only saw the brightness of the Lord.

## PAUL TO TITUS.

BY LUCIUS HAWKINS.

"For the grace of God that bringeth salvation to all men, hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Looking for that blessed hope and glorious appearing of the great God and our Savior, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2: 2-14.

The above is one of those rich passages of God's word that a saved soul never tires of studying, and one that becomes richer and sweeter the more it is studied. How many and precious are the thoughts this passage contains. Let us look into it and see what a harder full of delicious soul-food we shall find therein.

The first thought to be considered is that of the "grace of God." In this term is included all the loving favor of God toward a lost world, as manifested in the great plan of salvation. It is manifested in the gift of the Bible, in the gift of the Lord Jesus Christ, in the gift of the Holy Ghost, and in the gift of the church. All this is included in the "grace of God."

The first fact stated concerning this "grace of God" is that it *brings salvation to all men*. (I follow the marginal reading.) What a blessed thought it is that the love of God included all men in the great plan of salvation. And this love of God has not only provided salvation for all men, but it has brought this salvation nigh. How forcibly does God state this fact by the mouth of His prophet: "Hearken unto me ye stont-hearted, that are far from righteousness; I bring near my righteousness, it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." Isa. 46:12-13.

The next fact stated is that this "grace of God" *has appeared as a teacher*. And God becomes our teacher through the medium of the Bible, and the Holy Ghost and the Church. But what is the character of the teaching that we receive from this Divine Teacher? It is of a two-fold character; first, negative; second, positive. The negative teaching is that we are to deny ourselves all "ungodliness and worldly lusts." We have, in this "denial," an utter prohibition of all sin. And this is the first step in a divine life. The first step we take toward the cross, is the step that takes us completely, and totally, and eternally away from all our sins. And we are not only to deny ourselves of all "ungodliness," or gross sins, but of "unworldly lusts" as well, or sins that are not so gross. There is the lust for wealth, and the lust for position, and the lust for applause, and the lust for

reputation. All this must be denied. If God wants us to be poor, we must be willing to be poor. If God wants us to be little and unknown, we must consent to this obscurity and humility. Every demand of the carnal nature must be denied. This is the teaching we receive from the grace of God concerning the negative side of a religious life. The positive teaching is that we are to "live soberly, righteously, and godly in this present world." Here we have the three phases of a scriptural life. "Soberly," is a moral life. "Righteously," is a justified life, and "godly" is a sanctified life. And this is how we are to live in this present world. We are to live moral and upright lives. But this is not enough. We must live "godly" or sanctified lives. If it be inquired where is the difference between an upright and a sanctified life, I would say, that a sanctified life is an upright life *intensified with the Holy Ghost*. And these are the lives that are now demanded by this "present world." And nothing short of lives made intense and fervent by the Holy Spirit, will take this world for Christ, or meet the demands God has upon us.

The next thing the "grace of God" teaches us is that we are to look for that "blessed hope," and the "glorious appearing of the great God and our Savior Jesus Christ." The first thing taught here is that Jesus Christ is the "great God," and this settles the question of His divinity as firmly as any fact can possibly be settled by Holy Writ. The next thing taught, is that this "great God" is coming again. And to those who are looking for His coming, this fact is a "blessed hope," and to all such, His coming will be a "glorious appearing." There is no doctrine more fully, and clearly, and distinctly taught in the Holy Scriptures, than the doctrine of Christ's second coming; and yet no doctrine is so completely ignored by the orthodox churches as this. Why it should be so I cannot say, unless it be that those who have made a specialty of this doctrine, have associated with it so many errors, that in rejecting the errors, the truth has also been rejected. But it is clearly the duty of the evangelical church to rescue this blessed scriptural doctrine from its erroneous associations, and give it the prominence in pulpit teaching that it deserves.

The next fact that the "grace of God" teaches is that Christ "gave Himself for us." This of course has reference to the atonement. Man, by his disobedience, had sold himself to the penalty of the law, which was death. If he could not be "redeemed," or brought back, he must die forever. The great problem in heaven was how to save man from eternal death, and at the same time maintain the dignity of the law. This could only be

done by offering some sacrifice equal in dignity to the law violated. Man was not thus equal, nor was an angel. No sacrifice would answer the demands of the occasion short of Christ Himself. So in order that the problem of salvation might be solved, *He gave Himself for us*. No greater gift was it possible for God to make to the world than to give Himself.

But what was the object of this great gift? First, "that He might redeem us from all iniquity." His object was to make it possible for man to be forgiven of all his sins, so that the law should have no further claim upon him. What a blessed thought it is that Christ has made it possible, by His death, for man to be put into the same relation to God as though he had never sinned. In the second place, He gave Himself for us that He might "purify unto Himself a peculiar people." The object was not only to make it possible for man to be forgiven, but to be made pure as well. This, too, is a blessed thought, that in the plan of salvation provision has been made for the purification of our moral nature. As John says, "But if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But what are we to understand by purifying unto Himself a "peculiar people." In what sense are the people of God to be a "peculiar people?" In the first place, in being made *pure*, and thus saved from all those carnal desires, and the gratification of the same which characterize the people of the world. Such for instance as pride, and ambition, and love of the world, and selfishness, and slothfulness, etc. Let a people be saved from these desires and the manifestation of the same, and they will necessarily be a "peculiar people." In the next place Christ makes His people a "peculiar people" by inspiring them with a *zeal for good works*. Worldly men may be zealous but it will be a zeal for self. But let men become zealous for God—zealous for the salvation of souls and the spread of the truth, and they will soon be regarded as "peculiar." And this is the kind of people that Christ wants to-day—peculiar people—peculiar for their purity, and peculiar for their zeal for good works.

Dear reader, have you accepted the salvation that the grace of God has brought to you? And have you accepted the teaching of this same grace, and are you denying yourself of all ungodliness and worldly lusts, and are you living soberly, and righteously, and godly in this present world? Are you looking for the glorious appearing of our Lord Jesus Christ? Have you accepted Him as your Savior, and has He purified you and made you peculiar, and zealous for good works? I trust you are able to answer all these inquiries in the affirmative, and that you

know the richness and value of this precious passage of God's word in your own personal religious experience. If not, may the Holy Spirit help you to seek to know it now.—*Christian Standard*.

For the Herald of Truth.

## WALK IN THE SPIRIT.

He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it. Matt. 10: 39.

These words of our Savior spoken to the disciples are also applicable to Christians at the present day. To find life is to live according to one's nature. But to lose life for Christ's sake, is to live according to the spirit or eternal life. Paul says to be spiritually minded is life everlasting. The Savior came, suffered and died, and through his suffering and death we have life. He also came to His own, and they received him not, but as many as received him, to them he gave the power to become the sons of God.

If this privilege, then, be ours, we can be happy, not only in the changing scenes of this world, but also in the world to come. On the other hand, to be carnally minded is disobedience—sin and death. Our Savior tells us that if we die in our sins, where he is we can not come; hence if we repent, and die not in our sins, where Jesus is,—in the house not made with hands eternal in the heavens—we can enter and have our home with him forever. God desires that all come to a knowledge of the truth, be born again and live. Jesus came not to condemn the world—the entire race of Adam—but that the world through him might be saved. Many are called, but few are chosen.

The spirit of God passeth none by, it seeks an entrance into the heart of every sinner. As also the grace of God which bringeth salvation unto all men, teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world. God's free grace is offered to all, yet sad to say, its easy terms are accepted only by a few; for narrow is the way, and straight is the gate which leadeth to life, and few there be that find it. The reason why so few find this narrow way, is because they will not seek it,—they will not become submissive to the plain and easy terms of the gospel. They will not deny themselves the desires of the flesh. They will not take up the cross and follow Jesus. He plainly tells us that whosoever will not take up his cross and follow Him can not be his disciple.

The disciples are the elect. And God is not willing that a single soul shall perish, but that all should repent and live. Therefore, by His spirit he is constantly calling and warning us; from the rising of the sun to the setting thereof.

Impenitent sinner! Behold how much

love, pity, and forbearance the Lord has manifested towards you! O, why will you refuse to hearken! Bear in mind that now is the accepted time, behold now is the day of salvation. If to-day you hear his voice, harden not your heart, but let it be softened; let the spirit of God enter and purify it and make you his child. If you suffer this call to pass, there may be no other—it may be the last call; God says, "My spirit shall not always strive with man."

May the Lord help us all to be more faithful and zealous in his cause; and that many may be brought from darkness to His marvelous light, and become true worshippers in spirit and in truth.

J. D. HERSHEY.

For the Herald of Truth.

## FAITH.

There are two sorts or degrees of faith. The first is that by which the mind gives its assent to the truth of a thing on the testimony of another. The second is of a more exalted nature, being of divine origin, and is a gift of the Holy Spirit. By the first we believe in the existence of God, and in the truth which he has revealed unto us in the Holy Scriptures. It is an essential principle in the beginning of the spiritual path, for he that cometh to God must believe that he is God, and that he is a rewarder of them that diligently seek him. Heb. 11: 6. And if we put our whole trust in him and endeavor in all things to obey him, we shall be in a state of preparation for the reception of that true and living faith which is the gift of God. Eph. 11: 8.

It is only by this faith that we shall be enabled to overcome all our spiritual enemies, and clearly to understand those mysteries which are incomprehensible to human reason; for reason being born of man is weak and uncertain, and easily errs, but truth being born of God cannot err; reason, therefore, must follow and submit to faith, not go before and control it. It is by faith that, being justified, we have peace with God through our Lord Jesus Christ. Rom. 5: 1. And when this precious gift has been granted to us it produces in us hope, love, confidence, joy, and holiness of heart, we shall then be enabled to feel an entire dependence on the goodness, justice, and mercy of God, and a confidence in his promises, as well as more fully to experience and comprehend the operations in his spirit on the mind.

Faith is an essential requisite for the proper performance of all our duties to God; indeed, without it we cannot possibly please him, Heb. 11: 6; neither should we ever be induced to seek him or believe in the influence of his Holy Spirit upon our souls. It is by faith that we are supported in our path to peace and are enabled to persevere through the difficulties and besetments which we may have to

encounter on our way. It is through this holy principle that we suffer the pains of dryness, and want of consolation without fainting, being thereby strengthened to endure as seeing him who is invisible; and it is only by faith that we can attain to the practice of true, inward, and spiritual prayer.

## "THE SWORD OF THE SPIRIT."

Many Christian people are probably familiar with the phrase, "Sword of the Spirit," who do not fully realize its meaning, though it is plainly given in immediate connection with it. See the seventeenth verse of the sixth chapter of Ephesians—"And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." The grand weapon of defense to be used by every child of God, is the sword of the Spirit—the Word of God. In this way, when the tempter of souls assails, the disciple, like his Lord and Master, must put him to flight by the use of this never-failing weapon. When our blessed Lord was tempted in the wilderness, He met the threefold temptation with *three* texts of Scripture. Each temptation was resisted in the same way, and the devil was put to flight by that invincible weapon—"the sword of the Spirit, which is the Word of God."

The Apostle James tells us to "resist the devil." How are we to do this? Our divine Exemplar has shown us. "He was in all points tempted like as we are, yet without sin." Heb. 4:15. If then we would successfully resist the temptations of the evil one we must be girded with the *sword of the Spirit*. Then when temptations assail us we are not defenseless; we have the "sword of the Spirit," which we should keep constantly bright and in readiness for use by study and prayer; and by the skillful use of this weapon, assisted by the grace of God, we are enabled to "resist the devil" and cause him to "flee from us." Let us "search the Scriptures," and, like the Psalmist, be able to say, "Thy Word have I hid in mine heart, that I might not sin against Thee." Psa. 119:11. May the Holy Spirit open the eyes of our understandings that we may understand the Scriptures.—*Words of Faith*.

THE WHOLE plan of redemption seems to have been based on this principle, "Man nothing, God all in all," and in the promulgation of that wonderful scheme of love and mercy, the same principle is carried out. Not the mighty, the rich, the educated, did the Savior choose as his disciples, and send forth to lay the foundation of the New Testament Church, but fishermen, and indeed, through the centuries since, the history of the church shows that "not many wise men, after the flesh, not many mighty, not many noble are called."



## THE STARS OF RIGHTEOUSNESS.

Ye starry worlds, your God confess,  
His hand your light has given;  
Who winneth souls to righteousness,  
Shall brighter shine in heaven  
Like stars around the throne above,  
In joyous light combining,  
On earth they spread a Savior's love,  
In heaven his glory shining.

Your light may now be dim with tears,  
And shadows gloom around you;  
You'll brighten yet above the spheres,  
When God's own hand has crowned you.  
Though now in thorny paths below,  
The world your work is scorning,  
How bright the stars of God will glow,  
In heaven's endless morning!

Shine on! reflect the Savior's grace,  
And tell redemption's story,  
Till, gazing on His lovely face,  
Ye beam like Him in glory.  
Shine on! ye stars of righteousness,  
Round Jesus move your centre,  
And many souls your light shall bless,  
When heaven's gates they enter.

## DIVISIONS IN THE CHURCH.

BY J. S. MOHLER.

"And ye shall know the truth,  
and the truth shall make you free."  
John 8:32.

Then, while astronomical, mathematical, geographical, historical as well as all truths harmonize in their results, and are always consistent, can we not expect the same result from religious truth? Is religious truth not as harmonious in its results, and as consistent as other truths? Certainly! If this were not so, we would not have religious truth in the gospel, but a bungling error. Christ says, "I am the truth." But the question arises, where shall we go to learn religious truth? "To the Bible," says one. Very well, to the Bible we will go. Then we understand that the Bible, or rather the gospel, teaches a system of religious truth. It is because of this that Christ prayed, "That they all be one." John 17:21. This oneness is the result of religious truth. Paul says, "So we being many are one body in Christ." Rom. 12:5. Again, "He of the same mind one toward another." Rom. 12:16. Again, "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "There is one body and one spirit, even as ye are called in one hope of your calling." Eph. 4:4. These, and many other kindred Scriptures, all prove the harmony, or sameness of the result of religious truth; that if the gospel is obeyed in its simplicity, it will mould a sameness of character, mitting us into love in one body, all speaking the same thing.

But while this is the nature of religious truth, why is it that there are so many divisions of the church, being divided and sub-divided into hundreds of fragments?

One will say, this is just right; it gives a person an opportunity of joining just that church he likes best. He considers the divided state of the church a great privilege; but how does this accord with Paul's teaching? "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16:17. Again, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." 1 Cor. 1:10. From these Scriptures it is clear that the apostle would not countenance any division, but would have the members mark the man that caused the division and avoid him, *i. e.*, disregard him as unworthy of your association, because of his heresy. But if the modern doctrine be true, that the division of the church is a blessing, then the apostle should have written, "honor the man that causeth division among you, for this is in harmony with the divine Will and suits the convenience of the people." It is clear that either the apostle instructed wrong, or our theologians are much at variance with divine truth.

Again, if one man has the right to divide the church to suit his convenience, so has another. If the various churches now in existence do not suit me I can make one that does; if division is the criterion to go by, so can my neighbor and anybody else. The doctrine of division is from the devil—is heresy of the worst kind. It is a sad commentary on Christianity that the church is divided as it is; it has been a prolific source of infidelity. But another will say that it makes no difference what our church relations are, just so we are sincere; that all those divisions of the church are similar to the various tributaries that form the mighty river; after the water gets into the river from the various branches or divisions, it is all water, and there is no difference from what tributary it came. Let us examine this comparison briefly. Suppose that all the tributaries on one side of the river pour in salt water, and all those on the other side pour in fresh water; now what is the character of the water? It is neither salt nor fresh, but is perfectly adulterated. The water in the river can only be the same as the water in the tributaries, when the water in the tributaries are all alike. It is thus with the divisions of the church; when they are all brought together, they cannot form *one united body in Christ*, because the elements of division still remain, and the body would be adulterated. First remove the cause of division, and make the branches all the same in doctrine, faith and practice; then, and then only will the entire body be perfectly joined together, because the elements of unity and truth were in the branches.

Another prolific source of division is

the modern doctrine that men and women are so constituted that they cannot see alike. A defect is in our organism, that Christ and the apostles failed to discover, when they so earnestly urge unity in all things. This doctrine is very dangerous. As soon as people are taught they cannot see the Scriptures alike, just that soon they will begin to interpret them to suit their own inclinations. What would be thought of the teacher who would tell his pupils to solve all the problems just as they understood them? From that time on there would be but little hard study, and there would be as much division in the result of their solutions as there is in the religious world. It is clear that there is an unwillingness to yield to the more humiliating part of the gospel, hence their excuses and divisions. Another source of division is a high-salaried ministry. When men have spent from one to five years at some collegiate institute, in the interest of some particular church, for the ministry, they are brought under the influence of such a church largely; and if the salary is good, they will defend the tenets of their church to the very utmost, when their craft is in danger. Reduce the salary to an ordinary living, and if such ministers continue to preach, they will preach more independent and truthful than while under the influence of a *fat purse*.

We have, we think, briefly referred to some of the causes of division in the churches, and how people are striving to justify themselves in their peculiar notion of things. But while men and women are trying to justify themselves by raising excuses, in not obeying all the doctrines of Christ, let it be understood that *religious truth* will not allow itself to be divided and contradicted. There is as much unity in it to-day as in the days of Christ, though men and women are divided among themselves, religiously, on account of error. We do not mean that, to understand religious truth so as to make it available for our salvation, we must also understand astronomical, mathematical, geographical and historical truth. A man's knowledge of these truths may be very limited, yet he may understand religious truth sufficiently well for his salvation.

We have only referred to these truths to show, if possible the harmony and unity of all truth. One of the very best ways to understand religious truth is to *obey it*. But one will say, "What must I do?" This is an important question, and concerns us all. One of the most eminent apostles asked this question, when he was in search of religious truth. At Damascus he was told to arise and be baptized. The safe way is to do what Jesus, the Author of religious truth, bids us do. Jesus bids us repent, believe, be baptized, wash one another's feet, observe the Lord's Supper and Communion, be non-conformed to the world, non-resist-

ant, non-lawing, non-swearing, humble, obedient, prayerful, charitable, sociable, honest, truthful, &c. If all professors of religion would strictly obey the gospel in these plain commands, there would soon be as much unity and consistency in the church as there is in any natural truth. Harmony, union and love would be the result, and religious truth with all its excellency would be manifested.—*Brethren at Work.*

## SHALL WE FOLLOW THE FASHIONS?

This very practical question has to be met in our every-day life perhaps more than any other one. In the household but few days pass without bringing some garment to be made, and to be made after some pattern; and as the styles for making the various articles of clothing are by no means permanent, we are often put to the test on this point.

We know how the fashion-lover answers. She has but one dictator, and that is style, and we know, too, what a long train of evils necessarily attach themselves to this being controlled by style. Extravagances almost innumerable, and shocking deformities, which, however frightful, are called lovely, are some of the least of them. It is character that suffers. We are told by them that such things are but trifles; but Satan knows, if they do not, how completely ruinous to manhood or womanhood is any accepted folly.

The simplicity of childhood is soon lost by such educators. A short time ago a mother was discussing in the presence of her child the necessity of a change in an outer garment, when the little one said, "Ma, my cape is good enough." After a few years that child, if indulged, would think that hardly anything but the most expensive wrap would be good enough. Now she is easily satisfied. When the poisonous seeds of vanity are dropped into the heart by a mother's hand, how fearful the results to both mother and child. And this is what fashion is constantly doing, perhaps unconsciously, but nevertheless just as fatal in results—some of which are, neglected children, and over-taxed mothers, and the world of misery it brings even in this life.

How shall the Christian women meet these difficulties? God has a way, and it is always right, and He knew we needed help on this point when He gave such explicit directions about the apparel, wisely directing us to the adorning of the jewel instead of the easket. We do not find the sin to be in a new way, or in an old way, but sin is sin wherever found, and in the solution of every question the only standard is what is right.

Taste, neatness, symmetry and ease can be studied without sinning, and true beauty and comeliness are always to be found

in these, and it is every woman's right to have them. Fashions may change, but general principles never vary. There is always a simplicity and naturalness about true beauty, while all exercises are excluded. An uncommonly lovely girl was once interrogated as to what her life had been in this respect previous to her conversion. The nobility of the woman shone in the reply: "I did not wear ornaments. Why should I seek to draw attention to this body, when I have a mind and soul?"

Right along with this idea comes that wonderful assertion of Holy Writ, "What, know ye not that your body is the temple of the Holy Ghost?" The matter becomes troublesome, and excuses are sought to vindicate vanity only when the heart is going out after foolishness. Salvation is the only remedy, and it cures completely. How it ennobles womanhood to be free right at this point, and to be so saved that we want none of these things. What a burden would be lifted from nearly all our households were women living above the fashions. Drunkenness brings its misery; so do wicked fashions generally followed.

The unnecessary articles worn by the membership of most any church, would largely sustain the gospel in their midst. But the pulpit is silent on the subject, and they come to look upon it as harmless.

But fashion, as the world calls it, and holiness have never had any affinity for each other. They live apart, as has been demonstrated by the holy of all ages. There is nothing short of genuine salvation which will enable a person to take a decided stand against the current that is now sweeping away its millions. Right at this point many and many a soul has been wrecked. It pays to take a stand at any cost. It pays right along, and we know it will pay in eternity.—*A. Abrams.*

## TEMPTATIONS.

To-day I have been strangely tried and tempted. A deeper and darker temptation never came to one oppressed by shadows and sufferings. It seemed to shake every power of my being, and it seemed as though I never could resist its power. The powers of evil were all about me, and God's blessed spirit seemed very far away. Nothing but a persistent clinging to God saved me. And it seemed to me as though I just had to reach out and take him by my bodily powers. I knew that it was a temptation, and as yesterday was a precious day of peace and joy, I knew *why* the trial came, and yet it called into activity every power of my mind and body to resist it.

The temptation of to-day has revealed to me a view of my own weakness, that I did not know yesterday existed. I had such a fair view of God's smiling face, and I rested so sweetly at His feet, in hal-

lowed communion with Him, that I thought that I should never waver for a moment when temptation assailed me. I thought that I should say in such firm tones, "get thee behind me Satan," that the tempter would flee in a moment and never trouble me again.

And then the temptation was of such a nature, that I saw the seeds of envy, a bitterness in my heart, trying to spring up and blight my spiritual joy, and but for the grace of God, after a fearful struggle with self, they would have brought forth a terrible harvest, for me to have reaped in after days.

The night of temptation is passing, and thank God, I see the sun coming up in the east. Already I feel the sweet presence of the ministering angels. I need their holy ministries of love, for I am faint and wounded, and ready to perish. Perhaps I shall thank God some day for sending the terrible soul-suffering that I have endured to-day.

And so I have learned that even temptations are sent to us to develop our spiritual powers—to reveal our own weakness, and lift us up to the sweet life of faith in God. Our dear Father knows just when we should "be tempted," and when to shield us from the tempter's power. Temptations may be more beneficial to us than hours of sweet communion with God. Let us receive them with joy, while we resist their awful power.—*Christian Standard.*

## A DEVOUT LIFE.

Devout life has untold power. Like the forces of nature, it is often hidden or obscure, but it holds and shakes the world. Men may refuse to hear your preaching; they are not able to evade the argument of a blameless and holy life. The aroma of it fills all the atmosphere; its doctrine distills like the gentle dew, or like the small rain on the mown grass; its lines go out through all the earth, its words to the end of the world; there is no speech or language where its voice is not heard. Your religion, to be of any worth, must be such a life. Profession is well, but it is only the gateway to the life—only the sign of the inward substance. The gospel was not proclaimed to give you a creed, but to render possible to you a devout life. You will be a power among men, not in proportion to your knowledge, or your natural endowment, but in proportion to the sanctity and fullness of your religious life.—*Zion's Herald.*

GOD PERMITS his people to suffer oftentimes that they may the better testify for his cause.

GOD is always inviting you to his throne; he says, "Let me hear thy voice; come near unto me, that I may bless thee,"



## THE MARRIAGE INSTITUTION.

BY ELDER J. S. SHOCK.

Marriage is honorable in all, and the bed undefiled; but Whoremongers and Adulterers God will judge. Heb. 13: 4.

It was customary to marry in the time of the administration of the life-work of Jesus and the Apostles, as well as at the present day, for the marriage institution had been in existence from the creation and the record that they left us, the Gospel, frequently brings this subject before us for our benefit and consideration; and I will endeavor to investigate it at this time, with great care and delicacy, and without any intentional offense to any one; but shall endeavor to speak the truth in the love of the truth and in the fear of God. Very corrupt views concerning this important subject are held and proclaimed in the public print, in public lectures and in private circles, and as Gospel ministers, we cannot be silent. Correct views of the marriage relation are of the very greatest importance to the happiness and well being of social enjoyment. Wrong views and corrupt practices prevail among some men and women which have a tendency to undermine and overthrow the marriage institution.

There is much more opposition to it than many of my readers are aware of, and it comes from different, and some of it unexpected directions. This may seem surprising to some, as you may be unformed relative to the movements of certain restless spirits that wish to invade the purity of the marriage institution and corrupt its original sanctity. You know something, of course, of the Mormon polygamy in the Western country, by which they desire to prevent the marriage relation; and you may know, too, something concerning the amount of favor bestowed upon adultery as it practically exists among us as a people, by almost all classes, by which the adulterer and adulteress aim to evade the solemn obligations of the marriage institution and cause its overthrow; yet you may not be so well informed in relation to the organizations, discussions, lectures, writings, and general movements of certain so-called strong minded men and women, who intend the abrogation and overthrow of the marriage institution as the Bible reveals it, and as the pure and good of every age have received and proclaimed it. They advocate some kind of willful partnership, a transient placement, or sort of living together outside of the sacred rites of marriage, to separate by mutual consent when they become tired of each other.—Not married according to the Bible institution of marriage, to be dissolved only by death, but to separate whenever their licentiousness dictates a separation, and take up with some one else that last may select, and cause them to imagine they

will like better. As the system called Free-loveism positively teaches in direct opposition to the divine institution of marriage.

History informs us that corresponding views were advocated by the Communists of Paris, who rose in insurrection in that city and were overthrown; whose terrible history is recorded with blood. And such views are entertained by certain wicked Spiritualists, and others, who have been, and yet are separating and abandoning each other for almost every cause seek and secure a divorce, and re-marry, and thus dishonor the marriage relation.—Then again history informs us of the Red Republicans of the East, who on coming to America, claim that we are not free, because we hold the Bible, the Church, to order and law, to the institutions of marriage, and because our liberties were well regulated, and our freedom well defined. There is vastly more opposition to God's divine institution of marriage than many persons know of, because they do not take the pains to inform themselves. The loose ideas and corrupt theories on this question are practiced by fast men and women in our cities and towns, and even in the rural districts of our acknowledged christian land. In connection with those that oppose Bible marriage, and who directly labor, lecture, and write against it, there is in almost, if not all communities, vile persons, men and women of dissolute, lustful, licentious habits, who by their practice encourage libertinism, and the subversion not only of the marriage relation, but also of all virtue and morality. Information, therefore, on the marriage question, and to which the text refers us, is of the very greatest importance, and demands our most candid consideration.

1. The origin of the institution of marriage.

For a proper answer to this question, we must appeal to the God of the Bible; and we find that God himself instituted, set it up. It is of divine origin, having the divine sanction. God did positively ordain and set it up. When we go back to the time of creation, we find the facts that warrant the foregoing conclusion.—In the beginning, at the creation, God created a man and a woman, and as soon as they were created, he created and set up the marriage institution.—Therefore the marriage relation is coeval with creation and as old as the human race. As soon as a man and woman were created they were also married; it cannot, therefore, be of man, and must of necessity be of God, and hence divinely ordained. God created man, and at the very time he created man and woman, he married them. The joining in marriage and the creation, are both consummated by the Divine Administrator and at the same period of time. Jesus reflects light on this part of our subject, when he answers the question

of the Pharisees relative to a man putting away his wife. He answered: "Have not ye read that He which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother and cleave to his wife, and they twain shall be one flesh; what, therefore, God has joined together, let no man put asunder." Matt. 19: 4, 5. In this answer of Jesus to the Pharisees, a number of the things demand special attention at this time.

The marriage relation is stronger than the filial relation. However strong the tie of affection that binds the children to the parents, and whatever may be the strength of that filial affection, though it may be giant like, yet it can, yet it must be broken, in order to enter properly into the Bible relation of marriage in its divine order. "A man," says Jesus, "shall leave father and mother and be joined to his wife." Jesus does not allow him to leave his wife and be joined to his father and mother. No, no, he may not leave his wife, but he may sever the filial cord and leave father and mother and be joined to his wife. Of these two relations, therefore, the marriage relation is the strongest.

Jesus says in his answer, "They are one flesh, two constitute one." A mysterious oneness is created, an insoluble union is effected without destroying the ideal personality of either, similar to the union existing with the Father and Son. Such a oneness is not found in any human institution. They are one flesh, constituted as such through the benign influence of the divinely ordained institution of marriage. This view of it at once destroys the idea of a mere partnership arrangement, like two persons entering into business relation, or a mere temporary matter, like a couple taking bed and board together for a time. Not a human arrangement only by which parties of opposite sexes enter into, an arrangement to live together as long as they see proper, and when they become dissatisfied disengage themselves from their agreement and each go their own way, as their licentious inclinations may direct, and enter into similar engagements with others. No, my reader, they become one flesh; a union is formed that can only be severed by death and is intended by the originator of the marriage relation to be perpetuated; and while the parties taking upon themselves this oneness, live, it can never be broken with impunity, and without a blow well aimed at the destruction of the sacredness of the marriage relation. But it is the union of one man and one woman only. "They twain," says Jesus, "shall be one flesh." He limits it to two persons. He says "a man," shall leave his father and mother and be joined to his wife." He does not say two or more men to one wife, nor yet does he say two or more wives to one man; but he definitely

says, a man to a wife. Hence, marriage as constituted by God himself at the creation, is the uniting in wellock of one man and one woman only. Polygamy, or a plurality of wives, is in open violation of, and positive opposition to the original Bible institution of marriage. Whatever was practiced after this sacred institution that was set up by the Creator, that was different from this, was because of sin and the hardness of man's heart, and in direct conflict with the divine institution of marriage—was entirely of man and not of God the Creator, and the condemnation of our Lord's people rests upon it, in that he rebukes it as the legitimate offspring of licentious passions, and not of God's holy and divine institution revealed to us in the Bible. God has instituted the marriage relation. "What God has joined." Who joined them together? God. Then it follows that their being joined together is of God. This institution through whose instrumentality this union was effected, is of God. They are not only joined together by themselves, nor by their parents, or by the law of the land alone, but by the Great God, the Creator of the marriage institution Himself. This is here very clearly stated. "What God has joined together." Hence we are compelled to agree that it is a divine institution and applies not to Adam and Eve only, in the beautiful garden, but to all successive generations that might live after them, and enter the solemn realities of the marriage relation. It is certainly very evident that the declaration of this institution was not intended to be limited to Adam and Eve; for God has said: "For this shall a man leave father and mother and be joined to his wife, and they twain shall be one flesh." This we cannot apply to Adam and Eve, as they were without father and mother; they did not leave father and mother because they had none to leave and could not leave them. But it relates to their posterity through all time, even to us of the 19th century. This divine institution of marriage is not thus confined to the first pair, but relates to marriages everywhere under the sanctity of the Great God that gave it being; and its obligations are just as binding now, as when first instituted at the beginning.

The extent of this union is during life. In the prohibitory clause of this rite, a man is forbidden to "put asunder what God has joined together." In order to be released from any obligation laid upon us, the authority requisite must at least be equal to the authority that created the obligation, and under which we took it. An inferior cannot authoritatively release one from a superior, when this law of rightful authority is applied to the marriage relation which we have seen, if of God and of Divine appointment, it follows that it is beyond the power of man morally, socially or legally, to release another from

God's divine law of marriage. Men may attempt to release themselves, or they may apply to the judge of the court and secure divorce, and thus pretend to be exonerated from the marriage tie, but they deceive themselves, for the divine law regulating the marriage contract remains unchanged, and its obligation still remains the same, so that they are raising a powerless arm against God and his institution.

There is nothing that can divorce the marriage relation except what God, the divine originator of the institution has allowed—that is death and fornication. They are married as long as they both live. When death comes and removes one of the parties, the survivor is then at liberty to contract another union and enter into the marriage relation with any other person at liberty to do so, providing it is done in harmony with the laws of marriage. Jesus has said that if one is guilty of fornication, and thus grievously sinned against the most sacred institutions of God, that the guilty one may be put away, and the innocent parts be at liberty and be guiltless; but unless for this cause divorce be given, the Lord Jesus Christ says, they commit adultery. "But I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." Matt 5: 32. The sin of fornication on the part of either the man or woman will release the one sinned against and may be divorced. The marriage of any person divorced for any other reason save that of fornication is adultery, it continues in full force as long as life lasts, and its dissolution is accomplished in death only, and then the survivor is free from the law of marriage. The protection that God has thrown around this sacred institution because of its unchangeable character and estimable benefits to the human race, God's care for it is wonderfully shown in the defense that He has thrown around it, and the protection He has given, and the dreadful denunciation that He has uttered against those that pervert and violate this sacred institution of marriage. God, its divine author, intended that his creature should reverence it, should preserve its sanctity inviolate, and protect it if possible from being perverted by men and women who cultivate habits of corruption, take pleasure in iniquitousness and live in licentiousness; hence he has given it a place among the ten commandments, constituting the moral law in that place and its explanation.

God has pronounced adultery to be one of the most heinous crimes, one of the greatest sins, and a 1 the threatenings and terrible denunciations of God's displeasure under the law, were direct against the adulterer and adulteress, or those that violate the sanctity of the marriage relation, and declared that they should be punished with death. The New Testament writers

are equally severe in their denunciation of the crime of adultery, in showing up the future destiny of the adulterer, for they most positively affirm that adulterers can not enter the kingdom of God.—And then again, in classing them with the drunkards, liars, whoremongers, &c., who all shall have their seat in the lake that burns with fire and brimstone, and the text says, "God will judge them."—Judgment here implies the infliction of the penalty of a broken law. In the case of the adulterer, the law regulating the institution of marriage is broken by him, and God will judge him, that is, inflict the penalty. The penalty under the moral law was death physically; under the Gospel it is death eternally, or its equivalent which is being debarred from entering into God's kingdom, as we have already shown, and having their part in the lake of fire and brimstone.—There is nothing that can more successfully show its destruction of those that violate the sacred institution of marriage than these statements. No human institution is surrounded with such divine protection and care, nor defended with such divine sanctions; neither are the violators of human institutions exposed to such fearful and terrific consequences as those that violate God's sacred institution of marriage.

God intended, and still demands that men and women should look upon it as an institution of God, having God's divine approbation, and having for its end the well being and happiness of the human race.—Hence as the very highest importance; and those that take upon them the solemn obligation of the marriage relation, should faithfully discharge its duties, and shrink with the utmost fear from violating any of its sacred requirements, and should call into action their combined powers to defeat every undertaking to displace it with any human arrangement that might befall the result of lustful passions, or the inclinations of licentious and corrupt men and women.

This, my readers, and this only, is marriage according to God's original, divinely ordained institution; according to the Bible and in harmony with the interpretation of all the real pious and good of every land and age. And the text says, "it is honorable." Then let us honor it, exalt it, high above everything that is human and defend it against the perversions of wicked and corrupt men and women.

(concluded next month.)

THE MAN who specially cares for wealth and neglects heavenly riches is, in God's sight, a "fool."

CALL UNTO ME, and I will answer thee, and show thee great and mighty things, which thou knowest not. Jer. 33: 3.

WHEREFORE let him that thinketh he standeth take heed lest he fall.

## Herald of Truth.

Elkhart, Ind., Nov. 1878.

**TO OUR SUBSCRIBERS.**—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

**HOW TO SEND MONEY.**—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

**L. F. Hemperly** sends an order for a book, but gives no address. Where shall we send it, to?

**Wanted.**—Several copies of Denner's Predigt-buch at this office. Must be perfect and in good condition.

Communion services were held in the church in Branch Co., Mich., on Sunday, October 20th. Services were held by Bro. Jacob A. Bentler of Elkhart Co., Ind.

Bro. **Elias Yoder**, of the Amish church in Somerset Co., Pa., recently made a visit to Nebraska and Illinois, stopping on his way home at Elkhart. We were glad to see him.

**Agents Wanted.**—A few good agents to sell the Martyr's Mirror in German and the Complete Works of Menno Simon in English. Terms liberal. Please apply soon at this office.

**Reduction.**—To meet the decline of the times we have concluded to reduce the price of our Singing-book, *The Philharmonia* to \$1.00 per single copy, and \$10.80 per dozen. We hope this reduction may bring us an increased sale.

Communion services were held at Shamm's church on Sunday, October 20th. Three persons were received into the church by baptism the day previous. The meeting on Sunday was well attended and good order was preserved throughout the meeting.

Conference in Elkhart Co., Ind., was held at the usual time, the second Friday in October. Thirty ministers and deacons were present. The usual admonitions and instructions were given, and altogether the Conference passed off pleasantly and profitably, and a number of interesting meetings were held during the time of the Conference and afterwards. On Saturday after the Conference also several persons were received into the church by baptism. We trust we may often be blessed with similar seasons of refreshing.

**Eby's 'Kirchengeschichte.**—A new Edition of Benjamin Eby's Kirchengeschichte in German, is in press and will be ready in a few weeks. Orders for the same can be sent in at any time, and will be filled as soon as the work is done. Price 50 cents per copy.

During the present month we shall send bills to all of our subscribers who are owing us for the Herald, and we hope that none will think hard of it, but try and return the printed envelope which we send along, at an early date. If any errors should have occurred please inform us of it and we will correct them.

**Books.**—The Martyr's Mirror in German, Menno Simon's Complete Works in English, and Menno Simon's Foundation in German, The Philharmonia, one of the best selections of church music now published, and other of our publications can be had at publisher's prices, of BENJAMIN FRICK, near Line Lexington, Bucks County, Pa. Also of Oberholzer & Co., at Berlin, Ontario, and Western Publishing Co., Halstead, Kansas.

Bro. **Daniel E. Kinports** and wife are residing in Keensburg, Wabash Co., Illinois. They desire that ministers travelling should call there and preach for them. We trust the brethren in Owen and Clay counties, Indiana, who live at no great distance, will take charge of this call and go and preach to the scattered flock of God the words of truth and righteousness. There are also others in the vicinity besides Bro. Kinports and family who desire to receive instruction and encouragement in the way of life.

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**The Philharmonia.**—As the season of the year has come in which in many places throughout the country singing schools are being organized, we hereby invite the friends, and all lovers of religious music, to a careful examination of our new edition of the "Philharmonia" recently issued. That the "Philharmonia" is one of the best tune books, the many recommendations we have received, and the rapid sale of the first edition, fully testify. In regard to the second edition of this valuable tune book, we here remark that it is printed on heavier and stiffer paper, and that the price has been reduced from \$1.25 to \$1.00 per copy. See the catalogue on another page of this paper. All friends of singing who know how to appreciate Sacred music, and desire to see it practiced by the young in public service, which is of great importance, should endeavor to introduce it in their singing-schools, through which much good might be done. This work contains English and German words, and also instructions in music in both languages.

We notice that the Evangelical Mennonite Society at a Conference recently held in Coopersburg, Lehigh Co., Pa., confirmed the resolution passed at a previous Conference, in regard to life insurance. According to this resolution no member is allowed to have his life insured under the penalty of expulsion from the church. Two of the ministers refusing to submit to this resolution were accordingly expelled from the communion. The Old Mennonite church holds the same views on this point, and her members are not allowed to have their lives insured, but rather put their trust and confidence in the Lord who has promised to care for all his people.

Conference in the Western District of Pennsylvania was held on Friday, September 20th, in the Martinsburg church, in Blair county. Nearly all the ministers of the district were present, and harmony and good feeling prevailed throughout the meeting. On the following Sabbath the Communion of the Lord's Supper was observed, which was very largely attended. On Saturday two persons were received into the church by baptism. May the Lord bless and strengthen them.

After the opening of the Conference the rules of the church were presented, to which all the ministers present assented and expressed their willingness, by the help of God, to observe and abide by them. Other subjects were also presented and decided upon, and among others it was resolved that each minister should state the proceedings of the Conference to his church.

**Premiums.**—To any one sending us two new subscribers for the Herald of Truth, with two dollars, we will send free

a copy of Plain Teaching, 100 Peace Envelopes, or an English and German Testament. For four new subscribers and four dollars, we will send a copy of the Philharmonia Singing Book, or a copy of wandering soul, or 250 Peace Envelopes; for five new subscribers and five dollars, we will send a good Bible Dictionary or Menno Simon's Foundation in English. For ten new subscribers we will send a copy of the Complete Works of Menno Simon. This affords our people an excellent chance to get good books at a very low price, and without the expenditure of any money.

are a great many families that do not take any religious paper to whom it would prove a lasting blessing. There are indeed families who take one and two and more political newspapers, and exclude the religious papers altogether. We have no objections to the weekly newspaper, or the political paper, but we do not think that it is quite consistent for a Christian professor to take one or more political papers and have no religious paper at all. We should rather be inclined to take our church paper and exclude the worldly paper, if any one should be excluded. There are indeed so many Mennonite families who do not take the paper, that there is a wide field of labor open for those who have an inclination to work for the circulation of the paper. Please friends do not be backward in asking your neighbors and others to subscribe for it. We should like to increase our list quite largely with the opening of the new year. Who is willing to help us?

**Our Family Almanac** for 1879, is now ready for delivery. It contains a number of fine illustrations, and a choice selection of moral, religious, and miscellaneous reading matter. The astronomical calculations are full and complete, and we can promise our patrons a good almanac, and will furnish it this year at the following reduced prices.

Single copy by mail postage prepaid	\$ .08
2 copies " " " "	.15
4 " " " "	.25
12 " " " "	.60
22 " " " "	1.00
100 " " per express	4.00

Express charges to be paid by purchaser.

All orders by mail should be accompanied with the cash. We hope our friends every where will interest themselves in the sale of our Family Almanac and assist us in extending its circulation. Send in orders at once so as to get them on sale early.

**The Herald of Truth** for 1879. By the help of the Lord we will continue to publish the Herald of Truth during the coming year as heretofore. The old year is hastening to its close, and with its close a large number of the subscriptions for the Herald will expire, but we hope we may not lose a single subscriber. We trust our patrons and friends have all learned to appreciate the paper so highly that they will desire to continue it, and will therefore renew their subscriptions at an early date. We trust many will also exert themselves to obtain new subscribers. We are offering some excellent rewards to those who will make an effort in this direction. Our paper should really be in every Mennonite family, and our friends can do some good, both to themselves as well as to others, by helping to extend the circulation of the paper. There

are a great many families that do not take any religious paper to whom it would prove a lasting blessing. There are indeed families who take one and two and more political newspapers, and exclude the religious papers altogether. We have no objections to the weekly newspaper, or the political paper, but we do not think that it is quite consistent for a Christian professor to take one or more political papers and have no religious paper at all. We should rather be inclined to take our church paper and exclude the worldly paper, if any one should be excluded. There are indeed so many Mennonite families who do not take the paper, that there is a wide field of labor open for those who have an inclination to work for the circulation of the paper. Please friends do not be backward in asking your neighbors and others to subscribe for it. We should like to increase our list quite largely with the opening of the new year. Who is willing to help us?

**In sending out bills of accounts** to those who are in arrears, some errors have already occurred and others will no doubt still occur. But we trust if any errors do occur, and if any of our accounts are found incorrect, our friends will please write and inform us at once and we will make the needful correction. We do not ask any one to pay for anything that they do not owe us. But there are quite a number of persons who have been getting the paper for a number of years without paying for it. Some to whom we have been sending the paper are dead, and some have moved away, and no one informing us of the fact of course we do not know it. Many of the Postmasters also are careless and do not give us the proper notice that papers are not taken out of the office, and so in different ways there are a number of papers sent out for which we get no pay, and we really cannot afford to throw away so large an amount each year. And thus, we are under the necessity of making an effort to collect our dues. So kind friends do not think hard of it, when we send you a bill of your account and ask you to pay it. Should you, however, find any error in your account, we repeat, please inform us of it at once and we will correct it.

**The "Brethren at Work"** gives the following: "Six hundred Mormons sailed from Liverpool for this country on the 14th. They come from Germany, Switzerland, and Great Britain. Now brethren, does this not show that the Mormons, who

are walking in darkness, are doing vastly more towards converting people to the deeds of darkness than we are, to get them to see the light? Arise, let us go to work in full earnest. We want more preachers, more preaching and more tracts."

Let us all think of this subject with care and earnest prayer.

## DEATH OF BISH. JN. D. OVERHOLT.

In December 1877, his health began to fail, the family physician was summoned, and by his skill and medical aid he recovered so far as to be able to go about, and on several occasions rode out on horse-back visiting some of his church members, as was his custom to do for many years. His improved health, however, lasted but a few weeks, and from March 13th 1878, he grew apparently worse and medical aid was again sought; but to no purpose. He had to give up his ministerial duties, and from that time on he was never able to meet his congregation which he had watched over for the last forty-five years. God said, "Stop, heaven wants you." I will purify you through a furnace of affliction, and prepare you for the abode of the blest. For weeks and months he sat in his chair, sleep becoming almost a stranger to him, and for almost five months he suffered constantly, but he bore all his afflictions and trials with fortitude and meekness so becoming to a teacher and Christian. His thoughts always directed toward heaven, and oh, how often he made use of the beautiful words so consoling to the Christian, "Jesus Christ, the same yesterday, to-day, and forever." A few days before his departure he said, "I am now ready to be offered up;" and almost his last words were "I want to go to heaven."

On the evening of the 29th of August, he calmly fell asleep in Jesus, and on the 1st of September we gently laid him in the Mennonite cemetery at Stonerville, there to rest from his labors until the resurrection morn. His disease was dropsy of the heart; his age 81 years, 4 months and 10 days.

## CONFERENCE IN VIRGINIA.

The semi-annual Conference in Virginia was held at Trissel's church in Rockingham county, on the last Friday and Saturday of September. There was a good attendance, though the members were not all present. There were also present the beloved brethren, Daniel Roth and Bear, from Maryland; Samuel Roth, of York county, Pa.; and Abram B. Herr, of Lancaster county, Pa., ministers; also Isaac Haltemann, of Juniata county, Pa., and — Miller, of York county, Pa., not ministers.

It was a pleasant meeting, a season of refreshing. Many were the words of

comfort and encouragement there spoken, many the duties laid before ministers and deacons, and many the admonitions to stand firm in the doctrine of Christ and His apostles, and the practices of our forefathers. A number of different subjects were discussed, and among the rest was that of having our church history more widely spread, and more generally read, so that the principles of our faith may be more generally and better understood, and our identity with the ancient churches acknowledged. It was suggested by some that extracts be made from the "Martyr's Mirror," showing only the most important points of doctrine and history, and be published in English in a condensed form, so that it might be more generally circulated, not being so expensive. Others thought it would be more proper to publish the work entire in English. Conference considered it proper that the subject of having our church history in English, and more widely circulated, be noticed in the *Herald of Truth*, so that it may be brought to the consideration of the church at all points.

[We heartily concur with the above, and believe that it would be best to publish the Martyr's Mirror in its unabridged form. We have had the arrangements all made for several years past, and as soon as we obtain sufficient encouragement from the brotherhood to warrant the expense, we shall immediately proceed with the work. We would suggest that every minister would give notice of this in his church, and collect the names of all who desire a copy; and if a sufficient number of names can be obtained we will publish the work without delay.]

For the Herald of Truth.

#### A VISIT TO NEBRASKA.

The 23rd of September Bro. John Gsell, Bro. Joseph Lydich, with myself and several others, left our homes in Whiteside county, Ill., and took the train at Morrison at 4 p. m., and went over the North-western R. R. to Nebraska, arriving at Omaha the next morning. A few miles west of Omaha we saw an encampment of Indians near the track. We arrived at Lincoln at noon, and continuing on West we passed over some beautiful prairie country. Some of our companions stopped at different stations, where they were met by friends. Tears of joy could be seen coursing down their cheeks at meeting with their distant friends. This called to memory the thought that if there is such pleasure in meeting friends here, what will it be on meeting our beloved friends on the shores of eternity, where parting is unknown.

We arrived at Juniata, in Adams coun-

ty, at 9 o'clock in the evening, and were met by Bro. John and Samuel Nunemaker, who conveyed us to their home nine miles south of the station. In this vicinity there are now about ten families, in all 14 brethren and sisters, formerly from Whiteside county, Ill. We spent six days in this vicinity in visiting, and on Sunday the 29th we held a meeting in a school-house near Bro. Nunemaker's. We had a very pleasant meeting, with good attention, and I hope it will not soon be forgotten. In this county we saw some beautiful country.

The 2nd of October we bade farewell in this vicinity. Bro. Nunemaker conveyed friend Lintner and myself, and friend Lapp, who removed here last spring from Pennsylvania, to Juniata. We took the train East until we met Bro. Gsell on the train he left us a few days before. We then went West to Kearney City, then came East to Sutton at 10 o'clock in the morning. Here John Baer met us and conveyed us ten miles in York county to his home. Here we spent two days visiting the Russian brethren. There is quite a large settlement of these people here; and we find the rules of their church about the same as ours; they also observe the washing of the saints' feet.

On the 3rd of October Bro. Weaver conveyed us to Bishop Peters of that congregation. We were pleasantly entertained while there. In the evening we returned home with Bro. Weaver. On the next day Bro. Weaver and Baer took us to Sutton, and we took the train for home.

We are truly thankful to God our heavenly Father, to whom we are ever subject, for his merciful dealing toward us, inasmuch as he has granted us life and health, while upon our extended journey, and brought us safely to our homes to find our families all well. Words fail me to express my feelings of gratitude to all the dear brethren with whom we met for the kindness shown to us during our stay with them. May the Lord richly bless them. JOHN KORNGUS.

#### A TRIP TO MICHIGAN.

I left my home on the 29th of August to visit the brethren in Kent and Emmet counties, Michigan, leaving Elkhart at 3 a. m. next morning, and arrived at Iosco Station about 9:30 the same day. From there I walked six miles to Bro. Henry Eymann's. We filled an appointment in their church which was well attended. Here I met Bro. Keim, and we spent the night with Bro. Eymann.

Next morning, Saturday 31st, Bro. Keim, Eymann and myself went to Grand Rapids and there took the train for Petoskey about 190 miles distant, where we arrived at 9 o'clock in the evening. Next morning (Sabbath), we took the boat for Little Traverse, four miles distant, and landed

at the Presbyterian camp-ground. From there we started through the woods in a northern course, following an Indian trail over hills of more than one hundred feet above the water surface, and through valleys the distance of thirteen miles, where we met with a number of the citizens at a school-house who had assembled to hold a Sabbath-school. The house stood in the woods, and its appearance at once attracted the eye of strangers. It was about twelve by sixteen feet, with four posts set in the ground, and rough pine boards nailed to them, and a shed roof of the same material. It was high enough inside to stand up straight. The school was well attended. After the school we were requested to speak the word of God. Although in the forests, we find a desire for the truths of God's word, and the promises of His blessing upon the people.

After meeting we went with friend Snyder, formerly from Canada, to his home, where we were kindly received by his family. He has a splendid home of twelve hundred acres in one body.

September 1st, we continued north for Maple river, there crossing the Cheboygan trail, we took our course through the woods for the Gerber settlement, the distance being fifteen miles. At this place we held several very interesting, and in a spiritual way, I hope very profitable meetings, as three precious souls came out on the Lord's side, and were received into the church. We met many kind friends and warm hearts. May God bless the people of that country.

On Thursday, in company with some others, we went to Cross Village, ten miles distant, and stopped with friend Wycamp, a catholic priest. While here we saw a cross which had been erected over two hundred years. We had the pleasure of viewing several very interesting scenes.

We here parted with our friends, and Bros. Keim, Eymann, and myself continued our journey on foot for traverse City, ten miles, arriving there in the evening, we took the boat for Petoskey and arrived there in the evening. Next morning we went on the train forty miles to Menomona. After remaining here some time we again took the train homeward. At the junction north of Grand Rapids, Bro. Keim left us for his home. (He was quite sick when he left us, and after his arrival home he had a severe attack.) With Bro. Eymann we arrived at his home, finding all well.

We visited several brethren and had several very interesting meetings in this vicinity, and also in Bowne. We thank our heavenly Father for those privileges; and we also desire to express our thanks to the brethren and sisters in the north, for their many tokens of love and kindness toward us, which will never be forgotten. May the Lord bountifully reward them.

I took my leave of them and by the

blessing of God arrived safely home on the 12th of September, and found my family well. For the Lord's preserving care over us I feel truly grateful.

We also feel to thank the R. R. Co., and the land agents for their great favors while on their road and viewing their lands, which are of excellent quality of strong limestone gravel soil from twelve to twenty inches in depth with a clay subsoil, adapted to all kinds of grain, potatoes, &c. There are beautiful streams of water, and living springs, containing fish of the finest quality. To persons with small means, seeking cheap homes, we would say go to Michigan. Land rates from five to twenty dollars per acre, and no marshes or swamps to cause sickness.

J. M. CULBERTSON.

#### CHRIST FREELY OFFERED.

Beware of thinking to buy the Pearl with the money and price of your works, duties, and good qualifications; as if by these you were fitted for receiving Christ, or as if God made you the more welcome, on the account of them, to receive His unspeakable gift. No, no; remember that in the matter of believing, you are to shake your hands from the holding of such bribes; for the Pearl of great price cannot be bought in such a way.

It is true, believing is called a buying, Isa. 55 : 1; Rev. 3 : 18, but then, let it be remembered what sort of buying it is: it is a buying without money and without price. God's price in the market of the gospel is just nothing; and yet this is so great a matter with man, that the pride of his heart will not allow him to accept it. We cannot think of coming up—I should rather say, cannot think of coming down—to God's price; I mean of taking Christ, and salvation him and through him, for nothing. Many say to God as Abram said to the king of Sodom, "I will not take any thing that is thine, from a thread even to a shoe latchet, lest thou shouldst say, I have made Abram rich." Gen. 14 : 23.

Just so does the proud, self-righteous sinner, in this matter, say unto God. God comes in a gospel dispensation, saying, "Come, sinners! I see you are wretched, miserable, poor, blind, and naked; you have nothing to give me as an equivalent for life, righteousness, and salvation, and therefore I seek no money or price from you, but make a free gift of my Son, and his whole fulness, for nothing; only take Him as my free gift, and He, and all that comes along with Him, is your own for ever."

"No," says the pride of heart, "I am rich and increased with goods; I stand in need of nothing at God's hand. If God will give me life upon the terms of the first covenant, as it was granted to Adam; or if (because I am already a sinner, and incapable of yielding a perfect and sin-

less obedience) God will lower the terms of the covenant of works, and grant me an interest in Christ and salvation for my act of believing, or on the score of my honest aims, and good meanings, or sincere endeavors, I am well content." But to take Christ and eternal life for nothing, is what the proud legal heart cannot stoop to.

Oh! what a cursed aversion there is in the heart of man against his being a debtor unto grace, and grace only!

But, faith is a grace that comes to get, and not to give; or if it give anything, it is the ills of the soul; but nothing of good does it give. The sinner, in believing, says, "Lord, I give thee my folly, and take thee for my only wisdom; I give thee my guilt, that thou mayest be the Lord my righteousness; I give thee my defilements, and take thee for sanctification; I give thee my chains and fetters, that I may be indebted to thee for redemption and liberty; I give my poverty, and take thee for my only riches; I give thee my wicked, wandering, hard, deceitful heart, that thou mayest give me the new heart and new spirit promised in thy covenant."

Thus, I say, Christ is freely offered, and must be freely received.

—American Tract.

#### SEED THOUGHTS.

Be very cautious to whom you open your heart. Make no one your *confident* but Jesus. Oh, commune with him of all that is in your heart. If you are wounded, go and tell Jesus. If you are in need, go and tell Jesus—the silver and gold are His. Live upon Him, as little children would live upon a dear, kind, tender father.

If our piety is questioned, even by our enemies, let us search closely and see if we have not given occasion for it, by frivolous or impudent words, by unkind demeanor, by a spirit too nearly bordering on levity on the one hand, or moroseness on the other.

God promises you all you need, and invites you to come and receive it as you need it.

The way of life often lies through the snares of death.

First go to Jesus about the salvation of your friend, and then go to your friend about Jesus.

Instead of being afraid that you could not keep the blessing of perfect love, you should be afraid to live in such a world as this without it.

One grand means of grace is walking honestly with God.

We should trust not in faith; faith is only the hand that reaches out to grasp something beyond. We should trust beyond faith in Christ.—*Words of Faith.*

#### THE GOOD CONFESSION.

The daughter of an English nobleman was providentially brought to the knowledge of the truth as it is in Jesus. But her fathersought by threats, by reading, and traveling in foreign countries, and to places of fashionable resort, to divert her mind from the things unseen and eternal; but her heart was fixed. At last he resolved upon a final and desperate expedition, by which his end should be gained. A large company of the nobility were invited to his house; it was so arranged that during the festivities the daughters of different noblemen, and among others this one, were to be called to entertain the company with songs and music. If she complied, she forfeited her good conscience, and returned to the world; if she refused compliance, she would be publicly disgraced, and lose, beyond the possibility of recovery, her place in worldly society. It was a dreadful crisis, but with peaceful confidence did she await it. At last the name was announced. All were in suspense to see how the scale of destiny would turn. Without hesitation she rose, and with a calm and dignified composure took her place at the instrument. After a moment in silent prayer, she ran her fingers across the keys, and then with such sweetness, elevation, and solemnity, sung, accompanying her voice with the notes of the instrument, the following stanzas:

No room for mirth, or trifling here,  
For worldly hope, or worldly fear,  
If life so soon be gone;  
If now the Judge is at the door,  
And all mankind must stand before  
The inexorable throne.

No matter which my thoughts employ,  
A moment's misery or joy;  
But Oh! when both shall end,  
Where shall I find my destined place?  
Shall I my everlasting days  
With fiends or angels spend?

Nothing is worth a thought beneath,  
But how I may escape the death.  
That never, never dies;  
How make mine own election sure,  
And when I fall, on earth, secure  
A mansion in the skies.

Jesus, vouchsafe a pitying ray,  
Be Thou my Guide, be Thou my way  
To glorious happiness.  
Ah! write my pardon on my heart,  
And whences'er I hence depart,  
Let me depart in peace.

The minstrel ceased—the solemnity of eternity was upon that assembly. Without speaking they dispersed. The father wept aloud, and when left alone sought the counsel of prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to the Savior.

Jesus can help the weakest of his followers to witness a good confession.—*British Evangelist.*



## ABRAHAM'S TOMB.

IS IT UNDER THE MOSQUE OF HEBRON?

In the May number of the *Princeton Review* Mr. Philip Schaff gave an interesting account of the disputed Scripture localities, which he visited last year, during a tour through Palestine and the Sinaitic peninsula. One of these sacred places, which cannot be determined with absolute certainty, is Machpelah, the field and cave bought by Abraham, of the sons of Heth, for a family burying-ground. It is known, however, to be in or near Hebron, the oldest city of Palestine, and in all probability, according to Jewish, Christian and Mohammedan tradition, lies under the great mosque of Hebron, which is one of the four most sacred mosques in the world, those of Mecca, Jerusalem and Damascus ranking with it. The spot itself "is concealed from the eyes of Christians and Jews, and perhaps even the Mohammedans."

In that rocky cavern, supposed to be under the pavement floor of the Hebron mosque, were deposited the bodies of Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, and afterward of Joseph. We learn from Scripture that two of these, the bodies of Jacob and Joseph, were embalmed in Egypt, according to the manner of the Egyptians; and all the circumstances of the case would make it quite certain that this embalming, virtually done under royal authority, was in the best possible mode of the art. The high probability, therefore, is, that those two ancient bodies are in existence to-day, resting quiet and unseen in their original sepulture. Dr. Schaff says: "Perhaps at no distant future the embalmed body of Jacob will be found there in a good state of preservation. The body of Joseph is also said to rest there, having been removed there from Schechem, near Jacob's well, where it was originally deposited, and where a monument yet marks the spot."

What a revelation of wonder it would be, and what a demonstration of the historical verity of the Mosaic writings, if those venerable bodies should indeed be found there. With what a voice of history would these two silent witnesses speak from their long-hidden place, if it should some day turn out to be true that the embalmed faces of Jacob and Joseph may yet be seen by a visit to Palestine. As Dr. Schaff well suggests, this and many other interesting points connected with the sacred places might have been brought to light long ago if any other nation in Europe, or even any other half civilized people in the world, had held possession of Palestine except the Turks. It is one of the enigmas of Divine Providence that this relentless and unimprovable Mohammedan power should be permitted for four centuries, and is still per-

mitted chiefly by the aid of Protestant England, to trample in the dust all sacred classic lands, and keep out all progress forever.

Dr. Schaff, whose name is known and honored in America and Europe as one of the finest scholars in the world, when at Hebron, last Spring, was not allowed to enter the mosque; and because he "ventured to the threshold and looked through a hole in the wall," he was set upon by the fanatical Moslems, threatened, and actually assaulted with violence for desecration. No one has ever been permitted to see what is beneath the pavement in that edifice, nor, until recently, even to enter the enclosure. Dr. Schaff says, "it was rigidly closed against foreign intrusion until January, 1862, when it was opened by a special firman, and as an extraordinary favor to the prince of Wales and his party, including Dean Stanley and the Prussian consul, Dr. Rosen, a distinguished archaeologist. Since that time the Marquis of Bute was also admitted to the mosque in 1866, and the crown prince of Germany in 1869."

For the Herald of Truth.

## THE NUMBER FORTY.

The number forty occurs frequently in the Holy Scriptures. We will present several passages in which the number forty occurs. The flood was forty days upon the earth. Gen. 1:17. It came to pass at the end of forty days, that Noah opened the window of the ark which he had made. Gen. 8:6. When Moses was full forty years old, it came into his heart to visit his brethren, the children of Israel. Acts 7:23. And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush. Acts 7:30. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. Acts 7:36. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. Ex. 24:18. And they returned from searching of the land after forty days. Numbers 13:25. And the land had rest forty years under Othniel. Judges 3:11. The land had rest forty years under Deborah. Judges 5:31. The country was in quietness forty years in the days of Gideon. Judges 8:28. Eli judged Israel forty years. 1 Sam. 4:18. Saul was king forty years. Acts 13:21. David reigned forty years. 2 Sam. 5:4. And the time that Solomon reigned in Jerusalem over all Israel was forty years. 1 Kings 11:42. Joash reigned forty years in Jerusalem. 2 Chron. 24:1. Elijah arose and did eat and drink, and went in the strength of that meat forty days and forty nights into Horeb the mount of

God. 1 Kings 19:8. When Jesus had fasted forty days and forty nights, he was afterward a hungered. Matt. 4:2. Christ shewed himself alive after his passion by many infallible proofs, being seen of his apostles forty days. Acts 1:3. And after ten days was the day of pentecost: this makes fifty days after he arose from the dead, at which time the Holy Ghost was poured out. In Leviticus 25:10, it is written: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possessions, and ye shall return every man unto his family." Here we see that in the fiftieth year every one shall be returned to his inheritance, and then will the gift of the Holy Ghost be poured out, on the fiftieth day after the Savior arose from the dead. J. Y.

## THE POWER OF THE BIBLE.

The chief duty of Protestantism is with the Scriptures. It is clearly to declare and publish them abroad. The Bible does not need any defense, so much as it needs proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to implore men to believe the truth. We only need that they shall apprehend it, and then we may defy them to deny it. And thus the Bible, as eternal truth, needs no other argument for its support than itself clearly preached. There are defenders of the truth who think it otherwise. They treat the Bible as a weakly infant which must be bolstered up and carefully sustained, lest it fall. And so they bring together their learning and philosophy, their human reasoning and research, which they use as proof to keep the Bible up, trembling all the while lest one of these should fail, and the truth unsupported, sink to its hurt. But the Bible disdains all these appliances. It is no weakly infant. It has more than a giant's strength, and cannot only stand unaided, but can walk forth alone, conquering and to conquer.—*Brethren at Work.*

NONE ARE TOO WISE TO RENDER IT UNNECESSARY TO QUOTE THE TRUTH OF GOD'S WORD AND PROVIDENCE.

"STRIVE TO ENTER IN AT THE STRAIGHT GATE: for many, I say unto you, will seek to enter in, and shall not be able."

A MERE profession of faith will not save men. They must have a saving interest in Christ Jesus.

MEN OFTEN admire the grace of God, and yet do not accept of it.

## Miscellany.

Sweet charity with modest men,  
Retiring from the public gaze,  
Seeks not the world's applause to gain,  
Nor asks the need of empty praise.  
And yet she dares to urge a claim,  
And craves some pity for the poor;  
To widows, orphans, old and lame,  
O! spare a little from your store.

## A NIGHT IN THE POLICE STATION

TOUCHING FIDELITY OF A LITTLE BOY.

An hour's time and a shilling's worth of poison will transform a quiet, inoffensive man into a wild raving maniac, and send him howling through the streets like a madman, or raving like a demon into the home which once was full of happiness and peace.

Society having licensed men to sell drink which makes folks insane, appoints other men to take care of the madmen, to protect society from their frenzied rage, and to lock them up behind iron bars till their madness has subsided. They cannot watch them constantly; they may guard society in the streets, but how little can they do for the poor wretches who, once within their homes, rave as if seven demons possessed them, and abuse and murder those they have vowed to cherish and protect.

The policemen, who, sometimes at the peril of their own lives, protect society from the brutalities of such madmen, sometimes see strange sights. Let us look in on the picture of one of them as penned by an observer:

A FACT.

It was a forlorn sight.

A drunken father, blear-eyed and bloated, to whose hand a child of five years old clung with a tenacious grasp.

"What's this man brought in for?" asked the police sergeant.

"Disorderly conduct, throwing stones at people, cursing and swearing," was the reply.

"Very well; put him into the cell. But stop; there's the child!"

The little fellow was an exceptionally beautiful boy. He had grave blue eyes, so large and so pitiful that their glance appealed to the sergeant's stout heart. His complexion, where it was not discolored by dirt and tears, was the finest and fairest. His lips were like cherries. His yellow hair curled thickly over a noble-shaped head.

"That man has seen better days," said the sergeant to himself. "Come, my boy, your father must go in the cell. We'll find a place for you somewhere."

"No, no, sir; oh, no!" cried the boy in a terrified voice. "I go with father. Oh! please don't take me from my father."

"But child, you must. See here, Colbert, you must take the child away."

Easier said than done. The little fellow caught his father's hands, clung to his body, which staggered at his touch, all the time screaming in heart-broken tones that he must, he would go with his father.

"I'm 'm 'lone," said the man, seeming to come out of his stupor for a moment. "Don't ye see—he's got nobody but me? I'm 'm alone."

"I can't allow the child to go into the cell," said the sergeant, "but I can't bear to hear his cries. I suppose there is nothing else to do. He must go. Put them in together, Colbert."

So they were put in together in the dark, stifling den, and the door was shut. The little fellow cuddled himself against the half-insensible form, and laid his head upon his father's bosom. So they slept together.

The faint light looked in through the grimy bars when, on the following morning the father awoke and bestirred himself. Of course, as is usually the case, he wondered where he was and how he came there. The last thing he remembered, he had gone into a public house alone and drank a few glasses, and then recollection ceased. Where was his hat? where his coat? And looking around, he cried out in agony:

"Oh, God, forgive me! There's little Benny!"

Yes; there was little Benny, the pure, fair child, the idol of a broken-hearted mother. There was little Benny, and he had spent the night in this hole.

The man beat his breast as he looked down on the bright, curly head.

"Husband and child both," he muttered bitterly. "Too bad, too bad!"

At that moment the blue eyes of the boy opened. He raised himself in wonder, but he met his father's gaze, and he smiled like an angel.

"The bad man put you in here, father, but I wouldn't let him take me. You didn't know anything, father, when I found you in the street. You lost your hat—I suppose the wind took it—and the boys were all laughing. You was sick, wasn't you, father? And when the bad man took you off, I came too. Now let's go home and tell mother all about it. Let's tell her we was stole!" and the dear unconscious little fellow laughed merrily over the brilliant idea.

"That father! His heart was touched as it never had been before. He could not speak—could scarcely think. What was the mother suffering that moment? And this awful sin that had led him into its toils—it never had looked as it looked to him now, within the unsightly cell, the faint light lying on the curls of his innocent boy.

And when they went out there stood the mother, who, half-distracted, had been wandering and searching all night. Oh!

what a sight for her gentle, loving eyes! With a wild cry she fell upon the neck of the child, and drawing him away sank to the floor with him, sobbing as if her heart would break.

Such are the sad scenes that God sees and which policemen see from day to day. Poor maniacs! poor wives! poor children! who shall protect you from this dire and deadly curse? Who shall deliver you from this dark and terrible thrall?—*The Golden Censer.*

## A PLUCKY WOMAN.

A deserted house near Haverhill, Mass., has a singular history. Twelve years ago an energetic young mechanic was engaged to marry a young woman of that city, and worked hard to lay up money enough to buy a home to which to take his bride. One morning he invited her to drive, and halted at last in front of a handsome brick house in the suburbs. He invited her in, showed her that it was nicely furnished, and at last told her that he was the owner. To her inquiry as to how he obtained it, he at last admitted that he had been fortunate enough to buy a lottery ticket which had drawn a prize of 20,000 dollars, with which he had bought and furnished the house. She was a girl of strict principles, and declared she would never marry him until he gave back the money, and on his refusing, left him forever, and the house still stands tenantless.—*Sci.*

## IS WINE A BLESSING?

I wish to say that the clergymen of the Church of England are positively doing more for temperance than Dissenters; and the same is true of their wives. I was invited to church with a clergyman who is now Bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone, and had to bear the whole brunt of the battle in the Scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I, "Suppose it does."

"The Bible also sanctions the use of wine."

"Very well, suppose it does."

"Our Savior made wine."

"I know he did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."

"Wine is spoken of in the Bible as a blessing."

I replied: "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell you what it is, the wine that is spoken of as a 'blessing' is not the same that is a

'mocked,' and the wine that is to be drunk in the kingdom of heaven cannot be the wine of the wrath of God. So that, although I cannot prove it learnedly, I know it is so."

"Now, there are others who go farther than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any farther don't find fault with me. I hold that the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weaker brother, who stumbles over my examples into ruin, than to see how far I can follow my own propensities without committing sin and bringing condemnation upon any one's soul."

Another man who came to me for a long talk, said, "I have a conscientious objection to abstinence, and it is this: our Savior made wine at the marriage at Cana in Galilee."

"I know he did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it of water."

"Yes."

"Then he honored, and sanctified wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master."

"Sir," said I, "I can understand how you should feel so; but is there nothing else you put by, which our Savior has honored?"

"Now, I do not know that there is."

"Do you eat barley bread?"

"No," and then began to laugh.

"And why not?"

"Because I don't like it."

"Very well, sir," said I, "our Savior sanctioned barley bread just as much as he ever did wine! He fed five thousand people with barley loaves manufactured by a miracle. You put away barley from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infamy of your weaker brother, and so fulfilling the law of Christ."—*John B. Gough.*

#### TOBACCO.

It is estimated that about three hundred millions, or about one-fourth of the entire human family, use tobacco. It is used by men of every nation, civilized or uncivilized; old and young; learned and unlearned; rich and poor; saint and sinner; Christian, Turk and heathen. No pope, prince, president or king wields a scepter over so wide an empire. It is computed that the whole number of smokers, snuffers, and chewers, consume five hundred tons of tobacco annually, or one billion of pounds weight. The expenditure of time, labor, and money laid out one way and another for tobacco, is prodigious. The aggregate of all these that enter into the

arising of the weed, making it into plugs, snuffs and cigars; the transporting, the buying, and selling, and using, is a problem for mathematicians who know how to compute figures that rise beyond millions.

The time spent by a single individual in taking chews, and lighting and puffing pipes or cigars, would, if properly improved, in any instances, be sufficient to acquire a thorough knowledge in several sciences. Multiply this by the whole number of tobacco chewers, and it will amount to centuries of precious time consumed in useless practices. The labor of producing tobacco and preparing it for use is amazing. Five and a half millions of acres are cultivated in this soil-improving crop through the world. In one great tobacco factory in Seville, Spain, five thousand young girls are employed in a single room. In the city of Hamburg, ten thousand persons, many of them women and children, are engaged in the manufacture of cigars. A printing press is occupied entirely in printing labels for the boxes of cigars, and other matters connected with the immense tobacco business of that city.

A church member, known to the writer, uses seventy-five dollars worth of tobacco yearly. A young man in a neighboring town confessed to smoking ninety-one dollars worth of cigars in a year. In an annual report of a State Alms-house there is the following item of expenditure: "Nineteen dollars for tobacco, snuff and pipes." Communities must be taxed additional in order to provide tobacco for paupers! It is estimated that the clergy cost the United States six hundred thousand dollars annually; criminals, nineteen million dollars; tobacco, forty million dollars; rum, one and a half billion,—nearly seven times as much for tobacco as for preaching of the gospel, and enough, if applied for sixty years, to wipe out the stupendous national debt.

What does tobacco cost you?—*The Christian.*

#### JUGGERNAUT PILGRIMAGES IN ORISSA.

Mr. Hunter gives a vivid picture of these pilgrimages. Day and night, through every month of the year, troops of devotees arrive at Puri, and for three hundred miles along the great Orissa road every village has its encampment. At the time of the great festivals the bands follow so closely that they form a continuous procession miles upon miles in length. They march in orderly companies, each under its leader or guide. These guides may properly be called the missionaries of Jagannath. About six thousand of them are attached to the temple from which they take their departure for every section of the country. The arrival of one of these pilgrim-hunters is a memorable event in the still life of a Hindoo village. He is

known by his half-shaven head, coarse tunic, knapsack, and palm-leaf umbrella. He waits, patiently chewing his narcotic leaf, until the men have gone into the field, and then makes a round of visits among the women. He works alike upon their hopes and fears, their piety and their folly. The older ones long to look upon the face of the merciful God who will remit the sins of a life. The younger ones are allured by the prospects of a journey through strange lands. Widows catch at anything to relieve the tedium of their blighted existence; childless wives long to pick up the berries from the child-giving banyan which grows in the sacred enclosure. In a few days the missionary has picked up a band of pilgrims. Fully nine out of ten are women, and when the bands come together on the great Orissa road they present a motley spectacle. Here are a company of white-clothed, slender women from Lower Bengal, limping wearily along. Next a train, clad in bright red or blue, with noses pierced with rings, trudges stoutly forward: they are the rugged peasantry of Northern India. Now and then is a lady from near Delhi, ambling along upon a little pony, while her husband walks by her side. A bullock cart creaks past upon its wooden wheels. A long train of palanquins conveys a Calcutta banker and his family. Sometimes there is a great north country rajah, with a whole caravan of elephants, camels and horses. But ninety-five out of every one hundred are on foot. Mingled with all devotees of every sort, some covered with ashes, some nearly naked, with matted hair stained yellow. Almost all have their foreheads streaked with red and white paint, a string of beads around their necks, and a stout staff in their hands.

So this great spiritual army marches hundreds of miles along burning roads, across unbridged rivers, through pestilent jungles and swamps. Many perish by the way; all are weary and foot-sore. But no sooner are they in sight of the holy city than all the miseries of the journey are forgotten. They hurry across the ancient bridge with shouts and songs, and rush to one of the great artificial lakes and plunge beneath the sacred waters. The dirty bundles which they have carried all the long way are opened, and yield forth their treasures of spotless cotton and the pilgrims, refreshed and cleanly clad, proceed to the temple to partake of the sacred rice which has been cooked within its sacred walls—that sacred rice for which the Lord of the World longed in his old jungle home, and of which he now partakes four times a day in his temple.—*A. H. Guernsey, in Harper's Magazine for July.*

**YELLOW FEVER.** The total deaths reported throughout the entire fever district up to Oct. 23rd is over 11,000. New Orleans reports 3,733 deaths, Memphis 2,706.

#### THOU GOD SEEST ME.

The all-seeing eye of God is present every where. How careful we should be in all we say or do. Always bear in mind that we cannot hide from the eye of God, and that he knows the very thoughts and intents of our hearts.

God made all things, and they are always present before his eyes. God loves us, and through the dark and silent hours of night His watchful eye is over us to guard us. Let us love and obey him.

#### LINES ON THE DEATH OF MY LITTLE GRAND-SON.

"Oh, parents, do not weep  
For your dear son so blest!  
In Jesus doth he sweetly sleep,  
In Jesus even rest.

Dear parents, do not weep,  
For little Jesus now;  
But Oh, do Jesus' precepts keep,  
To Jesus humbly bow.

Then he will you receive,  
Where Joseph he did take:  
O, trust in Jesus and believe,  
Before it is too late!

Now let our sorrows cease to flow,  
God has revealed his arm;  
But let our hearts in every woe,  
Still say, 'Thy will be done.'"

C. LOCKES.

#### Married.

Oct. 10th, at the house of the bride's father, by Bish. Samuel Coffman, MARTIN P. RHODES and ELISABETH BRUNK, daughter of John Brunk; all of Rockingham Co., Va.

Oct. 20th, near Dale Enterprise, by Eld. John Flory, JOHN SHANK, and HANNAH F. HEATWOLE, all of Rockingham Co., Va.

#### Died

**CORRECTION.**—In the notice of the death of HANNAH ANGLEWYLL in the September number of the *Herald*, it was stated that she "leaves father, mother, and ten brothers and sisters." This was a mistake. It should have been stated that her father, mother, and five brothers and sisters have gone before, while ten remain to mourn their loss.

Aug. 6th, near Allenville, Milfin Co., Pa., of the infirmities of age, JONATHAN BEILER. He was confined to his bed eight months, and frequently expressed a desire to be called home to his Redeemer, and leave this world of trouble. He bore his afflictions with Christian patience. Buried the 8th, when appropriate remarks were made by John and Christian Peasly from John 6: 21-29; and Rev. 11: 11-15.

Aug. 25th, near Mogadore, Summit Co., Ohio, after a lingering illness, JOSEPH MEYERS, aged 75 years, 10 months and 8 days.

Aug. 27th, in York Co., Canada, of an internal tumor, Sister SUSANNA LEHMAN, widow, aged 78

years, 11 months and 19 days. Her earthly remains were deposited in Smith's burying-ground. Early in life she took up the cross of Christ and united with the Mennonite church to which she remained faithful; and through the grace of God she received strength to overcome the adversities and conflicts with which she was so frequently surrounded during the greater portion of her years. We may well say, She has fought a good fight, she has kept the faith, and now she will be crowned according to her works. Funeral sermon by Jacob Weidman and Per. Fish-barn.

Aug. 21st, in Mar'ham, York Co., Canada, of a cancer like disease in his mouth, Bro. CHRISTIAN HENRY, aged 80 years, 10 months and 29 days. He was buried in the presence of a large concourse of people, at Weidman's burying-ground, where services were held by Samuel Huber and —Mohr. Brother Henry was a faithful member of the church, and a true and good pattern for his children and grand-children. He was born in Somerset Co., Pa., and came to Canada with his father about the year 1806, and lived in this vicinity about 72 years. In temporal things he was abundantly blest, but without doubt, his aged eyes beheld much that to him was displacing through the great changes among his posterity.

Sept. 13th, in St. Joseph Co., Ind., HANNAH, wife of Daniel Stroup, and daughter of Bro. and Sister Daniel Freed, of Elkhart Co., Ind., aged 22 years and 26 days. A few days previous to her death they moved to their new home, when she was called to the shores of time. She leaves a bereaved husband and an infant, while the dear child was placed in her arms, and their remains were buried the 14th, in the North Union burying-ground, followed by a vast multitude of sympathizing relatives and neighbors. May this dispensation of God's providence make a lasting impression upon all present, and especially on our young friend. Services by J. A. Bentler and J. M. Culbertson.

"Ah! youth, beware, and do prepare,  
To meet the men-ter death;  
For he may come when you are young,  
And steal away your breath."

Sept. 15th, in Branch Co., Mich., at the residence of his Uncle Wm. Swartz, WILLIAM NAGLE, aged 28 years, 4 months and 12 days. He was the son of George and Lucinda Nagle of Schuyl-kill Co., Pa. Buried the 16th at Pleasant Hill burying-ground. Funeral services by Peter Long and Harvey Friesner. Text: Job. 14: 1, 2.

Sept. 17th, in Manheim, Lancaster Co., Pa., ELISABETH ENY, aged 63 years, 3 months and 11 days. She was a sister of the Old Brethren (Tucker) church. Services by John Newcomer, Jacob Kreider, and Henry Lichty. Text: Rom. 8: 1-9.

Sept. 21st, near Goshen, Elkhart Co., Ind., Bro. MICHAEL YODER, aged 79 years and 6 months. Buried the 22nd. Bro. Yoder was of the Amish church. The funeral services were conducted by David Kauffman and John Gnagy, from 1 Cor. 9: 24-27. He was sick only eight days, and we hope he went to sleep in peace.

Sept. 22nd, in Elkhart Co., Ind., of lung fever, LUCINDA, wife of Wm. McGowen, aged 21 years, 8 months and 15 days. A few months ago a young man was shot at McGowen's, and them to reflect on their past life and they both united with the Baptists. She leaves a bereaved husband and one child to mourn their loss. Buried on the 23rd in the Baptist burying-ground, in the presence of many relatives and neighbors. Peace to her ashes. Discourses by Elder David Fauley and J. M. Culbertson.

Sept. 25th, near Canton, Stark Co., Ohio, at the residence of her son, Sister CATHERINE YODER, widow of Christian Yoder, at the advanced age of 88 years. She was a sister in the Amish church, and remained faithful to the Lord.

Sept. 24th, in Wayne Co., Ohio, of dropsy of the heart, MAGDALENA T., wife of Christian BURKHOLDER, aged 76 years, 7 months and 12 days. Buried on the 26th in the presence of a large assembly of friends and neighbors. She leaves a deeply bereaved husband, 7 children, and 30 grand-children. She was patient in affliction till the Lord released her. Funeral services were held by B. D. Steiner, from Job 14: 1, 2.

Sept. 24th, in Elkhart Co., Ind., of cholera infantum, JOSEPH M., only child of William H. and —Louise, aged 1 year and 1 day. Buried on the 25th, at the North Union burying-ground. Services by J. A. Bentler and J. M. Culbertson.

"One sweet flower has drooped and faded,  
One sweet infant gone to rest;  
Calmly little Joseph Martin lies,  
Safely in the Savior's breast."

Sept. 29th, in St. Joseph Co., Mich., JOSEPH PLANK, aged 31 years, 4 months and 23 days. His sickness of 8 days commenced with chills and fever, and ended with congestive chills. He leaves a bereaved widow and 4 children to mourn his early departure, but our loss is his gain. Truly in the midst of life death will come. Funeral services by John Herter and John Shoemaker. Buried on the 22nd.

Sept. 29th, near Moultrie, Columbiana Co., Ohio, Pre. JACOB NEWCOMER, at the advanced age of 91 years, and 16 days. He was born in York Co., Pa., and moved to the place where he lived and died in 1819. He was ordained to the ministry in 1831, and was faithful to his calling, and is discharged his duties till the last two years, but his seat in the church was seldom vacant during service; and the morning of his death he entertained a hope that on the following Sabbath he could once more, with his brethren, partake of the emblems of the broken body of our Lord and Master Jesus. But the angel of death called him from the stage of action in a ripe, old age, to the home of the blessed, where the righteous forever rest from their labors.

Oct. 4th, in Windsor, York Co., Pa., of old age, Bro. MICHAEL LANHS, aged 82 years, 7 months and 22 days. The funeral services were conducted by Bish. F. Stauffer, and David Witmer, from Ps. 90: 12.

Oct. 8th, in Putnam Co., Ohio, of dropsy of the heart, Sister ESTHER SITTNER, at the age of 60 years, 1 month and 10 days. Buried on the 9th, at which time services were held by C. B. Breneman.

Oct. 10th, in Spring Garden, York Co., Pa., caused by his leg being broken nine days previous, Bro. DANIEL WITMER, at the age of 78 years, 2 months and 27 days. Appropriate remarks were delivered on the funeral occasion by A. and D. Witmer, from Rev. 14: 13.

Oct. 10th, in Fraconia Twp., Montgomery Co., Pa., of dysentery, WILLIAM S. MOYER, son of Jonas Moyer, at the age of 14 years, 10 months and 4 days. Buried on the following Sunday at the Fraconia Meeting-house, at which opportunity Henry Nice, Josiah Clemmer, and —Landis spoke words of comfort to the multitude present.

Sept. 13th, in Lincoln Co., Ont., of bowel complaint and erysipelas, DAVID, son of John F. and Elizabeth RITTENHOLZ, aged 1 month and 8 days.

Oct. 1st, at the same place, of typhoid fever, Sister MARIAMET KRAZ, wife of Andrew Kraz, aged 45 years, 6 months and 26 days. She was buried at the Moyer Meeting-house on the 3rd, where a large number of friends and relatives assembled to mourn with the bereaved husband and 10 children, of which the youngest is only about 18 months old. But I think none mourned as those who have no hope. She has been a faithful sister in the church for a number of years. Funeral services were delivered at the house by F. Bowman, S. S. Bowman in German, and at the Meeting-house by A. K. Housberger in English

Sept. 16th, near Dale Enterprise, Rockingham Co., Va., of consumption, MARY PARKER, widow of Branson M. Parrel, aged 63 years, 2 months and 1 day. Buried at Weaver's burying-ground.

Oct. 20th, in Elkhardt Co., Ind., of consumption, Sister BARBARA BRUNTE, wife of John Bechtel, aged 53 years and 8 months. She was buried at Shuman's burying-ground, where services were conducted by James Culbertson and John F. Funk, from 2 Sam. 12: 23. She leaves a sorrowing husband and a family of children to mourn their loss, but they need not mourn as those who have no hope, for she left us the evidences that she is gone to inherit a better country. Let us only all try to follow her good example, and when we leave this world of sorrow and suffering we may have an unfading inheritance in the land where sorrow and death can never come.

Oct. 8th, in Fayette Co., Pa., of palsy, Sister EYE CHRISTOPHER, wife of B Christopher, daughter of Joseph Bixler, in her 76th year. A few hours previous to the attack, she conversed freely, in which she stated that she was ready and waiting for the messenger to summon her home, to dwell with Jesus. We hope she is now at rest, and our loss is her gain. She was buried the 9th. Funeral services by J. N. Durr, and David Johnson. Text: 1 Cor. 15: 55.

Sept. 29th, near Dale Enterprise, Rockingham Co., Va., of erysipelas and fever, WILLIAM PERRY HEATWOLE, son of Peter S. and Nancy Heatwole, aged 8 years, 3 months and 13 days. Buried at Weaver's burying-ground.

Sept. 18th, in Juniata Co., Pa., very suddenly, Sister BARBARA AESCH, wife of Jacob Aesch, at the age of 64 years, 8 months and 12 days. She was a beloved and faithful sister of the Amish Mennonite church. She was a dear mother, a light in the world, and a good example to the church, a patient Christian, and had a desire to be with Jesus. She leaves a sorrowing husband and nine children to mourn the loss of husband and children. On the 20th her remains were laid in the earth, in the presence of a large assemblage of persons. The funeral services were conducted by John Beach, from John 5: 24; Rev. 14: 13.

Oct. 17th, in Manor, Lancaster Co., Pa., of congestive fever, JOHN, only son of Abraham and Mary Witmer, aged 1 year, 7 months and 1 day.

He was lovely, he was fair,  
And for a while was given;  
An angel came and claimed his own,  
And bore him home to heaven.

Oct. 12th, in Sharon Twp., Johnson Co., Iowa of typhoid fever, and inflammation of the bowels, JOHN S. SCHROCK, at the age of 25 years, 7 months and 11 days. He leaves a sorely bereaved wife to mourn her loss, yet she mourns not as those having no hope. Towards the last, he suffered excruciating pain, and he said he was ready to depart. His remains were interred on the 13th in the presence of many relatives and friends. Chr. Miller and Fred. Schwartztruber spoke on the occasion from 1 Cor. 15: 50, and 1 Thess. 4: 13.

Oct. 10th, in Locke township, Elkhardt Co., Ind., infant son of Henry and Elisabeth Mrs. Burd on the 11th in the Wakarusa burying-ground. Remarks by J. M. Culbertson.

## Letters Received.

### WITHOUT MONEY.

Daniel Meyers, Henry S. Bower, Jos. Berkey, Jacob Blosser, J. D. Hershey, J. F. Rittenhouse, Joseph Eby, Christian J. Eschleman, A. F. Hemperly Jacob Esch.

### MONEY LETTERS.

A—C U Amstutz, J. K. Andrews, John Aeker-  
man, D U Augspurger.

B—Jos Boshart, Amos Birky, David Brubacher, Joseph Baily, H B Bowman, John Baehman, Henry Bare, Herman Bentler, Jacob Bekkar, David Bairgan, George Burkholder, John Blosser, Christian Brenneman, Wm Burkholder, Jacob Brand, for G W Tchibbi, M Burkholder, Harry K Blanch, Josiah Brewer, John Blosser, J J Bern-  
treger, Christian Belsley, Cornelius J Base, John Birky, Jacob S Betzner, Joseph Byers, Christian Bomberger, Henry Birkey, Jacob B Boshart, Eliza Brubaker.

C—J H Conrad, Jas Coyle, Jacob Crater, Ahm B Clemmer.

D—Lizzie A Day, J D Diller, Sarah C Dunlap, Margaret C Dunlap, Mary A Dunlap.

H—Henry Eymann, Joseph Elgstein.

F—Peter R Frisen, H Freed, John Fry, Klass H Fisher.

G—Jacob Gerig, Samuel Gayman, Solomon Good, David Grose, J G Geiger, Fred Geiger.

H—Moses Hoehstetter, Benj Hostetter, William Hueschberger, John Hostetter, Elias Herr, John Herr, Isaac Host, L Hildebrand, Reuben Herr, David Hoover, Wm Hulteman, David Hilley, Detrich Hoover, Ahm High, Pre Daniel Hoover, Catharine Hess, Joel Hoover, C Hershberger, E W Horst, Benj Hartzler, Mrs L S Hartzler, Eusebius Hershey, Wm Hostetter.

I—J—Carl T Jantz, Tobias Jantsen, John Jansi.

K—Charity A King, J J Kern, George Kendall, Joseph Kauffman, John Kauffman, Josiah Kratz, Joseph Kiofenstein, John H Krup, Magdalena Kinsinger, John Kempe, John Kilner, John F Koh, C H King, Chris W Kinsinger, Jacob C Kenagy, Jonas J Kauffman, John Keller, Jacob King, Jonathan Kauffman.

L—John Longenecker, D B Latschaw, Maria Lantz, David Lechlitter, B Lehman, Ahm Lugib-  
bi, Benjamin Leaman, Solomon Lantz, Peter P Lehman.

M—Christian Martin, John Moyer, Tobias L Miller, Margaret Miller, Jeremiah Miller, Daniel Martin, R K Mast, Joseph Marble, Chr May, David Martin, Christian Miller, Moses Martin, Emma E Mathew.

N—Elias Nice, Martin Nebel, Barbara Neuschwaner, Pro Jacob Newcomer, John Nusbaum, Jacob Newcomer, Christian Newcomer, Daniel Nafziger.

O—Daniel M Otto, W J Orendorff, Wm Over-  
holt, Mary H Olenwald.

P—J H Paul, Geo W Pepple.

R—C E Raber, Amos A Ressler, Christian Ropp, Samuel Reesor, Moses E Reist, Jacob Reed, Chris Rupp, Barbara Ruvenacht, Samuel Reesor, Christian Rohrer, by Baer's Sons, Henry Rohrer, W F Rittenhouse, Barbara Rich, Moses E Reist.

S—J H Solenberger, Abraham J Sprunger, John J Sprunger, John Strubler, Christian Stecker, John Stahly, for Magdalena Kinsinger, Daniel Schoetter, Joseph and William Silvius, Josiah Sherck, John Schertz, Jacob Streid, Mark Seiler, Michael Salzman, Tobias Stauffer, L H Shank, Amos Stultzfus, P S Sherer, Jasper Shaw, Amos Schmidt, C Steiner, J Sutter, John Swartz-  
entruber, D Stobbe, Noah Shenk.

W—Peter Wiens, H B Weitz, A Wambolt, John L Wideman, Elias Walter, Sarah Walker, Jno A Walter, F Woltz, J J Weaver, J Wally, J G Weng-  
er, Mattie M Witmer, for L H Shank.

Y—Lewis Yoder, Jacob Yoder, Elias Yoder, Noah Yoder, John S Yoder, M C Yoder, Jacob D Yoder.

Z—Jacob Zavitz, Peter Zook, P Zimmerly, Rev Z H Zook.

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people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." And like the stone that was cut out of the mountain and filled the whole earth, which agrees with Isaiah's prophecies, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." For he must reign till he hath put all enemies under his feet. 1 Cor. 15: 15.

The kingdom of heaven is also like a leaven, which a woman took and hid in three measures of meal, until the whole lump was leavened. This appears to be the kingdom which cometh not with observations, but is within the subjects, consisting of righteousness, peace and joy in the Holy Ghost; or peace and holiness without which no man shall see God. This gospel net that is cast into the great sea of human beings, gathereth of every kind, and the Lord has, no doubt, valuable ends in view in permitting, during the present stage, that mixture of the righteous and the ungodly, which is necessary to the fulfillment of his great designs. There were "sinners in Zion" ever since its earliest history; even among the eight persons saved in the ark there appeared to have been only the sacred number seven whose hearts were right; the other was an ungodly Ham who brought a curse upon himself by mocking his father, which in olden times was considered a crime so detestable that Solomon says, "The eye that mocketh at his father \* \* \* the ravens of the valley shall pick it out, and the young eagles shall eat it." And even among the priests of the old covenant we find a Nadab and an Abihu who committed a crime that cost them their lives; also a Hophni, and a Phinehas who were sons of Belial. And the kingdom under the new dispensation was never free from hypocrites.

The Savior says to the apostles "have not I chosen you twelve and one of you is a devil?" Ananias and Sapphira were liars to the Holy Ghost, and a Simon Magus was baptized who was yet in the gall of bitterness and in the bonds of iniquity, and others sought not the Savior because they saw the miracles, but because they did eat of the loaves and were filled. And such is the case at the present age in the visible church, there are teachers teaching things more curious than useful. They all have the same foundation "for other foundation can no man lay than that is laid, which is Jesus Christ." But for the superstructure they collect perishable, combustible materials, wood, hay, and stubble, these represent professors of an unworthy character who may be drawn into the church of Christ by relaxing its discipline and debarring its doctrine so as to render them more palatable to corrupt nature. By these means a man's congregation may be enlarged and he may flatter him-

self with great success and a rich reward. But at the era of the world this great gospel net will be drawn to the shore, then the foul fishes, which are Christians only by name, will be cast out of his kingdom, to which they never really belonged. They usurped their name, place, and outward privileges, "but the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." In the present stage of the kingdom foolish virgins are permitted to accompany the wise, they have their lamps trimmed but are unprepared to meet the bridegroom; they lack one thing necessary, oil in their vessels, which is as much as an enduring principle of spiritual life, and so they come too late for the marriage feast in the everlasting kingdom, and have to hear the voice "verily, I know you not." But this sentence signifies rather, I own you not as my guests, because God who searches the veins and hearts of man, and is a judge of thoughts and intents of the heart knows every body.

But those of the Lord's subjects who improve their talents here in the visible church can expect to hear the welcome voice, "Well, done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord." This is inviting them into the full enjoyment of an already possessed inheritance.

There is a great difference between God's present and his everlasting kingdom. The gospel net gathers into the former such that have no wedding garment, but in the latter those only are admitted who are clothed in fine linen, clean and white; the former contains the many that are called, the latter the few that are chosen. To the former they are called by the gospel trumpet, to the latter by the triumph of the archangel. The former contains the zealous, the cold-hearted, the indifferent and false brethren; the latter contains nothing but true Israelites, without guile, whose praise is not of man but of God. At the end of the world a co-existence of sinners and saints is no longer tolerated, it is declared that nothing unclean shall enter there; the chief Shepherd will separate them as sheep from the goats; he has the fan in hand, and he will thoroughly purge his floor, the wheat he will gather into his barn, but the tares and the chaff he will burn with unquenchable fire.

DAVID BURKHOLDER.

Nappanee, Ind.

#### IS IT GOOD TO BE SURE?

Reader, I answer that question before your eyes boldly and decidedly. It is good for a man to be assured of his soul's salvation. It is not good to be always doubting, and fearing, and questioning whether Christ will save us. It may not

keep a man from being saved to be in this state of mind, but it is not a good condition of soul. Faith is good, but assurance is better.

I ask your attention to this point especially. Heartily wish that assurance was more sought after than it is. Too many among those that believe begin doubting and go on doubting, live doubting and die doubting, and go home at last in a kind of mist.

It will ill become me to speak in a slighting way of "hopes" and "trust," but I fear many true Christians sit down content with them and go no further. I should like to see fewer "peradventures" in the Lord's family, and more who could say, "I know and am persuaded." Oh! that all believers would covet the best gifts, and not be content with the less. You miss the full tide of blessedness the Gospel was meant to convey. You keep yourselves in a low and starved condition of soul, while your Lord is saying, "Eat and drink abundantly, O beloved. Ask and receive, that your joy may be full." Cant. 5: 1; Jn. 16: 24.

Reader, believe me, assurance of salvation is to be desired, because of the present comfort and peace it affords.

Assurance will help a man to bear poverty and loss. It will teach him to say, I know that I have in heaven a better and more enduring substance. Silver and gold have I none, but grace and glory are mine, and these can never make themselves wings and flee away. "Though the fig-tree shall not blossom, yet I will rejoice in the Lord." Habak. 3: 17, 18.

Assurance will support a child of God under the heaviest bereavements, and assist him to feel "it is well." An assured soul will say, Though beloved ones are taken from me, yet Jesus is the same, and is alive for evermore. Though my house be not as flesh and blood could wish, yet I have an everlasting covenant, ordered in all things and sure. 2 Kings 20: 15; Heb. 13: 8; 2 Sam. 23: 5.

Assurance will enable a man to praise God, and be thankful, even in a prison, like Paul and Silas at Philippi. It can give a believer songs even in the darkest night, and joy when all things seem going against him. Job 31: 10; Ps. 13: 8.

Assurance will enable a man to sleep with the full prospect of execution on the morrow, like Peter in Herod's dungeon. It will teach him to say, "I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety." Psalm 4: 8.

Assurance can make a man rejoice to suffer shame for Christ's sake, as the apostles did. It will remind him that he may "rejoice and be exceeding glad" (Matt. 5: 12), and that there is in heaven an exceeding weight of glory that shall make amends for all. 2 Cor. 4: 17.

Assurance will enable a believer to meet a violent death without fear, as Ste-

phen did in the beginning of Christ's Church, and as other martyrs did. It will bring to his heart the texts, "Be not afraid of them which kill the body, and after that have no more that they can do." Luke 12: 4. "Lord Jesus, receive my spirit." Acts 7: 59.

Assurance will support a man in pain and sickness, make all his bed, smooth down his dying pillow. It will enable him to say, "If my earthly house fail, I have a building of God." 2 Cor. 5: 1. "I desire to depart and be with Christ." Phil. 1: 23. "My flesh and my heart may fail, but God is the strength of my heart, and my portion forever." Ps. 73: 27.

Ah! brethren, the comfort assurance can give in the hour of death is a great point, depend upon it; and never will you think it so great as when your turn comes to die.

In that awful hour, there are few believers who do not find out the value and privilege of an assured hope, whatever they may have thought about it during their lives. General "hopes" and "trusts" are all very well to live upon, while the sun shines, and the body is strong; but when you come to die, you will want to be able to say, "I know that my Redeemer liveth."

Believe me, Jordan is a cold stream, and we will have to cross it alone. No earthly friend can help us. The last enemy, even death, is a strong foe. When our souls are in departing, there is no cordial like the strong wine of assurance.

Reader, take my advice this day. Seek an assured hope of salvation like the apostle Paul's. Seek to obtain a simple, child-like confidence in God's promises. Seek to be able to say with Paul, "I know whom I have believed; I am persuaded that he is mine, and I am his."

You have, perhaps, tried other ways and methods, and completely failed. Change your plan. Go upon another track. Lay aside your doubts. Lean more entirely on the Lord's arm. Begin with implicit trusting. Cast aside your faithless backwardness to take the Lord at his word. Come and roll yourself, your soul, and your sins upon your gracious Savior. Begin with simple believing, and all other things shall soon be added to you. But never forget, it is good to be sure.—J. C. Ryfe.

For the Herald of Truth.

#### "BY LITTLE AND LITTLE."

"I will not drive them out from before thee in one year, lest the land become desolate and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased and inherit the land." Ex. 23: 29, 30.

Jehovah promised to drive out the idolatrous nations from before the children of Israel, but only as fast as they were able to take possession of the land

and keep it. "I will not drive them out from before thee in one year." Why? "Lest the land become desolate and the beast of the field multiply against thee." In God's wise economy a Hittite or a Jebusite was of more value than a wild beast, consequently he was not to be destroyed or driven out until there was an Israelite to take his place. The Jebusites cleared and cultivated the land and kept the wild beasts in subjection. They also built cities and made other improvements which were of great advantage to the Israelites when they were prepared to occupy the land. "By little and little I will drive them out from before thee until thou be increased and inherit the land."

Does not the Almighty work on that principle to this day? Even in our own country, the Jebusite element of society paves the way for something better; and as the tide of civilization and christianization moves Westward, "by little and little" the savages and half-civilized border-ruffians and back-woodsmen, who exterminate the wild beasts and take the first steps toward subduing the wilderness, give place to the permanent settlers and a higher order of civilization.

Doubtless many cities with their churches, schools, &c., are built as the Jebusites would have built them, that is from selfish motives, or as a worldly speculation, without regard to the will of God; but it is better that they should be built and occupied for a time even by Jebusites, than that they should not be built at all, since we must believe that human beings and the works of human hands are better in the sight of God than wild beasts and a desolate land. However, as God's people—the meek and humble Christians increase, the ungodly nations of the world must make room for them, for "they shall inherit the earth." Matt. 5: 5.

Our text also conveys a lesson of a deeper spiritual meaning. Christ gives us a parable of an unclean spirit (Luke 11: 24—26) which having gone out of a man returned but to find him "swept and garnished"—empty—unoccupied. "Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." Here it availed nothing that the unclean spirit had gone out of the man when the good Spirit did not enter in and dwell there in his stead. The only way to dispossess evil and keep it in subjection, is to put positive good in its place. If we wish to leave off bad habits, we must form good habits in place of them. In order to overcome the Jebusite of Avarice, we must put the Israelite of Benevolence in his place. If we are tempted to speak unkind or angry words, we gain a real victory by repressing them and speaking kind and pleasant words instead.

The Israelites did not gain possession of the land of Canaan without fighting for it, neither need we expect to overcome the evil in our natures without a struggle.

Perhaps some of the children of Israel who had wandered so long in the wilderness, thought that their troubles would end after they would cross the river Jordan and march into the promised land, but their greatest battles were still to be fought, and the struggle continued a long time, for Jehovah did not drive out their enemies in one year, but "by little and little" as they increased and became strong enough to hold what they gained.

We cross the Jordan at our conversion,\* and then our Christian warfare begins, as typified by the wars of the Israelites against the wicked nations whom they were to dispossess; and as God's people had to conquer the Jebusites and other nations, so must we conquer the sins that beset us. Neither should we become discouraged because we can not at once, or even "in one year, overcome all our evil propensities and injurious habits.—"By little and little I will drive them out from before thee, until thou be increased and inherit the land." This is God's plan. He will help us to fight our battles as soon and as fast as we become prepared to hold the ground we gain, and not fall back after the enemy is driven out. While we were yet in bondage, in Egyptian darkness, or wandering in the wilderness of sin, we did not war against the enemies who now assail us since we have dared to come over on holy ground and battle for the right. But "by little and little" the Lord will drive out from before us the enemies of our souls, if we "stand fast . . . in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5: 1.

SIMON P. YODER.

West Liberty, Ohio.

For the Herald of Truth.

#### COME TO THE SAVIOR.

Friendly readers of the Herald, earnest prayer is a duty, and the child of God should be thankful for the privilege to approach the throne of grace; therefore we should pray that our spiritual strength might be renewed, that we might grow in grace and have a brighter hope of heaven. This world is but a wilderness of woe; and all that is in the world, the lust of the flesh, and the lust of the eyes and the

\*Crossing the river Jordan is generally understood as typifying the death of the body, but as the Israelites did not rest from their labors in peace immediately after they crossed the Jordan, but carried on many bloody wars, is it not more reasonable to call conversion the crossing of the Jordan, since the Christian also has many battles to fight before he can enter into the rest prepared for the people of God?



pride of life is not of the Father, but is of the world; and the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

The proud in heart cannot enter heaven, hence all should walk in humil ty. All are invited to come to Jesus, by his word, by his Spirit. The Spirit and the Bride say, Come. And let him that is athirst, say, Come. And whosoever will, let him take the water of life freely; without money and without price.

I will call upon our dear young friends to give your hearts to Jesus. Come to him, and tell him you have done that which is wrong, and be truly sorry for your sins, and ask him to forgive them. This you can do by earnest prayer and full faith in Jesus as the only Savior of sinners. Say not as Agrippa, when convicted under the powerful preaching of Paul, "Almost thou persuadest me to be a Christian;" or when Paul reasoned of "righteousness, temperance, and judgment to come," Felix was convicted, and he trembled, and said, "Go thy way for this time; when I have a convenient season I will call for thee;" but we do not read that he was ever after converted, or ever called on the name of the Lord.

Now dear young friends, while your hearts are tender, and while being instructed concerning the love of Jesus, do not set aside the checks of your conscience—the promptings of the Spirit, and say at a more convenient season I will turn to Jesus. That convenient season may never again come to you. You may be called away by death, or the Spirit may not come to you, for the Lord says, "My Spirit shall not always strive with man." The door of mercy is open for all, enter then while you may. Lose not the glorious opportunity as did the five foolish virgins, whose lamps went out, and when they went to buy oil the door was shut, and they could not enter. Watch and pray, that when the Lord of glory shall come, you may hear the welcome words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" but to those on his left hand he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

BENJAMIN LEBRON.

For the Herald of Truth.

#### "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

I take the following announcement from a leading religious paper of this country: "SUNDAY SCHOOL PARADE!" On Wednesday of this week a proud army with waving banners and beating drums marched through the streets of Brooklyn. Fifty thousand Sunday-school children marched through the city of churches. The weather was delightful, and old and young were equally happy. So much

anxiety was felt in regard to the weather, that on Tuesday evening Marshall Kimball telegraphed to Washington on the subject. The following reply was received: "A pleasant week for the Sunday-school army. General Meyers."

Religious exercises were held in the respective churches and at two the parade proper began. Banners waved in the breeze, music filled the air, and the happy bands of children filled the streets. The whole city was decked in festive colors. Thousands of houses were festooned with banners and streamers. Here and there might be seen a "Heathen Chinee" in the procession. Down Clinton street they marched in solid phalanx. In front of the great stand the 'Parting Hymn' was sung. At four o'clock the parade was over, and the children hurried to their respective churches for the ice cream and cake which awaited them. Soon thousands of weary feet, which all day long had been cramped in new shoes, were flocking home.

And here the writer makes the remark that there were between seven and eight thousand of his Christian children in the line; and then the glorious remark that "The hope of the country is in the children, and the hope of the children is in their study and practice."

Now, dear reader of the *Herald*, if we take the advice of the apostle and "prove all things" we can see one great object in this Sunday-school parade, and that is to make a big show in the world, and if we consider the way thousands of houses were festooned, and the thousands of weary feet which were cramped in new shoes, that were undoubtedly bought for this occasion, we can plainly see that it was wholly against the will of God, if we look at the following words of the Lord, which he spake through his holy prophet, "For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put away thy ornaments from thee, that I may know what to do unto thee." Ex. 33: 5. And again, "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and cauls, and their round tires like the moon, the chains and the bracelets, and muflers, the bonnets, and the ornaments about their legs, and the headbands, and the tablets, and the earrings, the rings and the nosejewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils." Isa. 3: 18-23.

Now if we judge from the great display of ornaments that were made in the streets and on the houses, it is plain to see that there was no regard paid to the above words of the Lord. If any one had put either of the above quotations on the walk or above the door of those churches

as a motto, or ensign, any one in the parade could have judged what he did it for. It would have shown at once that he did not approve of the way those Sunday-school children were dressed, or that he did not approve of fashionable dressing. Why should any one write any such mottoes in a fashionable church unless he disliked fashion, and style? This is the very reason our Lord called on his holy prophets to say these words unto his people; because it was an abomination in his sight. For that which is highly esteemed among men is abomination in the sight of God. And the holy apostles have also taught the same doctrine in the following passages: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works." 1 Tim. 2: 8, 9, 10. And again, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4.

Dear reader, let us prove all things, and hold fast that which is good, and see if such a parade among waving banners, ornamented houses, beating drums, and music is the fruit of a meek and lowly spirit, or whether it is the fruit of the lust of the flesh, and in conformity with this world. Paul admonishes further and says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 1, 2. Now what transforming or renewing of the mind can there be expected of children gathered at the churches under such circumstances, when their hearts are filled with what they have seen while on their way to church, and impressed with the idea that they are to make a still greater show in the streets as soon as the sermon is over? It is to be feared that the greatest part of the sermon is like the seed that fell by the wayside, which was eaten up by the birds without even taking root, which birds are the devil; and if any took root it is to be feared that it withered on the rock or was choked by the thorns and briars, when they were on the parade, where houses were festooned, and decked with waving banners and streamers, and the air was filled with music, and the streets with happy children,

Dear reader, when the leading churches (in numbers) are taking pride in giving an account of such doings, and then say their hope for the church is in the children that are brought up in such study and practice; then we may not wonder that infidels are looking forward with the hope that by the end of the present century there will be little or no preaching at all about the New Testament or the whole Bible. Some who do not believe in the Bible or Christianity, hope that they will live yet to see the time when such doctrines will be preached as they can believe and accept. Some even think that Farrar of England, Henry Ward Beecher of Brooklyn, and Bob Ingersoll of Peoria, Illinois, are living a little before their time, as they are preaching doctrines that the people are not yet properly educated to accept; and by the time they are properly educated, those teachers will probably be dead. But when religious papers and Christian professors openly advocate such a conforming to this world, and point it out as the study and practice in which the hope of the Christian church lays, it looks very much as if they were helping to educate the coming generation to the doctrine that infidels are now teaching.

Some one might compare this Sunday-school army to the children of Judah, who cried, "Hosanna" to our Savior. But this would be a gross corruption of the Gospel. Those children were moved by the Spirit of God to testify that he is the Son of God, while those that knew the law and the prophets denied him. They were not told by men to do so; nor were they told that they should receive ice cream and cake or other luxuries for their pay; which this Sunday-school army was looking for, and knew it was prepared for them. C. N.

For the Herald of Truth.

#### ARE WE PROGRESSING?

"For they that are after the flesh do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit." Rom. 8: 5.

We are all housed in a tabernacle of clay, a temporal abode—flesh and blood, whose nature it is to follow temporal things, and walk in all manner of wickedness. This has been the case since the serpent beguiled our first parents in the garden of Eden—since man has become a fallen creature. The devil, gaining success at that point, has become the prince of this world, in bringing forth strife, envy, hatred, covetousness, bloodshed, &c.; the end of which course is destruction. God has therefore brought in a healing salve and ointment which cures those ills of the soul, the venomous bite of the serpent, and this salve is the blood of the Lamb. Oh! its virtues are great. All who apply

it are healed, it has never failed. When we receive this truth we receive the Spirit of God. Physicians may speak of roots, herbs and minerals; they may speak of bringing forth life and health again to the sick.

Science has made a great stride in the world, yet it has never shown us the herb or the mineral with which a natural death has been overcome. Scientists and their discoveries, physicians and their remedies will all pass away, excepting the one who holds forth the balm of Gilead. In using this balm we find that we are healed. When Christ was on this earth, he performed many miracles—raised the dead, gave sight to the blind, made the lame to walk, &c., yet the joy could not be compared with those whose souls have been healed and cleansed by his blood, and who are awaiting his glorious appearing. 1 Cor. 2: 9, 10.

The devil in past ages came to the Christians as a roaring lion. The time of martyrdom he wanted to force the Christians to quit reading the Bible and deny its truths, but he did not succeed, except to shed streams of blood; but they remained faithful, for which they shall receive a promised reward. But he has now come as an angel of light, and is succeeding finely among many. He has crept into the professing church and is called good. He has succeeded in bringing forth numbers of creeds and divisions, so that any person can join a creed (called a church); he can just suit his own taste. There are many grades; one division even claims that people can do what they please, they will still be saved, and even he himself, in this he of darkness, claims a home in heaven at some future time. He holds forth that the word everlasting was wrongly translated in connection with torment, or that it does not mean endless; and the same word in connection with bliss or rest does, and that light will finally consume darkness, and all will be light. This suits the taste of the world, "for they that are after the flesh do mind the things of the flesh."

To others he says there is an everlasting torment, but the Scripture contains many commands that it does not mean—not as it states. A person can be a good Christian and do as he likes in those particular commands. You can take an oath whenever you please, so it is not a false one. You can dress as you like, in the latest fashion if you wish. There is no harm in going to war and killing your enemies, if you profess Christ before you go. The word says we should love our enemies, and pray for those who despitefully use us, but it does not mean that you shall not kill them. To others he says the Bible was not translated right; we must make a change, and away they go and change God's word.

Christ has always pointed us heavenward to heavenly things, but the devil

points us to earthly things: he says, Study science and become wise, intelligent, powerful. The word of God will do to read occasionally, but is too dull to be wholly occupied with it. Even the *Tinkers* have made a great stride in educating their rising generation in worldly wisdom. Paul admonishes Timothy of that which is falsely called science. 1 Cor. 1: 19, 20. For it is written, I will destroy the wisdom of the wise, I will bring to nothing the understanding of the prudent. Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. "That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 5.

Nevertheless, the professing church says we are advancing—we are not narrow-minded like our old forefathers—fogies; when the fact is, it is on the decline. However many professors are induced to mind the things of the flesh, yet the church of Christ is spotless and pure; that chaste virgin has never committed adultery with the world—a body of true believers who have been washed in the blood of the Lamb; who mind not the things of the flesh, but the things of the Spirit, and who are anxiously awaiting the coming of our Lord. Oh, what joy to have this hope! In a moment to be caught up,

In the twinkling of an eye to be  
For ever, ever Lord with thee. \* \* \*

#### THE MARRIAGE INSTITUTION.

BY ELDER JOHN SHOCK.

"Marriage is honorable in all, and the bed undefiled; but whoremongers God will judge." Heb. 13: 4.

The benefits of the marriage institution as set up by the Creator. It promotes the welfare of the unmarried. The married while under the restraint and benign influence which the marriage institution exerts over them, and as they contemplate entering upon its sacred obligations in the future, wish to be ladies and gentlemen at least, and form respectable characters, by shunning many of the pitfalls of Satan in the form of corrupt men and women, living in licentiousness, and when tempted in any way to leave the path of virtue and chastity, they remember that their prospects are fair to secure for themselves a respectable and agreeable companion. Then they are prompted to resist temptation lest disaster and disappointment overtake them, and so are saved from falling into shame and



disgrace; and this, too, through the expectation of enjoying the blessed benefits of the Divine institution of marriage as originated by the Creator at the beginning. Oh! that its restraining influence over the young people may grow stronger continually and become so powerful that all will be persuaded to lead virtuous, holy and sanctified lives and enjoy the approbation of the Master.

But it also advances the enjoyment, prosperity and happiness of those that are married.

This is the design of this sacred rite. Hence the Creator said at the beginning, It is not good that the man should be alone, I will make a help meet for him. It was instituted for the good of the human race. It is the testimony of every honest, candid, reflecting man and woman that has entered it with proper desires and correct motives, and who discharge its sacred obligations with love, affection and fidelity, that it is the greatest fountain of happiness and true enjoyment that this world possesses. But it is argued that there are many unhappy marriages. We grant it, but it is no fault of the marriage institution. Such persons are always unhappy and miserable creatures. They are generally badly inclined persons because of not entering the marriage relation understandingly and in harmony with its divine nature, and not performing its sacred duties, of course they are unhappy because they are bad; the bad are unhappy everywhere, and always miserable, and make everybody around them miserable. One has truly said that there are persons whose passions are too violent and whose tempers too corrupt to be happy anywhere or in any condition, and they are unhappy while they are not married, and they are also unhappy in the marriage relation, and they certainly would not be happier if the marriage institution was abrogated, unless it would be as the brute is happy while wallowing in the filth and nastiness of the sewer. But all this unhappiness is traceable to the cultivation of improper and unholy desires, corrupted natures, licentious passions, and the perversion of the marriage institution.

The marriage relation also promotes the happiness and welfare of children.

The present generation as well as the past, furnishes a certain class of so-called strong minded men and women, and reformers, who in their wickedness have devised ungodly projects, who wish to set aside the marriage institution, and furnish a substitute for it in a practice congenial to their corrupted natures of unrestrained licentiousness. They propose a system of Communism by which the family is to be abolished and altogether set aside, and children are to be herded together by over-crowded in different apartments, and there fed and raised like the domestic animals; separated from their

parents and parental influences; and educated and trained by instructors appointed over them, and sent out into society and the world, scarcely knowing their own parents; without any family ties or filial affection, or brotherly or sisterly attachment, and perhaps hardly able to tell their own names.

It is a fact that this ungodly, wicked and outrageous project has actually been advanced and advocated as an improvement upon the marriage relation and the family, divinely instituted by the Creator at the beginning. But reader, a moment's reflection will show you that no project is more preposterous and dangerous, nor could be more destructive to the safety, virtue, usefulness, happiness and prosperity of the coming generation. It would simply reduce humanity to the level of the brute—literally destroy our high Christian civilization and society generally, would be sent back to savage degradation, and be covered with disgrace and infamy; and it would bring a state of misery, licentiousness and wickedness of which the base projectors have little or no conception. If the marriage institution and the family were abrogated, the responsibility for the raising of children would be taken away from the parents. This is seen already in the way many illegitimate children, that are annually born, notwithstanding the prevailing sentiment against fornication and bastardy, in our present Christianized age. The father wants to evade all responsibility, and can only be brought to acknowledge any duty in the case, by the strong arm of the law; and the fallen mother frequently abandons her offspring to avoid the care of raising it. If these cases are many now, how would they be multiplied, and what would be the condition of society, if the exception would become the rule, and instead of the relative intercourse of the sexes being regulated by the institution of marriage, the license of universal, unrestrained concubinage would allow the sexes to indulge their passions at pleasure? It is a horrible and sickening subject to contemplate, and we are struck with amazement and sorrow, at the wickedness and folly that would strike a blow at the marriage institution and the family, in which the responsibility for the protection, the comfort and the well-being of children are laid upon the parents. And these ends God has secured to us in these institutions as they cannot be otherwise.

Marriage and the family is the fountain of all those pure affections that promote the happiness of life. In connection with the marriage relation we have parental love, conjugal tenderness, filial affection, and the attachment of brothers and sisters. If these were taken away from the world, who would wish to remain in it longer? If you banish from the world the love of husband and wife, the love of

parents for their children, and of children to their parents, and of brother and sister for each other, where would be any enjoyment or happiness on earth? But where would all these delightful affections be if you would abolish the institution of marriage and family? It requires but little reflection to be convinced that with the abrogation of the divinely ordained institution of marriage and the family, all these affections would cease to be, and the benign and saving influence would be gone forever.

Marriage and the family are necessary to public order and safety.

In the family, children are taught to obey those that tenderly love them, and because of this are the only ones fit to govern them, or teach them submission. Others would rule them with the rod of tyranny and oppression. A despotism they study to escape; a dominion against which they would revolt as soon as possible; an authority they would soon hate; a submission to which there would be such an evil as soon to lead them to hate all authority. But parents govern with love, tenderness and affection, and generally engage the confidence of their children in exercising their authority, and the children learn to obey them from choice, and are soon pleased with the employment of obedience in the family.

This work of exercising authority, teaching submission and obedience is constantly going on and hourly repeated through childhood and youth, but always with affection, tenderness and love, until impressions thus made, become indelible, and the habit of obedience immovably fixed. In this way children are prepared willingly to submit to all other lawful authority. In this way they become peaceful and orderly through life, and they imbibe a disposition of kindness, love and respect towards others, and are formed into good members of society, good neighbors, good citizens, good friends, and good husbands and wives. Children grown to manhood without government, could never be governed. A generation of such children would defy all the law and magistrates in the world—they would submit to no authority but that of the sword. If parents would intermit their labors in the training of their children under a wise, domestic administration for one generation, no government could then exist in that country until terrible necessity would force upon it a military despotism; until that time anarchy would raise its terrible misrule, ravage every human interest, destroy every human dwelling, in the very land flourishing in all the blessings of liberty and prosperity. The dungeon, the sword, the musket and the gibbet would be the only means of public peace, order and safety. For the good order that prevails among us, the self-control seen almost everywhere, and the capacity for self-gov-

ernment shown by our country to the astonishment of other nations, we are indebted under God's arrangement, to order, obedience, law, and the reverence for regulated liberty, fostered and instilled in the homes of our beloved land, that are organized by the purity of God's divine institution of marriage, and the family relation.

The marriage relation sustains religion and piety.

This fact is self-evident and very plain, and it requires but a very small amount of reflection to convince any one of its truthfulness, for men and women of licentious and dissolute habits are never true Christians. Practically they are the greatest enemies of the Bible and its institutions. They are never Scripturally pious, neither do they instruct others to be pious, virtuous and holy. Such persons, according to the Gospel, are moral profligates, and religious reprobates; and under the management and control of such terrible wicked wretches, Bible religion would never be carried where it does not now flourish, and where it would soon be driven out, and allowed to suffer and die, and the offspring of these persons are trained and educated morally in the same cesspool of infidelity, iniquity and sin, in which they are born and raised. They are generally monsters of vice and sin, and perpetuate to other generations the same vicious habits in which they have been trained. Among such persons, religion and true piety are never found. But it is in the virtuous families that true religion will be found. There God's name is maintained, His Word believed, His praise sung, His law obeyed, His institutions revered, and the marriage relation unperturbed, and here by the saving influence it exerts upon the hearts and lives of both parents and children, prepare them to be welcome guests at the marriage supper of the Lamb in His heavenly kingdom.

We cite a few Scriptures showing what is adultery.

Matt. 5: 32, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever marryeth her that is divorced, committeth adultery."

Rom. 7: 2, 3, "For the woman which hath an husband, is bound by the law to her husband as long as she liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress." But, says one, it is impossible that separation will take place: what then? Let the apostle answer. 1 Cor. 7: 11, "Let them remain unmarried, or be reconciled. Jn. 8: 11. Neither do I consider that it would have been strange if Jesus, when he was not a legal magistrate, and had not the witness before

him to examine them in reference to this case, and when she had not been tried and condemned by the law, and legal judges, could have taken upon himself to condemn her; this being the case it appears why Jesus avoided giving an answer, direct to the question propounded by the scribes and Pharisees; and alas, how little reason there is to conclude from hence that Christ seemed in this case not enough to discourage adultery, although he called it sin, and charged her to do it no more. All sinners are subject to the just displeasure and condemnation of God; the wages of sin is death, and sinners cannot stand in the congregation of God; all the denominations of God's wrath are uttered alike against sinners of every grade and type, and they are called upon by the voice of God to repent or they shall all likewise perish.

This, my readers, in our humble judgment is marriage according to the Bible; according to its divine origin, according to its original institution, and according to its Christian character and general bearing upon the comfort, happiness and well being of social life; its indispensable necessity to good order and the sanctification of pure religious development in view of all these things, that must be apparent to all that seriously and candidly consider this subject. It is no wonder that God in the Bible, in all his precepts and law, protects the institution of marriage and guards the family relation that they are the most permanent among the instrumentalities chosen by the Creator, for the accomplishment of his purposes of love and mercy to fallen humanity. Infidelity, in connection with licentiousness and all its anti-Christian influences of the present day, would willingly not only undermine, but altogether overthrow this sacred institution, with all its divine influences and restraints of morality, virtue and holiness as a Christian; therefore we shall rally to its defense, with all our combined power, that we may hand it down to successive generations in all its primeval, divine purity. May its sacred, potent and saving influence become so powerful that all shall confess its sacredness, and bow with humble submission to the fulfillment of its sacred obligation, that adultery, licentiousness and all its lustful passions, with all their shameful deformity might be riveted very deeply into the ocean of forgetfulness without any resurrection.—*Herald of Gospel Freedom.*

#### NOAH'S FAITH.

The Holy Scriptures testify concerning Noah, the son of Lamech, that he found grace before the Lord, because he was a righteous man, unwavering and perfect in his generation. Peter calls him a preacher of righteousness. High and glorious is

the testimony, which is given in the Scriptures concerning this man.

When all the world was depraved before God, and the face of all the earth was full of wickedness, the sons of God saw the daughters of men that they were fair, and they took them wives of all whom they chose, and would not suffer themselves to be reproved by the Spirit of God; then spake the Lord, I will yet give them respite for a hundred and twenty years; he also gave Noah a command, that he should make a ship or ark, by which he and his house might be saved from the coming flood, for God the Lord was about to destroy the whole world with water. Noah believed the word of the Lord with all his heart, and kept it in his mind, as if he saw it before him with his eyes. He commenced building as he had been commanded, for he believed with his whole heart, that the threatened punishment would come. And when the appointed year was completed, and the disobedient, wicked world repented not, the word of the Lord must be accomplished. Noah went into the ark with all clean and unclean creatures as the Lord commanded him. The same day that he entered the ark, the fountains of the great deep were broken up, and the windows of heaven were opened, and it rained forty days and forty nights, till all the high mountains upon the face of the whole earth were covered; fifteen cubits upward did the waters prevail; and all creatures upon the earth that had in them the breath of life, as men, birds, beasts and worms were destroyed. Noah and his family, together with the animals which were with him in the ark, were preserved in the ark by the power and grace of Almighty God, in whom Noah trusted with all his heart.

Through faith, saith Paul, Noah honored God, and prepared the ark for the salvation of his house, according to the divine command which was not yet seen, through which he condemned the world, and became an inheritor of the righteousness which is by faith.

Oh! lovely example, O glorious pattern of a sure and firm faith! For, as he believed his God, so was he upright and unwavering. He believed the threatened punishment firmly, as if he saw it before his eyes, and therefore he labored so many years, and through the eternal Spirit of Christ, he warned the unbelieving, disobedient spirits, or men led captive by sin, to repent and reform. He feared the word of the Lord, and doubted not that it would happen as the Lord had spoken. He well knew that the word of the Lord was powerful, as the prophet said, "O Lord, thou spakest from the beginning of the creation, and saidst thus, Let heaven and earth be made; and thy word was a perfect work." 2 Esdras 6: 38.

And when he had preached and built forty, eighty or a hundred years (the

Scriptures do not say how long he built and taught, he did not become weak in faith by long delay, for he well knew that the punishment of God would come upon the unconverted, because he had formerly so told him, and that he, and his would be preserved through the mercy and grace of him who promised, for he is the God of truth, and no lie is found in him.

The Lord God warned the pious Noah, and said, "The end of all flesh is come before me, for the earth is filled with violence through them, and behold, I will destroy them with the earth. Gen. 6: 13. So also hath he through his own blessed Son, through his holy prophets and apostles, with his holy word, truthfully warned us and said, If you repent not, be not born of God, believe not in Christ, walk not in his commandments, reform not your wicked lives, but serve strange gods, be hanghty, proud, ambitious, lustful, blood-thirsty, malicious, unjust, idle, earthly, fleshly, and devilish, you will die in your sins, and shall not enter into the kingdom of heaven, shall be condemned, shall be cast into the fiery pool, must inherit eternal woe and pain, with all the accursed, and with devils, and have no part nor communion in the kingdom of Christ, to all eternity.

My readers, take heed, if we, with the upright and godly Noah, observe the faithful warnings of Christ and his Holy Spirit, and believe with the whole heart; believe the word of God to be true and immutable, the threatened punishment will come in its time, even though it should be delayed a thousand years; yet, I advise that every one watch, for all who die in their sins, receive their punishment, for the time of grace is then expired; then we would undoubtedly fear and tremble to the inmost of our souls, at the wrath and punishment, threatened in the Scriptures to all the impenitent which will be eternal in its duration; we would pray to God for grace, would clothe ourselves in sackcloth and mourning garments, would truly repent, reform the wicked life, follow after righteousness, and with our new and spiritual Noah, Christ Jesus, enter into the new and spiritual ark, which is his church; ever being careful and fearful that the deliver of the coming wrath of God, will not unexpectedly overtake us with all the unbelieving and impenitent, who acknowledge neither God nor Christ, neither Spirit nor word, as it overtook the corrupt antediluvian world as mentioned; yea, we would sincerely watch for the coming of the Lord, and give heed to the time of grace, preserve our wedding garment, and have oil in our lamps, that our house be not unseasonably broken through, and we with the guest, who had not on a wedding garment, be cast forth from the Lord's wedding, into outer darkness and abide eternally without.

Because alas, we do not believe the

threats, punishments, wrath and judgments of the Lord, and have little regard for the examples of Scripture, therefore, we say with the mockers, Beloved, where is the promise of his coming? All things abide as they were from the beginning since the fathers fell asleep. It will, I fear, happen with us as it did with the unbelievers and disobedient who were overtaken with sudden destruction in the time of Noah and Lot, as one may plainly see and read concerning the coming of the Lord, Matt. 24; Luke 17; because we do not believe the threats, judgments, and wrath of the Lord, but disregard them, therefore do we lead such a reckless, unbridled life, follow the lusts of the flesh, eat, drink, build, sow, reap and marry without any fear or care, and avariciously hoard up gold, silver and possessions, and haughtily say in our hearts there is peace and liberty, till swift destruction shall overtake us.

Again, let every one look well and watch. The messenger, with his peremptory summons is already at the door, who will say, Render an account; thou mayest be no longer steward. But could we, with the unwavering and pious Noah, firmly believe the coming eternal wrath and punishment, also the promises through Christ, to all true children of God, we would, undoubtedly, not be found so inattentive, drowsy and indifferent, but with full earnestness, without delay, rise from our abominable sin, separate ourselves from our grievous errors, and shun wickedness as we would a hungry, roaring lion, or a blood-thirsty enemy; we should also watch with open eyes all our days, lest the Master of the house overtake us when we sleep and regard us not. Let us not strike our fellow servants; neither eat nor drink with gormandizers, that he may not give us our portion and lot with the hypocrites. Concerning this watching, read Matt. 24; Mark 13: 37.—*Menno Simon.*

#### MERCY NOW, JUSTICE THEN.

"Now is the day of salvation." "How shall we escape if we neglect so great salvation?"

Dear reader, whether rich or poor, learned or ignorant, illustrious or despised. Dost thou know that the most wondrous scene that has ever taken place upon this earth, transpired in the land of Palestine, on Mount Calvary when the Lord of life and King of glory offered himself on the cross as the substitute for sinners? The transcendent glory that shone forth from that scene displays the incomprehensible wisdom, the divine righteousness and the infinite love of the Lord God omnipotent.

The frame of nature solemnized the death of its Author. And shall a puny mortal in self confidence, stand alone unmoved?

Art thou unmoved? Heaven from above and earth from its center were mourners, owning him as the Son of God.

The sun for him was clad in blackness, the earth trembled under the awful load and the mighty rocks rent their bowels, and the Lord of glory entered the realms of death; not as a subject of it, but as an invader—a conqueror. It was then the king of terrors lost his sting.—Then the just one, the spotless one, the infinite, took the sinner's place in death, that the guilty worm might have his place in a life of endless glory. Dost thou believe? And on the third day the Prince of life rose triumphant from the dead, proving that the justice of a holy God was perfectly satisfied toward every sinner that believeth. He is just and the justifier of him that believeth in Jesus. Now thou mayest freely have life through what he has done, but not through thy doings. The resurrection is God's proof of the finished work of his Son, and Jesus is now seated at the right hand of the Majesty in the heavens.

But the time is rapidly approaching when God will enter into judgment with all those who reject his mercy and grace, when that same Jesus, once crucified, shall leave his present seat of mercy, the blood sprinkled mercy seat and come with a shout of the archangel, and the trump of God, to summons to his bar a guilty world. "every eye shall see him," yes, thine eyes shall behold him, and all kindreds of the earth shall wail because of him.

When the great day of his wrath is come, who shall be able to stand? Art thou now washed in his precious blood? Is he thy righteousness now? If not, thou art an enemy of Jesus. It may be thou art a cold formalist, a lifeless professor, a self-righteous pharisee, a boasting infidel, or a jovial scoffer, and as such, thy portion shall then be the justice of righteous judgment. No excuse, no deception will avail in that dreadful day. Then thy sentence must be according to thy works. "Depart from me, all ye workers of iniquity." The rejection of divine mercy now, shall be thy greatest condemnation.

Whoever is not found written in the book of life shall be cast into the lake of fire which is the second death.

Oh, beloved reader, wilt thou not be entreated to come to Jesus now? Oh, today hearken to his voice of pardoning love, offering thee a free and perfect title to his own bright and peaceful home, even the paradise of God's ETERNAL REST.—*Selected.*

True godliness is true and eternal riches, for it has the "promise of the life that now is, and of that which is to come;" seek to be truly godly, and you are rich to all intents and purposes.

#### THE PRECIOUS CROSS.

BY THEO. D. C. MILLER, M. D.

Selected by P. S. Hartman, for the "Herald of Truth."

The Cross, the Cross, the precious Cross,  
On which the Savior died.

To wash me with the cleansing blood  
Of Jesus, crucified!

Oh, what a love was that which bought  
Eternal life for me!

And I may taste the cup of bliss  
That flows from Calvary.

The Cross, the Cross, the precious Cross,  
On which He died for me;

I wash my sins in Jesus' blood—  
That flows from Calvary.

The Cross, the Cross, the precious Cross,  
The agony and grief,

The wounded side, the bleeding feet,  
The death that brought relief;

The gentle voice forgiving those  
Who scorned a Savior's love,

The passing of a sinless soul  
To that bright home above.

The Cross, the Cross, the precious Cross,  
So near and dear to me,

On which the Savior shed his blood,  
And died on Calvary.

Oh, closer—closer would I cling  
To Christ, the bleeding One,

And bear my Cross without a pang,  
Until the Crown is won.

For the Herald of Truth.

#### GOD IS LOVE.

"He that dwelleth in love, dwelleth in God, and God in him." 1 John 4: 16.

God is love, and because he is love, it is his will that all his children should dwell in love. Love is the bond of perfection which binds our hearts and the hearts of our neighbors together. Let all our faithful brethren pray to God that he may fill his heart with true love; for without his love—his good and Holy Spirit—we are unable to think, much less to do anything to his honor and praise. If we dwell in the love of God, we must also prove it, because faith without works is dead, and has no promise in the word of God. Let us prove it by our ways, actions, dealings, in our conversation, in love towards our neighbor. In short, let us prove it by leading a pious, holy and righteous life, blameless before men and acceptable in the sight of God; free from the care and trouble of this world. Let us seek first the kingdom of God and his righteousness, and all the rest shall be added; for if any one love this world the love of God is not in him. If our hearts are yet entangled in the glory of this world, I would say, Stop, turn from darkness unto light and see how much happier you are.

The love of God is like unto a fire whose flames cannot be arrested, and may they not be arrested, but that they burn brightly in all our hearts till it has consumed all the evil that dwelleth therein. As the number of our days increase so should the love of God increase,

and grow strong and perfect. This will be the only thing that we can take along when we die.

Faith and hope will follow us to the grave, but love shall be our companion in eternity; herein is our love made perfect that we may have boldness in the day of judgment, but woe unto us if that love is not with us in that great and notable day. Surely our verdict will be, "Depart from me, ye cursed, into everlasting fire," &c., where the rich man was tormented in the flames. Let us love the Lord because he first loved us. Let us think for a moment, how far have we come in these duties towards our God? Do we always bring that pair of turtle doves when we come to the altar to offer for our sins? Do we praise God for the love he proved unto us by sending his Son to die on the cross for our sins? Do we thank God in words and deeds for the good he has done unto us? If we have not, let us commence now. Let us bend our knees with Daniel, regardless of the commandments of men or of the punishment in the den of lions; for God is able to deliver us just as well as he was Daniel.

Let us trust in him the Author and finisher of our faith, when we rest on our beds at night. Let us thank God for the blessings of the day, and the protection of the night. Let our prayer be the last thing at night and first in the morning. Let the fear of God be in our hearts and before our eye all day long. Let us work together in love as the members of the body work together, in peace, and our reward will be sure. Let us say with David, "Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress: have mercy upon me and hear my prayer." Ps. 4: 1.

ABRAHAM H. KAUFFMAN.

#### "FRIEND, GO UP HIGHER."

When first the life of grace begins in the soul, we do indeed draw near to God, but it is with great fear and trembling. The soul, conscious of guilt, and humbled thereby, is overawed with the solemnity of its position; it is cast to the earth by a sense of the grandeur of Jehovah, in whose presence it stands. With unfeigned bashfulness it takes the lowest room.

But, in after life, as the Christian grows in grace, although he will never forget the solemnity of his position, and will never lose that holy awe which must encompass a gracious man when he is in the presence of the God who can create or can destroy, yet his fear has all its terror taken out of it; it becomes a holy reverence, and no more an overshadowing dread. He is called up higher, to greater access to God in Christ Jesus. Then the man of God, walking amid the splendors of Deity, and veiling his face, like the glorious cherubim with those twin wings, the blood and righteousness of Jesus

Christ, will, reverent and bowed in spirit, approach the throne, and seeing there a God of love, of goodness, and of mercy. He will realize rather the covenant character of God than His absolute Deity. He will see in God rather His goodness than His greatness, and more of His love than of His majesty. Then will the soul, bowing still as humble as aforetime, enjoy a more sacred liberty of intercession; for, while prostrate before the glory of the Infinite God, it will be sustained by the refreshing consciousness of being in the presence of boundless mercy and infinite love, and by the realization of acceptance "in the beloved."

Thus the believer is bidden to come up higher, and is enabled to exercise the privilege of rejoicing in God, and drawing near to Him in holy confidence, saying, "Abba, Father."

"So may we go from strength to strength,  
And daily grow in grace,  
Till, in Thine image raised at length,  
We see Thee face to face."

#### PRAYER.

Prayer can obtain everything; it can open the windows of heaven, and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leaves a blessing; it can open the treasures of rain, and soften the iron ribs of rocks till they melt into tears and a flowing river; prayer can unclasp the girdles of the north, saying to a mountain of ice, Be thou removed hence, and cast into the bottom of the sea; it can arrest the sun in the midst of his course, and send the swift-winged winds upon our errand; and all those strange things and secret decrees and unrevealed transactions, which are above the clouds, and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man.—*Jeremy Taylor.*

#### GOD'S WAY.

God loves to effect his greatest works by means tending, under ordinary circumstances, to produce the very opposite of what is to be done. God walls the sea with sand. God clears the air with storms. God warms the earth with snow. So in the world of grace. He brings water in the desert, not from the soft earth, but the flinty rock. He heals the sting of the serpent of fire with the serpent of brass. He overthrow the walls of Jericho with rams' horns. He slays a thousand men with the jaw-bone of an ass. He cures salt water with salt. He fells the giant with a sling and a stone. And thus does the Son of God work in the Gospel. He cures the blind man by that which seemed likely to increase his blindness, by anointing his eyes with clay. He exalts us to heaven by the stumbling-block of the cross.—*Wordsworth.*

## Herald of Truth.

Elkhart, Ind., Dec. 1878.

**TO OUR SUBSCRIBERS.**—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

**How to send money.**—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

**Those of our subscribers who do not wish to take the Herald of Truth any longer,** will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

**Wanted.**—Several copies of Denner's Predigt-buch at this office. Must be perfect and in good condition.

**Agents Wanted.**—A few good agents to sell the Martyr's Mirror in German and the Complete Works of Menno Simon in English. Terms liberal. Please apply soon at this office.

**Wanted at this Office.**—A young man who understands English and German, who writes a plain, legible hand, and is not afraid of work. A brother in the church preferred.

**Reduction.**—To meet the decline of the times we have concluded to reduce the price of our Singing-book, *The Philharmonia* to \$1.00 per single copy, and \$10.80 per dozen. We hope this reduction may bring us an increased sale.

**During the present month** we shall send bills to all of our subscribers who are owing us for the *Herald*, and we hope that none will think hard of it, but try and return the printed envelope which we send along, at an early date. If any errors should have occurred please inform us of it and we will correct them.

**Renew.**—Now is the time to renew your subscriptions. A large number expire with the present issue, and we hope all will renew again, and please friends, do so soon, that we may be able to know how many papers to print for January. Otherwise our edition might run short and you would not be able to secure the first number. Last year so many new subscribers came in after we had sent out the January number that we were hardly able to supply all that desired them, and for this reason it is better to send in early.

**Books.**—The *Martyr's Mirror* in German, *Menno Simon's Complete Works* in English, and *Menno Simon's Foundation* in German, *The Philharmonia*, one of the best selections of church music now published, and other of our publications can be had at publisher's prices, of BENJAMIN FRICK, near Line Lexington, Bucks County, Pa. Also of Oberholzer & Co., at Berlin, Ontario, and Western Publishing Co., Halstead, Kansas.

**Words of Cheer.**—Now is a good time to subscribe for the Words of Cheer. Many of our little readers have been cheered and encouraged by the monthly visits of this excellent little paper. With the month of January the paper commences a new volume, and this is just the time to begin to take it. We expect to have a nicer and better paper than we had last year, and we feel sure the children and young people will enjoy the reading of it more than ever.

**Through the kindness** of Friend William Kite of Philadelphia, we have received a neat pamphlet of 16 pages, entitled, "Address to parents from the Committee on Education, of the Yearly meeting of Friends of Philadelphia." We have been so well pleased with the spirit and contents of this address, that we have determined to lay it before the readers of the Herald in full in our next number. The pamphlet can be had at the Friends' Book Store, No. 304, Arch street, Philadelphia.

**Premiums.**—To any one sending us two new subscribers for the Herald of Truth, with two dollars, we will send free a copy of Plain Teaching, 100 Peace Envelopes, or an English and German Testament. For four new subscribers and four dollars, we will send a copy of the Philharmonia Singing Book, or a copy of wandering soul, or 250 Peace Envelopes; for five new subscribers and five dollars, we will send a good Bible Dictionary or Menno Simon's Foundation in English. For ten new subscribers we will send a copy of the Complete Works of Menno Simon. This affords our people an excellent chance to get good books at a very low price, and without the expenditure of any money.

**Through Bible Lands,** is the title of a new book, just published by the American Tract Society. It is written by the celebrated Dr. Schaff, and is nicely

printed on good paper, contains 413 octavo pages, a number of fine illustrations and maps, and is neatly bound. It is one of the most interesting books that has fallen into our hands for a long time. Dr. Schaff is a pleasant writer and has a peculiar faculty of conveying a great deal of solid information in a few words, and in such a style as continually to awaken new interest in the mind of the reader. All who wish a brief, yet comprehensive work on Bible Lands, will do well to obtain a copy of this work. For sale at this Office. Price

**Our Family Almanac** for 1879, is now ready for delivery. It contains a number of fine illustrations, and a choice selection of moral, religious, and miscellaneous reading matter. The astronomical calculations are full and complete, and we can promise our patrons a good almanac, and will furnish it this year at the following reduced prices.

Single copy	by mail postage prepaid	\$ .08
2 copies	" " "	.15
4 "	" " "	.25
12 "	" " "	.60
22 "	" " "	1.00
100 "	per express	4.00

Express charges to be paid by purchaser.

All orders by mail should be accompanied with the cash. We hope our friends every where will interest themselves in the sale of our Family Almanac and assist us in extending its circulation. Send in orders at once so as to get them on sale early.

**Brother Henry** will publish a little eight page paper for the children (one issue only), filled with interesting reading matter for the little folks, which he will send to those who order it for 5 cents a single copy; 3 copies for 10 cents; 10 copies 25 cents. Please address,  
H. B. BRENNEMAN,  
Elkhart, Ind.

**The Brethren Henry Bower and Jacob Mensch** of Montgomery county, Pa., and Gabriel Heatwole of Rockingham county, Virginia, were visiting the churches in Lancaster Co., Pa., during the month of October. Bro. Heatwole intended to extend his visit to the churches through Montgomery and Bucks counties.

**The Brethren, Isaac Kilmer and William Holdeman** of Elkhart county, made a visit to Kansas during the month of November.

**From the "Zur Heimath,"** we learn that Pre. Peter Klaasen, of Newton, and Abraham Suderman started on the 14th of November on a visit to Nebraska.

**Pre. John P. King,** and wife from Logan Co., and Pre. John Werry and wife of Champaign Co., Ohio, visited the brethren in Fairfield county, during the latter part of October, where they preached two very interesting sermons. We feel very thankful to God our heavenly Father for these visits, and our wish is, that more of our ministering brethren would make similar visits to us. A great deal of good, I believe could be done in this way." So writes a correspondent from there.

**Our Amish Brethren** in Elkhart and La Grange counties, have recently been blessed with a number of visits from ministers from abroad. Bro. John P. King of Champaign Co., Ohio, recently visited several of the churches in La Grange county, and also preached in Bro. Joseph Yoder's congregation north of Bristol, in St. Joseph Co., Mich.

Bro. David Yoder of Wayne Co., Ohio also visited some of the churches in Iowa recently, and on his return stopped in Elkhart and La Grange counties and preached among the brethren there. He also visited Bro. Joseph Yoder's church in St. Jos. county, Mich.

Bro. David Beachy of Holmes Co., O., also visited that section of country, and on Sunday, Nov. 17th, preached in the school-house near Bro. Yoder's.

**Bishop ordained.**—On Saturday, the third of November, a bishop was chosen and ordained at Bare's Church, near Hanover, York Co., Pa. There were three brethren in the lot which fell on Daniel Shank, near Mumasburg, Adams county, Pa. May the Lord bless the dear brother in his great and solemn work, and may he be the means of accomplishing much good in the vineyard of the Lord.

**Samuel W. Pennypacker,** of Philadelphia, has in his library a copy of the original edition of Menno Simon's Foundation in the German language, printed in 1775, and is no doubt the only copy of that edition in America. Like in all the other editions, both Dutch and German, the expression a "*handful of water*" is used, in speaking of the subject of Baptism, and we may therefore conclude that there is no question as to the testimony of Menno Simon in favor of baptism by effusion.

**Words of Encouragement.**—Bro. Bachr from Houghton, Ill., writes to us as follows: "We have no Mennonite church in this vicinity, as my father who was the minister here, has been dead for fifteen years. He was minister and bishop in the Mennonite church in Europe and in this country for more than forty years. Under these circumstances the Herald of Truth is always a welcome visitor, as aside from the holy word of God—the Bible, it encourages me to remain steadfast on the old foundation of truth. Your beloved brother."

HEINRICH BACHR.

Such testimonies of the value and appreciation of the Herald we receive many, and the paper may prove a lasting benefit to all who read it.

**In the October Number** appeared a brief notice of the trial of Joseph Lichey vs. John Holdeman and others, in which it was stated on the authority of the *Bryan Press*, that Holdeman and his people were still not satisfied and had appealed for another trial. This, however, is not correct. On the second trial, as stated, the damages were reduced from 2,500 dollars to 2,000 dollars, and Holdeman and his friends have determined to let the matter rest. We are glad to make the correction.

**Conference in Missouri.**—Conference in Shelby County, Missouri, was held, in the Mennonite Meeting-house, in that place on the fourth Friday in October. The attendance was very small, only two ministers from abroad; Bro. D. D. Kauffman and Daniel Driver being there. The brethren in Shelby County seem to be almost discouraged that so few came to the Conference, and hope that at their next Conference meeting they may be blessed with a larger attendance of brethren and ministers from other churches. We hope the ministers who are not so far away will bear this in mind.

**The Second Conference** of the Russian and Prussian Mennonites of Kansas was held in the Hoffnungsau Church (Bish. D. Gaedert's) on the 6th and 7th of November. Seven or eight churches were represented by their respective delegates, and about one hundred persons were present during the sessions of the Conference. A large portion of the time was consumed in devising plans to furnish proper school facilities for the Canton church and providing them with proper

spiritual care, and thus improving their spiritual and moral condition; and for establishing an advanced school for the several churches represented, where young people might have an opportunity to pursue their studies beyond the limits of common schools. There seems to exist among them, considerable anxiety, to provide school facilities for their young people, among themselves and under their own supervision and control.

**"The Annual Conference** of this district was held at Chambersburg, Pa., on the second Friday in October. There was a good attendance from Washington county, Maryland, Franklin, Cumberland, Adams, and Lancaster counties Pa. The brethren Abraham Shenk and Gabriel Heatwole from Rockingham county, Va., and Bro. Snyder from Canada, were also present. It was a pleasant meeting; a season of refreshing. On Saturday seven persons were received into the church by baptism, and on Sunday the communion of the Lord's Supper was observed at the Chambersburg Meeting-house.

On Saturday after the Conference seven souls were received into the church by baptism at Miller's Meeting-house in Washington county, Maryland, and on Sunday the communion of the Lord's Supper was also observed there. The meeting was very largely attended."

The above was sent in by a brother from the vicinity of Hagerstown, Maryland, and we desire to express to him our thankfulness for the information, and hope he will continue to send us any items of church news, &c., that may hereafter come under his observation. These little things is what makes our paper interesting. We hope the brethren in other districts also will send us similar information.

**The Close of the Year.**—With this number we close the fifteenth volume of our paper. Hitherto the Lord has helped us, and under his kind care and protection, the work has prospered and many have reaped its benefits. Through the past year, especially, we feel that the Lord has favored and blessed us and that to his name alone we owe all that we have and are. With David we feel to say, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." We feel that



he has crowned us with loving kindness and tender mercies, and has been to us a very present help in every time of need, and to him shall be all the praise. His great name shall have all the glory. And under his kind and preserving care, under the guidance and protection of his Holy Spirit, we shall endeavor to continue our work, if life and health are spared, during the coming year. We are only stewards, and as long as the Lord gives us the stewardship, and continues to us his aid and blessing, so long we can labor to his glory, and with this we are content. We shall try to fill the place into which God places us as faithfully as we can, and leave the result to him, for it is not of him that planteth nor of him that watereth, but it is God who gives the increase. To him be all the praise forever and ever.

#### TO OUR FRIENDS.

We wish to say a few words especially to our friends and readers, to urge them to active efforts in the circulation of good reading matter. We have now published the Herald of Truth for fifteen years, and our friends have stood by us manfully and given us their aid and support to the carrying forward of the good work. Under the blessing of God the work has prospered and we have not only been enabled to publish the paper, but also a number of valuable books. A great deal of important Mennonite literature, which was lying dormant and could no longer be obtained, was again brought to light and put in circulation. The "Martyrer Spiegel," the writings of "Detrich Philip," "The Complete Works of Menno Simon," containing a large portion of his works never before published in English or German, has been laid before the public in the English language, and is now in course of publication also in German. So we have also printed and put in circulation thousands of volumes of smaller books and pamphlets which may prove a lasting benefit to all who read them. We have published in addition to all this a tune book for our church and also a new German hymn book, both of which the first edition has been exhausted and a second edition printed, all of which we believe has materially added to the building up and the prosperity of the church. Few of the brotherhood perhaps have any idea of the amount of work that has been done by our publishing house during the last twelve or thirteen years, and our works have been circulated over a very large portion of the United States

and Canada and have been also sent to Germany, France, Russia, Switzerland and other countries. We do not say these things that we would boast, for we have not done any thing worth boasting of, we have only commenced, and that in a very small way, to do our duty; we have not, by a great deal, done what we could. We have said this simply for the information and encouragement of our friends and patrons, and to show them that if all this could be done with so little effort, what could be done if we, like the poor woman referred to by the Savior, should do what we could, or all that we could?

When we compare the labors of other denominations in this direction with ours, denominations which are smaller in numbers and weaker than we are, we are east altogether into the shade and have done absolutely nothing, though the little that we have done, may seem in our eyes, a great deal. And then when we see how the world, the flesh and the devil are straining every nerve and leaving no stone unturned to destroy the influences of Christianity; and when we see how many sects are springing up everywhere, which, under the name of Christianity make themselves hand maids of the devil to spread and confirm infidelity, false doctrine and immorality, and only aid in hastening the utter corruption and the complete demoralization of the human race; and when we consider also that many of the popular and well established churches of the day, are gradually and persistently conforming themselves more and more unto the world, and adopting means and accepting doctrines which only help Satan in his terrible work of destroying souls, how important is it that we should waken up from our lethargy, rise up in our strength and labor with our might in the vineyard of the Lord.

A great deal can be done by the circulation of good books and papers. By the circulation of our church paper, our doctrines become known; our own people are confirmed, strengthened and encouraged thereby, and influenced to more active effort, to a warmer devotion to God, and no doubt in this manner often preserved from temptation and sin. Our young people become better acquainted than in any other way with the teachings, customs and requirements of the Gospel and the church, and may often be led to resist temptation, and who shall say, that by the kind and earnest admonitions and examples of piety given in the papers, many a seed may have been sown, which, if not immediately, in the course of time, has taken root, grown forth and brought conviction and penitence to the heart, and thus became the means, under the blessing of God, to bring souls to Christ.

So the paper has in numberless instances proved the solace and comfort of old people who were too feeble any longer to attend public services, and helped them

to spend happily the otherwise weary hours or days, to which many letters written to us, bear ample testimony. So also there is another class who live isolated from the church, away, where there are no meetings; and to such brethren and sisters too, our paper has proved an invaluable treasure and a great blessing.

For several years past we have made but little effort to extend the circulation of the paper, and in consequence of this and the hard times, perhaps, the number of names on our subscription list has not increased any, while there are still a great many families who do not take the paper, and to whom it would not only be a great benefit, but a source of pleasure. Now we would urge the matter. Let us all try and see what we can do. Let every subscriber to our paper consider himself an agent to solicit new subscriptions. We can all do something, and if each old subscriber would only obtain a single new subscriber, our list would be doubled and we could reach just double the number of readers we now do.

Many other papers are compelled to solicit contributions to sustain themselves. We do not ask for contributions; we simply ask for subscriptions. We believe that church papers ought to be self supporting and we know they can be. When papers must be sustained by voluntary contributions it already cripples their usefulness. We want to improve our paper, and as soon as we can, publish it more frequently, and if our friends help us to increase our list, we will be able to do this sooner.

We would also ask our people who have the ability, and especially our ministers, to write for the paper more frequently. Recently we have been compelled to draw largely on our exchanges for material to fill our columns. We ought to have our paper filled chiefly with original matter written by our own people, and this is what we are aiming at. So we hope our friends will also, in this direction, lend us their kind assistance, and we will all work together for the building up of the church and the glory of God.

All those who exert themselves and obtain new subscribers, will please bear in mind that they may avail themselves of the benefits of our premium list, or we will reward them in some other way. We hope with the beginning of the new year, to be able to add many new names to our list, and so greatly to increase the number of our readers.

#### For the Herald of Truth. OUR TRIP TO KANSAS AND NEBRASKA.

On the 17th of September my wife and I took the train at Crumb's Point on the Chicago and Lake Huron R. R., one and a half mile from home, and went to Val-

paraiso, thence over the Pittsburg and Ft. Wayne road to Chicago, thence over the Rock Island and Pacific to Atchison, thence on the Atchison Topeka & Santa Fe road to Newton, arrived there at 2 o'clock A. M., after a ride of forty-six hours. We were met at the train by friend Samuel Mann with whom we tarried the remainder of the night.

In the morning friend Mann, who is land agent at Newton, took three men from near Warsaw, Indiana, and myself over the country to show us some of their beautiful lands in Harvey county. After riding all the forenoon we again returned to friend Mann's.

Here my uncle David S. Holdeman was in waiting for us, and conveyed us to his home ten miles distant in McPherson county. We visited among our friends here the remainder of the week.

On Sunday morning friend Peter Loucks and wife, accompanied by Bro. Heatwole, took us to Marion county near Bro. Weaver's where our brethren hold meeting regularly in a school-house. Here we met Pre. Jacob Holdeman and wife, formerly our neighbors in Elkhart Co., Ind. We had a very interesting meeting and we felt it was good to be here. After services we went home with Bro. Weaver, with a number of brethren and sisters. We spent the afternoon pleasantly and we hope profitably. In the evening we again had services at the same place, after which we went with brother and sister Snyder, formerly from Canada.

Next day Sep. 23rd we went with Bro. Jacob Holdeman, Bro. Michael Kilmer and their wives to McPherson county twenty miles distant, where they reside. In this distance we passed a number of farms of the Russian brethren. We noticed that everything around them indicated thrift, industry and economy. My impression is that they were putting their ground in better condition for wheat than the American farmers. We visited among the friends and brethren as much as time would permit, and truly we had a season of spiritual enjoyment.

On Tuesday evening we had a meeting in the church near Bro. Holdeman's, after services we went home with sister Brundage, father Brundage was unable to attend. On the 25th, brother and sister Holdeman conveyed us in the vicinity of uncle D. S. Holdeman's, stopping on the way at Bro. Henry Richert's with whom we took dinner, and had a very pleasant conversation with him. We spent the time with our friends here until Friday evening the 27th.

On that evening we had a meeting, but owing to the rain and darkness we had a small audience, yet a very good meeting. We bade farewell with our friends here, and perhaps for the last time.

On Saturday the 28th we went from Newton, east to Peabody, where we were met by Bro. Weaver, who took us to Bro.

Henry Hornberger's, formerly from Pennsylvania, where we tarried until Sabbath morning, when with the brethren Hornberger and Snyder we went eight miles, in the vicinity of Marion Center, to their regular place and time of holding services. There was a very heavy wind during the whole day, yet the attendance was good, and we had a very profitable and interesting meeting, at least, I felt it so to myself, and one that I shall long remember. After services we went to Pre. Daniel Wismer's, who at the time was ill and not able to attend the services. We spent the afternoon with Bro. Wismer in pleasant conversation and prayer for the encouragement and spiritual nourishment of the soul. We again returned with the brethren to Bro. Doner's near the school-house where we attended meeting on the previous Sunday. After a short stay with Bro. Doner we repaired to the school-house, according to appointment, for services where we had an attentive audience and an enjoyable meeting.

On Monday morning the 30th we took the train for Nebraska, arrived at Atchison in the evening. Trains not making connection, we remained here till 2 P. M. the next day, and then taking the Missouri R. R. R. we arrived at Lincoln, at 9 P. M., and remained there over night. The following morning we spent some time in viewing the city, which has a beautiful location, and shows evident signs of prosperity. Amongst other places we visited the land office, where were to be seen the very finest products of the state, - fruits and grains of every description. The land agent kindly conveyed us into the country and showed us some very fine lands, with running water; we also passed the insane asylum, about two miles from the city. This is a very fine building of stone, as is also the penitentiary, the same distance from the city.

At 1 P. M. we took the B. & M. Road and went over one hundred miles west to Juniata, in Adams county, where we arrived at 9 P. M., and were met by friend Samuel Lapp; we remained in town over night, and next day were taken nine miles north to Bro. John Nunemaker's formerly from Whiteside Co., Ill. In this vicinity there are a number of brethren and sisters, and with God's blessing and efforts on their part there are favorable indications for a prosperous church, although they had no minister when we were there. A minister, Bro. Albright Shiffer, of Woodford Co., Ill., has purchased land there, and designs moving there this fall. Among those residing there is Solomon Martin who formerly lived in LaPorte and Elkhart counties, Indiana, and who is no doubt known to many of the brethren who will read this. We remained with him two nights, and we visited the brethren and sisters as much as time permitted us. We had services here on Sunday the 6th of October

near Bro. Nunemaker's. On Monday we again took the train East to Rock Island, Ill., and stopped with uncles and cousins of my wife, and remained here until the 12th, when we came East to Morris to my father-in-law's, and we tarried here until the 16th. We took the morning train and reached Chicago at 10 A. M., and South Bend the same evening, arriving home the 17th, having been gone just one month. We found our family well, for which we are truly thankful and greatly indebted to our heavenly Father for his providential care over us.

We hope all our friends with whom we visited may feel the great responsibility resting upon each one of us. Let us all remember that time is precious, and flies swiftly away. Our lives are as a vapor that appears for a little time and then vanishes. What we here sow we shall reap in eternity. Let us then sow to the Spirit that we may reap that eternal happiness in the mansions of the blessed, where separation shall never come.

To the brethren, sisters and friends we return our warmest thanks for the great love they manifested toward us whilst among them. Our trip was a pleasant one to us, and we formed acquaintance with warm-hearted Christians whom we shall long remember. We had a great desire to visit many more brethren and sisters in other localities, but time would not permit us this trip. Brethren and sisters, we ask your kind forbearance, and hope, with God's favor, to be able to meet you at some future day; though not with you our prayers to God are that he may keep you in the faith, and that you may all be zealous in the cause of the master.

May the grace of God, the communion of the Holy Spirit be with us and abide in us all, and may we at last, through Jesus Christ our dear Redeemer, be saved, is the prayer of your unworthy servant.

SAMUEL YODER.

South Bend, Ind.

#### "WE WANT A GRAVE-BOARD FOR MA."

[The following touching story shows the trials and the sorrows to which many children, in our large cities are exposed. We do not believe any one will be able to read this account without feelings of pity and sympathy for the thousand forsaken little waifs which cke out a miserable existence in the world unknown to the rest of society. God pity the poor, homeless ones, and at last give them a better home in heaven.]

A boy, not over 11 years old, whose pinched face betrayed hunger, and whose clothing could scarcely be called by the name, dropped into a carpenter shop the other day, and after much hesitation explained to the foreman:

"We want to get a grave-board for Ma. She died last winter, and the graves are so thick that we can't hardly find hers any more. We went up last Sunday, and we came awful near not finding it. We thought we'd get a grave-board, so we wouldn't lose the grave. When we thought we'd lose it Jack he cried, and Bud she cried, and my chin trembled so I could hardly talk!"

"Where is your father?" asked the carpenter.

"Oh, he's home, but he never goes up there with us, and we shan't tell him about the board. I guess he hated Ma, for he wasn't home when she died, and he wouldn't bay no coffin nor nothing. Sometimes when we are sittin' on the door-step talking about her, and Jack and Bud are cryin', and I'm rememberin' how she kissed us all before she died, he says we'd better quit that, or we'll get what's had for us. But we sleep up stairs, and we talk and cry in the dark all we want to. How much will the board be?"

The carpenter selected something fit for the purpose, and asked:

"Who will put it up at the grave?"

"We'll take it up on our cart," replied the boy, "and I guess the graveyard man will help us put it up."

"You want the name painted on, don't you?"

"Yes sir, we want the board white, and then we want you to paint on it that she was our ma, and that she was forty-one years old, and that she died the 2nd of November, and that she was one of the best mothers ever was, and that we are going to be good all our lives and go up where she is when we die. How much will it cost, sir?"

"How much have you got?"

"Well," said the boy, as he brought out a little calico bag and emptied its contents on the bench, "Bud drew the baby for the woman next door and earned twenty cents; Jack he weeded in the garden and earned forty cents, and he found five more in the road; I run of errands and made kites and fixed a boy's cart and helped carry some apples in a store, and I earned sixty-five cents. All that makes a hundred and thirty cents, sir, and pa don't know we've got it, cause we kept it hid in the ground under a stone."

The carpenter meant to be liberal, but he said:

"A grave-board will cost at least three dollars."

The lad looked from his little store of metals to the carpenter and back, realized how many weary weeks had passed since the first penny was earned and saved, and suddenly wailed out:

"Then we can't never buy one and ma's grave will get lost."

But he left the shop with tears of gladness in his eyes, and when he returned yesterday little Bud and Jack were with him, and they had a cart. There was

not only a head-board, but one for the foot of the grave as well, and painter and carpenter had done their work with full hearts, and done it well.

"Ain't it awful nice—nicer than rich folks have!" whispered the children, as the boards were being placed on the cart; "won't the grave look nice, though, and won't ma be awful glad?"

Ere this the mother's grave has been marked, and when night comes the three motherless ones will cuddle close together and whisper their gratitude that it cannot be lost to them, even in the storms and drifts of winter.

#### THE SIMPLE CHURCH.

I've been to Quaker meeting, wife, and I shall go again; It was quiet and so neat, so simple and so plain; The angels seemed to gather there, from off the other shore, And fold their wings in quietness, as though they'd been before.

There was no high priced organ there, no costly singing choir; To help you raise your thoughts to God and holiness inspire; But sitting still in silence, we seemed to feel and know, The still, small voice that entered in and told the way to go.

The walls were free from paintings and costly work of art; That in our modern churches seem to play so large a part; For it seems they each endeavor to please the eye of man, And lose all thoughts of plainness in every church they plan.

The windows had no colored glass to shed a gloom around, But God's pure sunlight entered, unrestrained and all around; And entered in a little spot, so bright, it seemed to me A glimpse of brightness somewhat like our future home will be.

There was no learned minister, who read as from a book, And showed that he had practiced his every word and look; But a sermon full of wisdom was preached by an old friend, That took right hold of all our thoughts, and held them to the end.

He used no long, high-sounding words, and had no sing song way; In drawing out his sentences in what he had to say; But told the truth, and told it so that every one who heard Seemed to feel the prompting Spirit, more than just the spoken word.

There was no pulpit decked with flowers of beauty rich and rare, And made from costly foreign woods, almost beyond compare, But plain and simple as the truth that we that day had heard, The common painted gallery did much to help the word.

There was no bustle, noise, or stir as each one took his seat, But silence settled over all, not solemn, but so sweet; As each one in his way implored for strength to know The right from wrong in everything, asking the way to go.

It seemed when I was there, wife, so peaceful and so still, That I was in God's presence, and there to do His will; The simple, peaceful quiet did more to move my heart Than any worship yet had done, with all its show and art.

I'm going there again, wife, and you will like it, too, I know what it has done for me—'twill do the same for you; And you, when once you've entered through the plain but open door Will wonder why you've never tried the simple church before.

—Selected.

#### FASHIONABLE DRESSING FOR CHURCH.

There is no greater hindrance to the spread of the Gospel in our midst than the prevailing custom of dressing excessively for church. It seems strange that women should choose God's house as the place for dress parade; and stranger still that the daughters of Zion, who are commanded to "adorn themselves in modest apparel," should come before the Lord with lofty looks and high heads and nodding plumes, keeping step with the giddy votaries of fashion.

This Delilah of worldliness has been

robbing the church of her strength, while she has been sleeping; and she has need to arouse herself, or her enemies will prevail against her. For whatever may be the effect upon those who are guilty of these practices, it is very clear that the church cannot afford to turn her sanctuaries into show rooms of fashion. That church sells her birth-right for less than a mess of pottage, which, for the sake of a favored few, who tread her aisles in costly array, closes her doors against the masses, and crowds the children of the poor out of her Sunday-schools. And surely this will be the legitimate result wherever fashionable dressing prevails in a church. We are glad to see that a few have been aroused to the importance of dressing plainly for the sanctuary.

#### TAKING HOLD OF GOD'S STRENGTH.

To take hold of God's strength effectually, the sinner must give up everything else to which he has hitherto clung with the fond dream of finding rest for his troubled soul. He must resign his self-righteousness and the scheme of salvation by meritorious works. If he clings to these he can not take hold savingly of the strength of God. His grasp will be too feeble.

Would the drowning man seize the rope cast out toward him with one hand only, while the other hand clings yet to some floating spar upon which he had hitherto placed a faint hope of rescue? And shall the sinner, buffeting with the storm of God's wrath against his sin, and sinking surely into the floods of despair, stretch toward the strength of a Deliverer his hands, still wildly clutching some delusive dream of self-extraction from his peril? No such partial grasp as this will endure the strain of the omnipotent effort which is absolutely necessary to drag him from the depths of defilement and out of the floods of his evil nature.

The strength of God's arm can not fail, but his hold thereon will prove a false one, and he will sink back from the partial effort, only to plunge beneath the overwhelming waters of trouble—perhaps to rise no more forever!—*E.*

A QUAKER who refused to fly for safety, saw one day a band of Indians swooping down upon his home. As the tenets of his faith would not allow him to receive them with a volley of powder and ball, he invited them in and set food before them. The good hearty meal so softened the savage heart that on leaving, the chief fastened a white feather on the door as a badge of friendship and peace. Although after this many savage bands passed the dwelling none ever violated the treaty by injuring the house or its inmates.

#### Miscellany.

"The dying leaves fall fast,  
Chestnut, willow, oak and beech,  
All brown and withered lie.  
Now swirling in the cutting blast,  
Now trodden under foot—they teach  
That one and all must die."

AS THE SPANISH King was driving through a street known as Calle Mayor, a man fired a pistol at him. The King was not touched, and continued on his way to the palace. The man was immediately arrested by the soldiers and put in prison.

A SEVERE earthquake was felt in Manizoles, the capital of the State of Antioquia, New Granada, S. A., on the 9th of October. One hundred and twenty-one buildings were destroyed, including the church, hospital, principal school, and the city public buildings. No lives lost.

A SLIGHT earthquake shock was reported from the Signal Service station at Cairo, Illinois, as having occurred there at mid-night on the 18th of November. No damage was reported, however houses were distinctly felt to totter. There was also a slight shock at 5:10 A. M. on the 19th.

A TERRIFIC storm visited the East. In Philadelphia over forty churches have been damaged, many of them losing their steeples, while along the Delaware river warehouses were unroofed or blown down, and great damage inflicted. The storm visited New York, Albany, Wilkes-barre, and intermediate cities, causing great damage wherever it touched, and in many places loss of life.

CURIOUS FACTS.—The Bible contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word *Lord* occurs 46,277 times. The word *Reverend* occurs but once, which is in the 111th Psalm, 9th verse. The middle verse is the 8th verse of the 18th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters in the alphabet except the letter J. The weightiest chapter (to me) is the 26th chapter of the Acts of the Apostles. The 19th chapter of 2nd Kings, and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther; the shortest is the 35th verse of the 11th chapter of John. The 8th, 15th and 31st verses of the 107th Psalm are alike. There are no words or names of more than six syllables. *A. L. H.*

POSTAL ITEMS.—The number of letters mailed annually is estimated at 4,000,000, 000 in a year. The German Post Office alone delivers 300,000,000 in a year. Wax tablets are first mentioned in the

sixth book of Iliad. The Egyptian papyrus was for a long time very dear. In the time of Pericles a medium sized sheet cost \$1.50. Parchment was introduced in the third century. B. C.; paper was made from rags in Italy A. D. 1314. The first German paper mill was erected at Mainz. Letters assumed their present form in the fourteenth century. Envelopes were invented in 1820. In 1866 Dr. Stephan invented the postal card, of which 400,000,000 are now annually used in Europe. Cyrrus established the first horse mail. Carrier pigeons were first used in the East. Rome used private letter carriers in the time of the Republic. Letters from Africa required fifteen to twenty days; from Asia, forty days. Augustus established the first public mail. The mail messengers were called *equites postici*; hence the name "Post." The German-Austrian postal union began in 1850. The world's postal union now embraces twenty million square miles of territory.—*Dingler's Journal.*

THE KINGDOM of God is a kingdom of peace, and hence his children must be a peaceable people. The Savior says, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Paul says to the Corinthian brethren, "Dare any of you, having a matter against another, go to law before the unjust? There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Know ye not that the unrighteous shall not inherit the kingdom of God?" Besides the wrongfulness of going to law, in a pecuniary point, it is also very foolish, as is shown in a recent case in Canada. A Quebec judge has just decided a case, begun three years ago, between two farmers who quarreled about a barrel of apples valued at \$3.50, and have thus far spent \$1800 in lawyers' fees and costs.

VISIT TO A SUNDAY SCHOOL.—A very large Sunday school has been in operation during the Summer at the Franconia Square Meeting-house, under the auspices of the Old Mennonite congregation. Your correspondent was present the last two Sundays. The school has been in existence for about six years; it is kept open about six months of the year. Last Sunday the closing exercises were held for the present year. As near as we are able to judge the school must have a membership of pupils somewhere between two and three hundred. The school is kept entirely in the German language; not a word of English is spoken. It is patronized very well, by both old and young, which we were greatly pleased to see. All take an active part in the exercises. One of the exercises which deserves special notice was the singing. This department is in the charge

of Herman Godshalk, and was very ably conducted. It has been estimated that there was between six and eight hundred spectators and pupils present last Sunday at the closing exercises.—*The weekly Item.*

#### POWER OF EXAMPLE.

A little boy five years old, once went to visit his grandfather's, where family worship was carefully observed, night and morning. When he returned home, he asked his mother why pa did not do as grandfather did? and his heart was so set on the matter, that he did not retire to his bed until his father came home, that he might ask him why he did not follow grandfather's example, and when he was hurried off to bed without an answer, next morning he refused to eat until he was permitted to ask a blessing on the food; and this so affected the hearts of his father and mother that they, without delay, sought and found an interest in the Savior, and then erected a family altar.

#### FOURTEEN KEEPS.

He will keep thee as the apple of His eye. He will keep thee in all thy ways, lest thou dash thy foot against a stone. He will keep thy foot from being taken. Lest any hurt thee. He will keep thee day and night. He will keep thee as a shepherd doth his flock. He will keep thee from the evil that is in the world. He will keep thee from falling. He will keep thee from the hour of temptation. He will keep thee in all places whither thou goest. He will keep thee in the way, and bring thee into the place which He has prepared. He will keep the feet of His saints. He will keep that which thou hast committed to Him.

#### "GOD IS OUR STRENGTH."

By that comforting passage, "God is our refuge and strength, a very present help in trouble," how often is the heart made glad! And yet the ordinary reader scarcely grasps the full meaning of that grand word "strength" in the sentence. Back in its original it means to *twist together*, as the strands of a rope. Alone, a man is weak, like a single thread, and in the tense pressure of trouble, he breaks. But here is a divine promise which brings Omnipotence over to humanity, and, as it were, twists a man with God, and thus unites the infinite and the finite. It is a wonderful pledge. In Christ Jesus we have this Almightyness wrought upon us, until every fibre of character is twisted round with God, and this makes the Christian. Despondent believer, lay hold upon this sublime truth, and get omnipotence into your life, and live forever.

## THE OLD, OLD STORY.

I love to tell the story  
Of unseen things above,  
Of Jesus and his glory,  
Of Jesus and his love.  
I love to tell the story,  
Because I know 'tis true,  
It satisfies my longings,  
As nothing else would do.

I love to tell the story;  
More wonderful it seems  
Than all the golden fancies  
Of all our golden dreams.  
I love to tell the story;  
He did so much for me!  
And that is just the reason  
I tell it now to thee.

I love to tell the story:  
'Tis pleasant to repeat  
What seems, each time I tell it,  
More wonderfully sweet.  
I love to tell the story:  
For some have never heard  
The message of salvation  
From God's own holy word.

I love to tell the story:  
For those who know it best  
Seem hungering and thirsting  
To hear it like the rest.  
And when I am in glory  
I'll sing the *New, New Song*,  
'T will be the *Old, Old Story*  
That I have loved so long.

## THE WITNESS AS TO PURITY.

As it is only in the light of the Spirit we can see our depravity, so it is only in the same light we discover its removal. The apostle John says: "And he that keepeth His commandments dwelleth in Him and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because he hath given us of His Spirit." 1 Jn. 3: 24; 4: 13. If it is the Spirit that beareth witness to being justified, it is the same Spirit who testifies to our being cleansed, for it is only the Spirit of God that can discern the things of God and reveal them unto us.

The same apostle says: "Ye have an unction from the Holy One." 1 Jn. 2: 2. Again in verse 27 he says: "But the anointing which ye have received of Him abideth in you;" and in verse 14 he seems to remind these young men and fathers in Christ to whom he was writing, of a baptism, an unction (verse 20), the anointing (verse 27), which they had received since the forgiveness of sins spoken of in verse 12; and if this anointing Spirit taught them all things surely it referred to their being entirely cleansed when they received the cleansing spoken of in 1 Jn. 1: 7.

The apostle Paul when writing to the Corinthians (1 Cor. 2: 10-16) shows that it is the Spirit which reveals to us those spiritual blessings referred to in verses 6, 7 and 9; then surely entire sanctifica-

tion, cleansing, and being made perfect in love are included in the Spirit's revelation to the soul; and if it is He that reveals to us our need of it, its attainableness, and enables us to get it, He will not then leave us to our own consciousness nor to the witness of our own spirit, though these we are sure to have; yet He too will bear witness with our own spirit that He has done as we requested, and as the Father and the Son had sent him to do.

The work of a witness bearer is to testify of what he has seen or heard; so the Spirit testifies to the entirely sanctified soul, tells him that the Father has sent Him into the heart to cleanse, sanctify, purify, and fill it entirely with Himself, in virtue of the atoning blood and continued intercession of Jesus. 1 Jn. 1: 7; Heb. 7: 25; 1: 6; 9: 14, 24; 10: 10, 12, 14, 15; 2 Thess. 2: 13.—*The King's Highway*.

ON THE night of the 7th inst., the remains of the late millionaire, A. T. Stewart were stolen from their resting place in New York city. The deed was done, evidently with the hope of obtaining a large ransom for the return of the corpse. A reward of \$25,000 has been offered for the recovery of the body. An advertisement has appeared in the New York Herald, offering to produce the body for \$100,000. The robbers seem to place a high estimate upon it. Truly we have come into "perilous times," for children are stolen, graves are robbed, and crimes of every hue and character are constantly being perpetrated.

WHEN the good and the lovely die, the memory of their good deeds, like the moonbeams on the stormy sea, lights up our darkened hearts and lends to the surrounding gloom a beauty so sad, so sweet, that we would not, if we could, dispel the darkness that environs it.—*Geo. D. Prentice*.

An unbelieving heart is a hard heart, it is unmoved by the threatenings of God, the sufferings of the Son of God, and the sweet invitations of Divine mercy; until God softens it, it is like adamant, harder than flint.

On the night of Nov. 25th, the Hamburg-American steamer *Pommernalia*, collided with the bark *Moel Eilian*, in the English Channel, and sunk immediately, about 56 lives were lost.

## DEATHS.

The following deaths were received too late to insert in their proper place.

Oct. 25th, near Manheim, Lancaster Co., Pa., JACOB SHELLEY, aged 7 years, 11 months and 18 days. Funeral on the 29th. Text: Rom. 6: 23. Buried at Hernley's Meeting-house.

Oct. 31st, at Lancaster Hospital, FRANKLIN RETTERFORD, of Conoy Twp., Lancaster Co., Pa., aged 28 years and 10 months. Funeral on the 1st of Nov. Text: Matt. 24: 44. The deceased was Flagman on the Pennsylvania R. R. In

the act of flagging a train, he went on top of the train and was struck by a bridge and knocked under the cars, was much bruised, had one arm and one leg crushed. He leaves a wife and one child.

Nov. 2nd, in Manheim, Lancaster Co., Pa., SUSAN EBY, aged 82 years, 5 months and 24 days. Funeral on the 4th. Text: Rom. 8: 12, 13.

Nov. 3rd, near Columbia, Lancaster Co., Pa., Sister FANNY FORRY, widow, aged 103 years, 11 months and 17 days. Funeral on the 6th. Text: Rev. 7: 16, 17; and 2 Tim. 4: 7, 8. Buried in the family grave-yard. A vast congregation assembled to pay the last tribute of respect to the deceased. Sister Forry was a faithful member in the Mennonite church. She united with the church when about 17 years old. She was very contented, and died strong in faith. She outlived her husband and all her children but one. Peace to her ashes.

Nov. 6th, near Shaefferstown, Lebanon Co., Pa., Sister SUSAN GREYBILL, widow, aged 87 years, 4 months and 16 days. Funeral on the 11th. Text: John 6: 24. Buried in their family grave-yard. A large congregation of friends and neighbors met to show their esteem for the aged Sister in the faith. Sister Greybill feared the Lord and desired to please God.

## ON THE DEATH OF ANNA WITMER.

Daughter of Jacob and Catharine WITMER, who died on the 12th of Sept., 1878, in Allen Co., Ind., aged 6 years and 10 days. She died of brain fever, of which she suffered only three days. Anna was a dear little girl, and it was indeed a very severe trial for her mother to give her up. She often came to her mother with her Sunday school book and read the beautiful verses:

"Ich bin ein kleines Kindelein,  
Und meine Kraft ist schwach;  
Ich moechte gerne Selig sein,  
Und weis nicht wie ich's mach.  
"Mein Jesus, du bist mir zu gut,  
Einst auch ein Kind gewest;  
Und hast mich durch dein theures Blut,  
Von aller Noth erloest."

She could read English and German. The day before she took sick was Sunday, when she called her elder brother to her and, asked him to sing with her a beautiful hymn. They tried with all their ability to sing the hymn, but were unable to do it. In the evening her Uncle, John Jaggy, came to see the family, when she took her little book and went to him and asked him to sing the beautiful hymn, and as he sang it with her, her little heart was full of joy. The hymn which she desired to have sung and which she spoke as "the beautiful hymn" was

I love to tell the story  
Of unseen things above;  
Of Jesus and his glory,  
Of Jesus and his love.  
I love to tell the story,  
Because I know 'tis true;  
It satisfies my longings,  
As nothing else can do.

## OBITUARY.

Departed this life, Nov. 13th, 1878, in Springfield Twp., Mahoning Co., Ohio, JOHN METZLER, aged 63 years, less two days. On the 15th his remains were laid in their final resting place, followed by a large concourse of friends and relatives, who deeply feel the loss of a beloved father, brother, and friend. Funeral services were delivered by Bro. Jacob Culp and Joseph Bixler, from Mark. 13: 35-37.

The deceased was enjoying good health until a few minutes before his death. He ate a hearty supper and in a few hours after was overtaken

by a sudden attack of pulmonary apoplexy, and in fifteen minutes his life was gone. He was the father of 18 children, eight of whom are still living to mourn his sudden and unexpected departure. For many years he has been an active and faithful brother in the Mennonite church, through which time he has been a leading spirit in building up God's church, ever striving for the maintenance of her purity, and always ready to cheer the weary and fainting on their way to the heavenly Zion. He was always liberal to the poor, and the needy found in him a friend and admirer. His eventful life was constantly indicating that he was not only living unto himself, but that he had in view a higher and nobler aim, which was to encourage and work for the welfare of his fellow-beings, and his own future life, that finally he could well say with the apostle Paul "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

A few months before his death he followed the remains of his son Daniel, who died in Elkhart Co., Ind., to the grave; while only a week before his death he witnessed the dying hour of the wife of his son Solomon. Alas! our days are numbered, and we "know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning," therefore it is the solemn duty of all whose lives are yet spared to "Watch." Truly in his death the children have lost a loving and dutiful father, the church a faithful brother, and the community a beloved friend and neighbor; but happily there is a hope wherewith we can all comfort our sorrows, for we have the blessed assurance that our loss is his eternal gain.

## Married.

Oct. 6th, JOSEPH CULP and MARGARET KINIG, both of Elkhart Co., Ind.

On the 24th of Oct., at the house of the bride's parents, by J. M. Culbertson, SIMON HERNLEY and EMELINE SHAUM, both of Elkhart Co., Ind.

On the 31st of Oct., at the residence of the bride's parents, in Page Co., Iowa, by Pre. Chas. fin, assisted by E. Stoney, SAMUEL HORNUNG and FANNIE GERMAN. A very beautiful and appropriate marriage hymn, selected by the bride, was sung by the assembled friends after the ceremony.

In Elkhart, Ind., on the evening of Nov. 14th, by Rev. W. J. Essick, J. L. SHUMARD of Hamilton Ohio, and ANNA M. LAMB, eldest daughter of J. W. Lamb of this city.

## Died.

CORRECTION.—In the death notice of Joseph Plank, of Mich., in the November Herald, it should have been JEPHTHA PLANK.

Sept. 22nd, in Fairfield Co., Ohio, Sister EMMA, daughter of John and Nancy BRENTNAGER, aged 21 years and 21 days. Emma was a dutiful child to her parents; she was always obedient from childhood up to her death, never desiring anything that was against the wishes or will of her parents. Unlike many others, she was content to dress plainly. She was sick but a few days. She did not wish to get well, but preferred to leave this world and be with Christ. She told her parents, brothers and sisters not to weep for her. She was baptized

shortly before her death at her request. She was followed to her last resting place by a large concourse of relatives, friends and neighbors, by all of whom she was dearly beloved. Preaching on the occasion by Jonathan Zook, C. H. Yoder and Pre. Brown. Text: Rev. 16: 15.

Sept. 23rd, near Mount Joy, Lancaster Co., Pa., of consumption, Bro. EMANUEL SHERK, aged 32 years, 11 months and 22 days. Funeral on the 26th. Text: Psalm 39: 1-7. Many friends and neighbors gathered together to pay the last tribute of respect to the deceased. Sept. 26th, near Manheim, Lancaster Co., Pa., Sister ANNA SUMMY, widow, aged 67 years, 10 months and 5 days. Funeral on the 29th. Text: Rev. 14: 13. Buried at Kauffman's Meeting-house.

Sept. 28th, near Middletown, Dauphin Co., Pa., of croup, DAVID EBERSOLE, aged 7 years, 10 months and 7 days. Funeral on the 30th. Text: Heb. 5: 9.

Sept. 29th, near Millport, Lancaster Co., Pa., Sister ELIZABETH SHULTZ, aged 72 years, 5 months and 15 days. Funeral on the 1st of October. Text: Col. 2: 6, 7. Buried at Melling's Meeting-house. Sister Shultz was a consistent member of the Mennonite church.

Oct. 3rd, near Mount Joy, Lancaster Co., Pa., Sister SUSAN BURNER, aged 27 years, 11 months and 23 days. Funeral on the 6th. Text: Rev. 14: 13. Buried at the Landisville Meeting-house. An unusually large number of friends and acquaintances assembled to pay their tribute of respect to the deceased. She leaves a husband and 8 children to mourn her early death. She was a consistent member of the "Old Brethren" church.

Oct. 5th, in Rohrerstown, Lancaster Co., Pa., of scarlet fever, SUSAN AGNES MILLER, aged 7 years, 8 months and 17 days. Funeral on the 7th. Text: Acts 17: 30, 31. Buried at Silver Spring cemetery.

Oct. 5th, near Manheim, Lancaster Co., Pa., CATHARINE BLOCHER, aged 21 years and 2 days. Funeral on the 8th. Text: Phil. 1: 21. Buried at Erb's Meeting-house.

Oct. 9th, near Centreville, Lancaster Co., Pa., of consumption, CAROLINE, wife of Samuel BLOCHER, aged 44 years. Funeral on the 12th. Text: Rev. 14: 13.

Oct. 14th, near Petersburg, Lancaster Co., Pa., JOHN MCCUE, aged 20 days. Funeral on the 16th. Text: Acts 17: 30, 31.

Oct. 18th, in Manheim, Lancaster Co., Pa., Bro. JOHN SCHWARTZ, aged 72 years, 8 months and 21 days. Funeral on the 21st. Text: Psalm 39: 5, 6. Buried at Hernley's Meeting-house. A large number of friends and acquaintances gathered to pay the last tribute of respect to the deceased. Bro. Schwartz was a faithful member of the church.

Oct. 20th, near Dillsburg, York Co., Pa., Bro. HENRY HURST, aged 46 years, 2 months and 17 days. Funeral on the 23rd. Text: Rom. 6: 7, and Psalm 103. Buried at Slate Hill Meeting-house, Cumberland Co. Bro. Hurst was a true Christian. Peace to his ashes!

Oct. 21st, in Sporting Hill, Lancaster Co., Pa., of Diphtheria, BARBARA M. NUSSE, aged 7 years, 10 months and 4 days. Funeral on the 24th. Text: 1 Pet. 1: 3, 4.

Oct. 18th, in Fayette Co., Pa., Sister ANNA FREED, aged 65 years, 4 months and 2 days. She died in hopes of meeting her Redeemer, whom she tried to follow for many years. She was buried in the Mennonite grave-yard on the 20th, followed by a large funeral procession of friends and relatives.

April 14th, in Erie Co., N. Y., suddenly, MAGDALENA KREHBIEL, widow of Frederic Krehbiel, aged 64 years, 6 months and 8 days. She was buried on the 17th. Funeral services by Peter Rhodes, H. P. Hupf, and A. K. Hunsberger.

Ang. 1st, in Livingston Co., Ill., ELIZABETH, daughter of widow BARBARA SMITH, aged 2 years,

6 months and 4 days. Buried the 3rd. The funeral services were conducted by Chr. Schloegel and John P. Schmitt.

Sept. 12th, in the same place, of disease of the liver, JACOBINA EBY, aged 24 years, 11 months and 10 days. On the 14th her mortal remains were laid in their last resting place, where services were held in the presence of many relatives and friends, by Daniel Steinman, Chr. Schloegel and J. P. Schmitt. She was very much loved by her parents, brothers and sisters, on account of the love and faithfulness she manifested towards them. She endeavored to comfort her sorrowing parents, brothers and sisters with the following verses:

Jesus, geh voran,  
Auf der Lebensbahn,  
Und wir wollen nicht verweilen,  
Dir getreulich nach zu eilen;  
Fuehr uns an der Hand,  
Bis ins Vaterland.  
Soll's uns hart ergehen,  
Lass uns feste stehen,  
Und auch in den Schwersten Tagen,  
Niemals ueber Laesten Klagen;  
Den durch Trueschal hier,  
Gehst der Weg zu dir.

Sept. 22nd, in Livingston Co., Ill., suddenly, ANNA TUERCK, wife of Peter Tuerck, aged 68 years, 2 months and 28 days. She assisted in the morning's work, ate her meal, and soon after fell dead. Buried on the 25th, in the presence of many relatives and friends who assembled to show the last tribute of respect. Funeral services by Chr. Schloegel and J. P. Schmitt.

Oct. 16th, in Plumstead, Bucks Co., Pa., JOHN D. WISMER, aged 73 years, 1 month and 26 days. Buried at Deer Run on the 19th. Preachers S. Gotschalk and Isaac Mayor officiated.

Oct. 21st, in St. Joseph Co., Ind., ANNA C., daughter of Daniel and Hannah STROPP, aged 1 month and 9 days.

Sept. 23rd, in Montville, Medina Co., Ohio, at the residence of her daughter, of palsy, MARY D. KINIG, aged 73 years, 3 months and 7 days. She was buried on the 25th. The funeral services were conducted by E. Hunsberger in German, and by Henry Beery in English.

Sept. 29th, in Shelby Co., Mo., Sister MARY LAPP, wife of Benj. Lapp, aged 47 years, 2 months and 20 days. She leaves a husband and 4 children to mourn their loss. A large attendance at the funeral on the 30th. Services by David Kauffman and Daniel Driver of Morgan Co., from Rev. 14: 13.

"Dearest mother, thou hast left us,  
Have thy loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal.

Yet again we hope to meet thee,  
When the day of life is red;  
Then in heaven with joy to greet thee  
Where no farewell tear is shed."

Nov. 4th, in Mahoning Co., Ohio, of consumption, Sister ANNA METZLER, wife of Solomon Metzler, and daughter of Fr. Peter Baeringer, aged 28 years, 1 month and 8 days. She leaves a deeply bereaved husband and two children to mourn their loss. She bore her afflictions with great patience. About a week previous to her death she said, "I am ready to die, if only my husband and children could go along." The day previous to her death she said, "I am soon going to another world, and the end cannot be too soon for me, for I know that my Redeemer liveth." She said to those who stood around her bed, "O make yourselves also ready to die, for you must all die once. These worldly things are all perishable, and I have never had any pleasure in them, now I can die in peace, now all is well with me. To her husband she said, "Don't let the children go to gatherings, such as





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